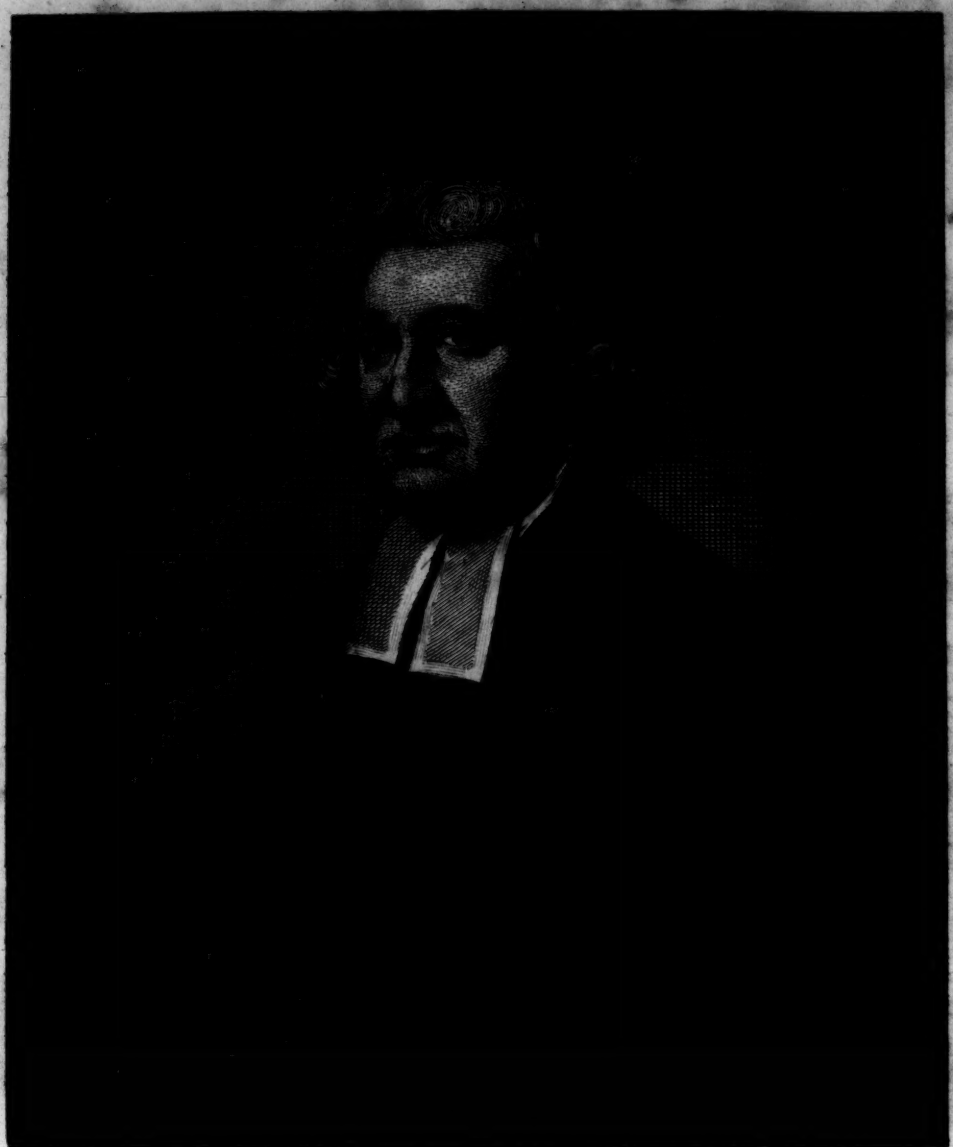


Chandler Pinx.t *T. Trotter sculp.t*

THE REV.D BENJAMIN FRANCIS, A.M.

Pastor of the Baptist Church

at Horsley in Gloucester Shire.

Published May 1.st 1794, by I.R. London.

THE

BAPTIST ANNUAL REGISTER,

FOR 1794, 1795, 1796—1797,

INCLUDING

SKETCHES

OF THE STATE OF RELIGION

AMONG

DIFFERENT DENOMINATIONS

OF GOOD MEN

AT HOME AND ABROAD.

By JOHN RIPPON, D.D.

From East to West, from North to South,
Now be his name ador'd!
Europe, with all thy millions, shout
Hosannahs to thy Lord!

Asia and Africa, resound
From shore to shore his fame;
And thou, America, in songs,
Redeeming love proclaim!

Sold by Messrs. DILLY, BUTTON, and THOMAS, London; BROWN, JAMES, and COTTLE, Bristol; OGLE, Edinburgh; ALLEIN, Dublin; and may be had of the Baptist Ministers in New York, Philadelphia, Boston, Richmond, Savannah, and Charleston, in America.

HUSKUA
BRITANNICUM

A LIST OF THE

PARTICULAR BAPTIST CHURCHES*

IN ENGLAND.

1794.†

☞ *The Names of Miniſters in this Catalogue are printed in Italics, and ſo diſtinguiſhed from Paſtors.*

BEDFORDSHIRE.

	CHURCHES.	NAMES OF PASTORS AND MINISTERS.
1.	BEDFORD, 1ſt Church	——— Hillyard
2.	——— 2d Church	Thomas Ranger
3.	Biggleſwade - - -	
4.	Blunham - - - - -	Martin Mayle

NOTES.

* Many of the churches in this liſt are deſtitute of *paſtors*, but moſt of them are ſupplied with *miniſters*; and ſeveral, who have not *ſtated* reſident miniſters, are regularly ſupplied by the paſtors of neighbouring churches and others.

† After numerous letters written, and incredible pains taken to render this liſt perfect; it is probable other alterations ſhould have been made in it:---However the moſt recent information has been introduced, and ſome as late as May 15, 1794. The corrections which may hereafter be found neceſſary can be inſerted among the errata.

Number 1. Is the mixed communion church, over which the famous Mr. John Bunyan preſided; the late paſtor of it, Mr. Joſhua Symonds, was for ſeveral years a pædobaptiſt. In 1772, he became a baptiſt, and, agreeably to the original conſtitution of the church, remained in his office. The preſent amiable young paſtor of it is a pædobaptiſt, under whoſe labours it is ſaid, more baptiſts than pædobaptiſts have been added to this ſociety.

2. This is a church formed upon the ſtrict communion plan, and is principally a late ſeparation from Mr. Bunyan's old church: Mr. Ranger who has the charge of it, was the predeceſſor of Mr. John Giles, in the paſtoral office of the church at Eyethorn in Kent.

3. Mr. James Bowers, who was paſtor at Biggleſwade, removed, and is ſettled with an independent church at Haverhill in Eſſex.

15

CHURCHES.	NAMES OF PASTORS AND MINISTERS.
5. Carlton - - - - - -	
6. Carrington Cotton End -	——— Freeman
7. Cranfield - - - - -	——— Wakefield
8. Dunſtable - - - -	Francis Hughes
9. Keyſoe - - - - - -	William Dickens
10. Leighton Buzzard - -	Thomas Wake
11. Little Stoughton - - -	John Emery
12. Luton - - - - - - -	Thomas Pilly
13. Maulden - - - - - -	William Coles
14. Ridgmount - - - - -	*Edward Mabbutt*
15. Sharnbrook - - - -	Richard Grindon
16. Southill - - - - - -	John Gamby
17. Steventon - - - - - -	*James Pratt*
18. Thorn - - - - - - -	

BERKSHIRE.

19. Abingdon - - - - -	Daniel Turner John Evans
20. Farringdon - - - -	
21. Kingſton-Liſle - - -	Thomas Smith
22. Newbury - - - - -	James Bicheno
23. Oakingham - - - -	Thomas Burgwin
24. Reading - - - - - -	Thomas Davis
25. Wantage - - - - - -	

BUCKINGHAMSHIRE.

26. Cheneys - - - - - -	Nathan Sharman
27. Cheſham - - - - - -	James Sleap
28. Colnbrook - - - - -	*John Lloyd*
29. High Wycombe - - -	William Scott
30. Newport Pagnell - -	John Muddiman

NOTES.

10. Mr. Thomas Wake was, till of late, paſtor of Smarden in Kent.

20. The meeting-houſe at Farringdon was erected a few years ſince, on the ſpot where the famous Mr. Richard Steed's had been. Mr. Thomas Dunſcombe, paſtor of the church at Coat, has regularly ſupplied it once a fortnight, on the Lord's day evening, ever ſince 1772.

25. When the liſt was printed in 1790, the church at Wantage was deſtitute of a paſtor; ſince then, Mr. Enoch Francis, who removed from Exeter, filled that office among them, but has lately reſigned it.

30. Mr. Muddiman is above 70 years of age, reſides at Long Buckby, and preaches once a fortnight at Newport: Mr. Chater, of Olney, a town five miles from Newport, preaches to this congregation the other Lord's-days.

CHURCHES.	NAMES OF PASTORS AND MINISTERS.
31. Olney	John Sutcliff
32. Princes Risborough	Joſeph Crook
33. Stony Stratford	John Goodrich
34. Waddeſdon Hill	
35. Woodrow	Richard Morris

CAMBRIDGESHIRE.

36. Cambridge	Robert Hall
37. Cottenham	Thomas Baron
38. Gamlingay	William Pain
39. Over	Thomas Lee
40. Soham	*Francis Bland*
41. Sutton	George Norman
42. Wisbeach	——— Fiſher

CHESHIRE.

43. Cheſter	*S. Hatch*
44. Braſey-Green	
45. Warford	Thomas Holt

CORNWALL.

46. Chacewater	Robert Redding
47. Falmouth	

CUMBERLAND.

48. Broughton	Jacob Hutton
49. Whitehaven	

DERBYSHIRE.

50. Derby	*Charles Briggs*
51. Loſcoe	William Fletcher

NOTES.

43. Mr. Hatch, formerly at Stoney Stratford, and more lately at Yeovil, with about ſeventy others in the ſame company, were about to ſail from Liverpool to America.---The deſtitute ſociety at Cheſter, finding him diſengaged, wiſhed for his help---this accounts for the appearance of his name above.

49. Mr. William Graham, the late paſtor of Whitehaven, is gone to the Sandemanians.

50. This is an infant intereſt: Mr. Charles Briggs, ſome time aſſiſtant at Loſcoe, divides his labour between the ſociety at Derby, and that at Hanley, Staffordſhire.

51. In the firſt edition of the liſt of 1790, Codnor and Loſcoe were enrolled as two churches: Brother Hopper of Nottingham, in a letter,

DEVONSHIRE.

	CHURCHES.	NAMES OF PASTORS AND MINISTERS.
52	Bampton	Samuel Norman
53	Bovey Tracey	*Hugh Williams*
54	Cullumpton	Nicholas Gillard
55	Dartmouth	*William Willey*
56	Exeter	William Clark
57	Kingsbridge	Humphrey Penn
58	Modbury	
59	Plymouth	Philip Gibbs
60	Plymouth Dock	Iſaiah Birt
61	Preſcott	Benjamin Thomas
62	Tiverton	Daniel Sprague
63	Upottery	John Rippon, ſen

DORSETSHIRE.

64	Loughwood	Samuel Burford
65	Lyme	Joſeph Dawſon
66	Wimbourn	John Miell

DURHAM.

67	Cold-Rowley	John Rowland
68	Hamſterly	Charles Whitfield

ESSEX.

69	Braintree	John Hornblow
70	Coggeſhall	John Hutchings
71	Colcheſter	Thomas Steevens
72	Earls-Colne	Major G. Pudney
73	Halſtead	William Hallobread
74	Harlow	Iſaac Gould
		John Sandys

NOTES.

corrects the miſtake thus: " There is no baptiſt church at Codnor--- " formerly our people met there in an houſe, before they borrowed " the meeting at Loſcoe, of the Preſbyterians, who are all dwindled " away."

52. Mr. Samuel Norman is the perſon who aſſiſted the aged Mr. Burford, at Loughwood.

55. Mr. William Willey, originally in Mr. Weſley's connexions, was called to the work of the miniſtry by the church at Tiverton in 1791. He helped the church at Bampton, Devon, and then the church at Hatch, Somerſet, ſome months before his removal to Dartmouth.

56. The paſtor of the church at Exeter is the excellent Mr. William Clark, formerly of Unicorn Yard, London.

	CHURCHES.	NAMES OF PASTORS AND MINISTERS.
75	Langham	Zenas Trivett
76	Potter Street	James Brown
77	Ridgewell	Humphrey Larwill
78	Saffron Walden	Matthew Walker
79	Waltham Abbey	John Davis

GLOUCESTERSHIRE.

80	Bourton	Benjamin Beddome
81	Campden	Eliſha Smith
82	Chalford	David Hughes
83	Cheltenham	Samuel Dunſcombe
84	Cirenceſter	*William Wilkins*
85	Coldford	
86	Fairford	Daniel Williams
87	Hilſley	William Hitchman
88	Horſley	Benjamin Francis
89	Kingſtanley	
90	Natton, 7th day	
91	Sodbury	Thomas Ferribee
92	Tetbury	Joſeph Burchell
93	Tewksbury	John Davis
94	Thornbury	
95	Wotton-under-edge	Thomas Symmons

HAMPSHIRE.

96	Broughton	William Steadman
97	Lockerley	John Stokes
98	Lymington, 1ſt Church	Iſaac Stradling
99	———, 2d Church	
100	Portſmouth, 1ſt Church	Joſeph Horſey *Daniel Miall*
101	———, 2d Church	Peter Edwards
102	Rumſey	John Nike
103	Whitchurch	Charles Cole

NOTES.

85. Mr. . . . . in a letter ſays: "I was at Coldford laſt year, and found the poor baptiſt brethren in a lamentable ſtate; their place of worſhip almoſt in ruins, and no acceptable perſon of their own denomination to break the bread of life to them. Yet, as they have preaching, now and then, when a ſtranger comes that way, and occaſionally partake of the Lord's Supper, I ſhould think, they may yet be called a church."

86. Brother Williams, now at Fairford, was paſtor of the church at Unicorn Yard, London, till March 1794.

HEREFORDSHIRE.

	CHURCHES.	NAMES OF PASTORS AND MINISTERS.
104	Leominſter	Joſhua Thomas
105	Ryeford	James Williams

HERTFORDSHIRE.

106	Codicote	Alexander Thompſon
107	Hempſtead	John Liddon
108	Hertford	Robert Baſkerville
109	Hitchin	John Geard
110	Hoddeſdon	
111	St. Albans	John Gill
112	Tring	John Clement
113	Watford	Thomas Hunt

HUNTINGDONSHIRE.

114	Great Gedding	John Whitmee
115	Great Granſdon	John Howſon
116	Hale Weſton	William Joyce
117	Needingworth	Thomas Ladſon
118	Spaldwick	John Manning

KENT.

119	Aſhford	Thomas Cromwell
120	Beſſels' Green	John Stanger
121	Canterbury	*James Parnell* *Thomas Parnell*
122	Chatham	John Knott
123	Cranbrook	George Stonehouſe
124	Eythorn	John Giles
125	Folkſtone, 1ſt Church	William Atwood
126	———, 2d Church	Francis Read
127	Greenwich	Richard Hutchings
128	Margate and Shallows	Jonathan Purchis

NOTES.

116. Hale Weſton Church, of which Mr. William Joyce is paſtor, was unintentionally omitted in the former liſt.

122. Mr. Knott's church at Chatham is in a proſperous condition, and the congregation has ſo increaſed, as to induce them this laſt year to enlarge their little place of worſhip, in which they have erected a commodious gallery.

128. This ſociety has of late years been gradually increaſing; and beſide their worthy paſtor, it has now three gifted brethren who aſſiſt on the Lord's days, and preach in the neighbourhood; Mr. Richard Lewis, ſchool-

	CHURCHES.	NAMES OF PASTORS AND MINISTERS.
129	Sandhurſt	William Copping
130	Sevenoaks	Michael Bligh
131	Smarden	
132	Tenterden	*John Foſter*
133	Woolwich, 1ſt Church	Robert M'Gregor
		John Penny
134	———, 2d Church	Adam Freeman

LANCASHIRE.

135	Accrington	William Wade
136	Bacup	John Hirſt
137	Blackburn	James Miller
138	Bolton le Moor	
139	Cloughfold	Robert Hyde
140	Coln	John Stutterd
141	Goodſhaw Chapel	John Pilling
142	Hag Gate	William Smith
		Abraham Nowell
143	Hawkſheadhill	
144	Liverpool	Samuel Medley
145	Mancheſter	John Sharp
146	Ogden	
147	Preſton	
148	Rochdale	Thomas Littlewood
149	Tottlebank	Thomas Harbottle
150	Warrington	

LEICESTERSHIRE.

151	Arnſby	Thomas Blundel
152	Bottesford	Thomas Linford
153	Foxton	Joſhua Burton

NOTES.

ſchool-maſter, at Margate; Mr. Box, ſchool-maſter, at Ramſgate; and Mr. Thomas Cramp, who reſides, and preaches moſtly, at St. Peter's, near Margate.

138. Bolton le Moor was conſtituted Aug. 4, 1793, and has various ſupplies.

147. The church at Preſton is in a low condition. In 1792, Mr. Miller of Blackburn viſited them once in two months, and adminiſtered the Lord's Supper.

150. Whether Warrington be yet a church, and ſhould ſtand in this liſt, or not, a full hiſtory of it would be acceptable to the regiſter.

	CHURCHES.	NAMES OF PASTORS AND MINISTERS.
154	Leiceſter - - -	*Benjamin Cave*
155	Sheepſhead - - -	Robert Mills
156	Sutton in the Elms -	*Benjamin Evans*

LINCOLNSHIRE.

157	Boſton - - - - -	William Melſham
158	Lincoln - - - - -	Joſhua Jones
159	Spalding - - - - -	James Craps

MIDDLESEX.

160	Bow - - - - - -	William Newman
161	Hammerſmith - -	
162	Stainés - - - - -	

LONDON AND SOUTHWARK. †

163	Battle Bridge - - -	*Thomas Sowerby*
164	Blacks Fields* - - -	Michael Brown
165	CARTER LANE* - -	John Rippon, jun.
166	Chapel Street - - -	
167	CRIPPLEGATE, firſt day	
168	————, 7th day	Robert Burnſide
169	DEAN STREET* - -	William Button
170	DEVONSHIRE SQUARE	Timothy Thomas
171	Eagle Street - - -	William Smith
172	Ewer Street* - -	
173	GOODMAN'S FIELDS -	Abraham Booth
174	GRAFTON STREET -	John Martin
175	Great Ayliffe Street -	
176	Green Walk * - - -	James Upton
177	MAZE POND* - -	James Dore

NOTES.

161. The baptiſt church at Hammerſmith, of which Mr. Daniel Gillard, now a druggiſt in that place, was paſtor, having been diſſolved; another church, conſiſting in part of ſome of the members of the old ſociety, has lately been conſtituted, and occupies the place of worſhip, which was built for the firſt congregation.

† The eight places above which have aſteriſks affixed to them, are on the *Surry* ſide of London Bridge. And the miniſters and meſſengers of the churches in *London* and *Southwark*, which are in this liſt diſtinguiſhed from the reſt by ſmall capitals, conſtitute the *Particular Baptiſt Fund*, inſtituted for the relief of poor miniſters and churches in *England, Wales*, &c. To promote the deſign, a collection is annually made in theſe fund congregations? it amounted, for the year 1793, which was diſtributed in the ſpring of 1794, to 620l. 13s. 5d. beſide theſe collections, the whole intereſt of the fund capital is given away every year.

	CHURCHES.	NAMES OF PASTORS AND MINISTERS.
178	Mill Yard	Thomas Thomas
179	Mitchell Street	Thomas Powell
180	Piccadilly	Joſeph Gwennap
181	UNICORN YARD *	
182	Walworth *	Joſeph Swain
183	WILD STREET	Dr. Samuel Stennett *Joſeph Stennett*

NORFOLK.

184	Claxton	John Smith
185	Dereham	Robert Denham
186	Diſs	Charles Farmery
187	Great Ellingham	John Ewing
188	Ingham	John Hooke
189	Lynn	William Richards
190	Norwich, 1ſt Church	Joſeph Kinghorn
191	———, 2d Church	Mark Wilks
192	Shellfanger	Thomas Smith
193	Worſtead	——— *Beard*
194	Yarmouth	Jabez Browne

NORTHAMPTONSHIRE.

195	Braunſtone	John Simmons
196	Clipſtone	John Webſter Morris
197	Earls Barton	*Thomas Shrewſbury*
198	Gretton	
199	Guilſborough	John Edmonds

NOTES.

199. In the year 1781, the church at Guilſborough erected an unadorned place of worſhip, and ſoon after Mr. John Edmonds ſettled among them. Succeſs attended his labours, and it was but natural for a miniſter and congregation, who had uniformly conducted themſelves as peaceable ſubjects and good neighbours, to expect peace and good-will in return: but after many virulent expreſſions which had dropt from individuals in various companies, and after part of a brick wall belonging to the meeting-houſe had been outrageouſly pulled down, of which theſe innocent people took no notice: on Dec. 25, 1792, they were alarmed at the cry of *fire*, and ſoon diſcovered that *their place of worſhip was in flames*: they made immediate efforts to extinguiſh them, but the thatch on the roof rendered their efforts ineffectual. They advertized *fifty guineas* reward for the apprehenſion of the incendiary or incendiaries, and his *Majeſty* and the miniſters of ſtate offered *two hundred pounds* more, but in vain. Their caſe was immediately printed and recommended by the Baptiſt and Independent miniſters of the neighbouring counties. A meeting-houſe has been built for them, and their paſtor was lately in London collecting towards the expence of it; and it was from the beginning

	CHURCHES.	NAMES OF PASTORS AND MINISTERS.
200	Hackleton - - -	John Luck
201	Irthlingborough - - -	William Hall
202	Kettering, 1ſt Church -	Andrew Fuller
203	———, 2d Church -	John Satchell
204	Longbuckby - - - -	William Cole
205	Middleton Cheney - -	Thomas Green
206	Moulton - - - -	*Edward Sharman*
207	Northampton - - -	
208	Ringſtead - - - -	Robert Tweltree
219	Road - - - - -	William Heighton
210	Ruſhden - - -	
211	Thrapſtone - - - -	*Reynold Hogg*
212	Towceſter - - -	William Amphlet
213	Walgrave - - - -	Alexander Payne
214	Weſton by Weedon -	John Law

NORTHUMBERLAND.*

215	Newcaſtle - - - -	*Thomas Skinner*

NOTTINGHAMSHIRE.

216	Collingham - - - -	William Shaw
217	Nottingham - - -	Richard Hopper
218	Sutton Aſhfield - - -	

OXFORDSHIRE.

219	Burford - - - - - -	
220	Chipping-Norton - -	Thomas Purdy.

NOTES.

ning hoped, that the peculiar circumſtances attending the caſe would incline a general attention, and finally obtain for them (what indeed is not yet done) that aſſiſtance which their neceſſities require.

207. The whole baptiſt denomination is indebted to the church at Northampton, for the ſacrifice which they have lately made, to the general good. In their widowhood ſtate, the following paſtors have viſited them, and each ſpent a few Lord's days with them: Mr. Steadman, of Broughton; Mr. Saffery, of Saliſbury; Mr. Birt, of Plymouth Dock; Mr. Francis, of Horſly; Mr. Redding, of Truro; and Mr. Timothy Thomas, of London, ſupplies them the latter part of May. Other paſtors, no doubt, will *cheerfully* follow, when it may be convenient, if the Northampton friends ſhould find it neceſſary.

* The church at Hexham, in Northumberland, of which old Mr. David Fearney was Paſtor, is become extinct: the ſurviving members of it joined the church at Rowley, Durham, in 1788.

215. The preſent miniſter of Newcaſtle was once paſtor at Towceſter.

	CHURCHES.	NAMES OF PASTORS AND MINISTERS.
221	Coat	Thomas Dunſcombe
222	Hook-Norton	Benjamin Whitmore
223	Oxford	James Hinton
224	Watlington, 7th day	
225	Whitney	

RUTLANDSHIRE.

226	Oakham	Abraham Greenwood

SHROPSHIRE.

227	Bridgenorth	Henry Butterworth
228	Broſeley	A. Webſter
229	Sheffnall	
230	Shrewſbury	—— *Palmer*

SOMERSETSHIRE.

231	Bath	John Paul Porter
232	Beckington	*John Alford.*
233	Bridgewater	Benjamin Morgan
234	BRISTOL, Broadmead	Dr. John Ryland *Joſeph Hughes*
235	——— Pithay	John Tommas *William Belſher*
236	Chard	Samuel Rowles
237	Croſcomb	Samuel Evans
238	Frome	John Kingdon
239	Hatch	*Joſhua Braker*
240	Horſington	*John Cox*
241	Paulton	Iſaac Sottridge
242	Road	John Matthews
243	Stoke Gomer	Aug. Criſp
244	Wellington	John Cherry
245	Yeovill	—— *Price*

NOTES.

224. The ſeventh day friends at Watlington had the ordinances adminiſtered to them by the late Mr. Hiller, of Tewkſbury: they are now ſupplied by Mr. Hinton, of Oxford.

240. Mr. John Cox is miniſter at Horſington, but not paſtor, as was printed in the former liſt.

STAFFORDSHIRE.

	CHURCHES.	NAMES OF PASTORS AND MINISTERS.
246	Burton on Trent	
247	Cofely	Joſhua Biſſell Thomas Smith
248	Hanley-green	
249	Willenhall	Richard Baylis

SUFFOLK.

250	Ipſwich	George Hall
251	Wattiſham	John Hitchcock

SURRY.

252	Clapham	John Ovington
253	Guildford	
254	Kingſton	—— Phillemore
255	Lingfield	

SUSSEX.

256	Battle	—— *Brown*
257	Brighthelmſtone	
258	Lewes	Joſeph Middleton
259	Rotherfield	William Coe
260	Rye	Thomas Purdy
261	Slougham	Thomas Humphry
262	Uckfield	Richard Butcher
263	Wivelsfield	Henry Booker

WARWICKSHIRE.*

264	Aulceſter	James Biggs
265	Birmingham, 1ſt church	Samuel Pearce
266	——, 2d church	Edward Edmonds
267	Coppey	

NOTES.

256. Mr. Vidler's ſociety at Battle having avowed the error of univerſal reſtoration, was ſeparated from the aſſociation in 1793. The ſociety which now ſtands in this catalogue, is a ſmall one which ſeparated from that church, in conſequence of the ſaid error.

263. Mr. William Pendered, in the former liſt, ſhould not have been mentioned as paſtor at Aulceſter, he was only miniſter there.

* Henly in Arden, ſhould not have been regiſtered in the former liſt, as a church---" It has been generally conſidered as a branch of Aulceſter."

	CHURCHES.	NAMES OF PASTORS AND MINISTERS.
268	Coventry	John Butterworth
269	Ryton	
270	Warwick	Peter Reece

WILTSHIRE.

271	Bradford	Joſeph Ring
272	Bratton	John Cooper
273	Calne	Iſaac Taylor
274	Chapmanſlade	
275	Crockerton	John Clark
276	Devizes	James Dyer
277	Downton	John Bain
278	Grittleton	Richard Moſely
279	Malmſbury	
280	Melkſham	
281	North Bradley	Joſeph Clift
282	Saliſbury	John Saffery
283	Stratton	
284	Trowbridge	Nathaniel Rawlins
285	Weſtbury Leigh	Robert Marſhman

WORCESTERSHIRE.

286	Bewdley	
287	Bromſgrove	
288	Dudley	
289	Eveſham	Lawrence Butterworth
290	Perſhore, 1ſt Church	
291	———, 2d Church	John Smith
292	Shipſtone on Stour	Thomas Taylor
293	Stourbridge	Benjamin Maſon
294	Upton	Thomas Edmonds
295	Weſtmancote	Henry Dawſon
296	Worceſter	

NOTES.

280. Melkſham church has for many years been ſupplied by the neighbouring miniſters, and by the ſtudents from Briſtol. In the late worthy Mr. Freeeman of Bath, who had been much with them, they were hoping to obtain a paſtor; but death removed him to his long home, before they could realize their wiſhes.

283. Stratton in Wilts, nearly midway between Highworth and Swindon, is about 8 miles from Kingſton Liſle, Berks. The firſt and laſt of theſe places, are ſupplied by Mr. Thomas Smith, originally a member of the church at Preſcot, Devon.

YORKSHIRE.*

	CHURCHES.	NAMES OF PASTORS AND MINISTERS.
297	Barnoldſwick - -	Nathan Smith
298	Bingley - - - - -	
299	Biſhop Burton - -	David Kinghorn
300	Blackley - - - -	John Hindle
301	Bradford - - -	William Crabtree
302	Bridlington - - - -	Joſeph Gawkrodger
303	Bramley - - -	Joſeph Aſkwith
304	Cowlinghill - -	James Shuttleworth
305	Driffield - - -	William J. Wrightſon
306	Elland - - -	*William Ackroyd*
307	Farſley - - - -	William Roe
308	Gilderſome - -	James Aſhworth
309	Gisburn Foreſt - -	Thomas Newhouſe
310	Halifax - - -	William Hartley
311	Haworth - - - -	Miles Oddy
312	Hebden Bridge - - -	John Fawcett
		John Fawcett, jun.
313	Hull - - -	John Beatſon
314	Leeds, 1ſt Church -	Thomas Langdon
315	——, 2d Church -	William Price
316	Lockwood - - -	
317	Masborough - - -	Benjamin Dickinſon
318	Rawden - - - -	John Oulton
319	Sallendinenook - - -	Joſhua Wood
320	Scarborough - - -	William Hague

NOTES.

* The church which was at Sheffield is diſſolved.

Among the churches in Yorkſhire, Cornſhaw, and Keldwick were mentioned in the firſt edition of the liſt, printed in the regiſter: different letters having pointed out the error, both places are now omitted.

298. Bingley church conſiſts of Baptiſts and Independents. Mr. Joſeph Harriſon, an Independent miniſter, once of Foulmere, near Cambridge, adminiſters the Lord's Supper to the latter, and occaſionly changes with Mr. James Aſhworth, the Baptiſt miniſter, of Gilderſome, that he may adminiſter it to the former.

306. Elland, near Halifax, is a new formed church, over which, Mr. Hindle was ordained paſtor: ſince then, the paſtor, and the far greater part of the people, are gone to Blackley. Elland was lately ſupplied by Mr. William Ackroyd, an approved miniſter belonging to Mr. Fawcett's church.

	CHURCHES.	NAMES OF PASTORS AND MINISTERS.
321	Shipley - - - -	John Bowſer
322	Snape - - - -	William Terry
323	Steeplane - - - -	John Dracup

NOTES.

322. Snape is between Bedal and Maſſam in the North Riding of Yorkſhire.

The following is a conciſe narrative of the facts which gave riſe to and iſſued in the formation of this church, on Aug. 29, 1793.

In May 1772, Joſeph Robſon, a member of the Church at Hamſterly, removed with his family to Wood-hall, four miles from Midlam, and eight from Bedal and Maſſam. This occaſioned Mr. Whitfield's viſiting that part of the country once or twice a year, and frequently preaching in it. His labours were not wholly unſucceſsful. At different times he baptized about twelve or fourteen perſons, ſome of whom are ſince dead.

About five years ago, a perſon of the name of William Terry, a clock and watch maker, in Bedal, who had been a hearer of the late Rev. and celebrated John Weſley, and his connexion, from attention to his bible alone, became fully convinced of the truth of the doctrines, commonly denominated Calviniſtic; and having found them a ſource of peace and purity to himſelf, made known his ſentiments to others. Only one or two of his religious friends received them. Others grew very ſhy, and then oppoſed them. Mr. Terry and his few friends met every Lord's Day out of church hours, for prayer and reading the ſcriptures. Their number increaſed: they deſired him to make his remarks upon the ſcriptures, which he read: he did ſo. His auditors increaſed, and he was invited to Snape and Maſſam, where his parents, and others, were the firſt fruits of his labours. Nor were they converts merely to ſentiment, but to genuine piety and holineſs. Theſe things being noiſed abroad, brought him acquainted with the few Baptiſts in thoſe parts. This led on to know their ſentiments. The evidences of truth were ſo clear, that he durſt not oppoſe them. And when fully convinced himſelf, knowing the unpopularity of baptiſm according to the ſcriptures, and fearing his weak friends, who were moſtly churchmen in principle, though Diſſenters in practice, would be ſtumbled at it, he was afraid to embrace it.

In the ſummer of 1792, Mr. Whitfield was at Woodhall, ſpent the Sabbath day there, preached twice from Matt. xxviii. 19, 20; and had ſeveral of Mr. Terry's friends to hear him. There is reaſon to believe that what they heard and ſaw was inſtructive, convincing and edifying. The next morning Mr. Terry preſented himſelf for baptiſm. This was Mr. Whitfield's firſt interview with him: By what he heard from him, and learned of his character and conduct from others, he was ſatisfied of his being a proper ſubject for baptiſm. Nevertheleſs, as he thought him not ſo well eſtabliſhed in the principles of nonconformity, had no perſonal knowledge of him, and there being no regular church in that place for him to unite with, he adviſed him to conſider the matter more fully, and then to come to Hamſterly the firſt opportunity, to be baptized, and join the church there.

Mr. Terry came over, accompanied by one of his friends, a candidate for baptiſm alſo, on Jan. 3, 1793; that evening they were propoſed

to

	CHURCHES.	NAMES OF PASTORS AND MINISTERS.
324	Sutton - - - -	John Walton
325	Slaughwaite - - -	Charles Bamford
326	Wainſgate - - - -	*Henry Horsfall*

NOTES.

to the church and approved of, and on Lord's Day forenoon, Jan. 5, baptized with another at Hamſterly, and received into fellowſhip. Mr. Terry was requeſted to exerciſe his talent as a ſpeaker in the evening. He was approved of, and requeſted to preach among his friends at his return. In the month of May following, Mr. Whitfield paid them a viſit, and preached at Maſſam, Snape, and Woodhall where he baptized eight more. In July, they addreſſed a letter to the church at Hamſterly, being now eighteen in number, requeſting liberty to form themſelves into a ſeparate church and to have the aſſiſtance of their paſtor and a deacon upon the occaſion. The requeſt was chearfully granted, a letter with ſuitable advice returned, and the 24th of Aug. fixed upon for ſolemn preparation by faſting and prayer, and the 29th for the incorporation.

On the 28th of Aug. there being three candidates for baptiſm, Mr. Whitfield preached upon the ſubject in a barn at Snape, to a very attentive audience, from Luke, x. 26: next morning at ten o'clock, the ordinance of baptiſm was adminiſtered in a rivulet, a mile from the village. It was quite a new thing: all the people behaved well, one perſon excepted, but he was quite ſilent till all was over.

The aſſembly met again at two o'clock. The ſervice was conducted in the following manner:

A ſhort introductory prayer---Read Epheſ. ii.---Sung---and prayed. The nature of the ſolemn act was then briefly explained. The congregation were deſired to ſit, and the perſons incorporating to ſtand up. Their requeſt was then read, and their diſmiſſion was alſo declared. Their names being inſerted in a book prepared for that purpoſe, and their perſonal concurrence, and chearfully giving up of themſelves to the Lord, and each other to walk in the fellowſhip of the goſpel, being declared by ſtretching forth the right hand; they were declared to be a church conſtitued on evangelical principles. Prayer was then offered up to God for them: after ſinging, a ſermon was addreſſed to them, from Eph. ii. 21. 22. the Rev. Mr. Cook, an Independent miniſter, concluded that ſervice with prayer. The church immediately aſſembled, the right hand of fellowſhip, with congratulation, was given them by the meſſengers from Hamſterly; the three newly baptized were received, and three more from other churches: the ſacred ſupper was then adminiſtered, and the aſſembly dimiſſed as uſual. Mr. Cook preached, at ſeven in the evening, a very ſuitable diſcourſe from Matt. xi. 6.

Thus ended the ſervices of a day, which it is hoped will be long remembered with pleaſure by the parties concerned. The inconvenience ariſing from the want of a meeting houſe, was amply repaid by the air of primitive ſimplicity, which appeared in the whole of theſe tranſactions, and eſpecially by the enjoyment of that preſence which is the glory, the comfort and the defence of Evangelical churches.

A LIST OF THE
PARTICULAR BAPTIST CHURCHES
IN THE PRINCIPALITY OF WALES.
1794.*

By the Rev. JOSHUA THOMAS of LEOMINSTER.

N. B. The *first* Column ſhews the Number of Churches in this connexion: the *ſecond*, the year when the Churches were conſtituted: the *third*, the names of the Churches: the *fourth* diſtinguiſhes the Aſſociation to which they belong; thus, N. is for the North Aſſociation; S. E. for the South East; S. W. for the South Weſt: the *fifth* column is a catalogue of the Miniſters; thoſe whoſe names are in *Italics* are Helpers or Candidates, not ordained: the *ſixth* column ſhews the number of Members in the Church: and the *ſeventh* the month of the year 1794, when the account was given.

ANGLESEA.

No.	YEAR.	CHURCHES.	ASSOC.	MINISTERS.	MEM.	1794.
1	1784	Beaumaris	N.	Richard Michael *Richard Morgan* *Ellis Roberts*	35	July
2	1779	Ebenezer	N.	Chriſtmas Evans *Hugh Williams* *William Burnell*	180	July

BRECKNOCKSHIRE.

3	1787	Builth	S. E.	William Jones	18	Auguſt
4	1699	Maes-y-berllan	S. E.	David Evans *Charles Morgan* *John Williams*	175	May

NOTES.

* Had this liſt of the Welſh churches been ready, it would have appeared with the Engliſh one in May 1794. Nevertheleſs, it is ſo paged as to follow that catalogue whenever the volume is bound.

1. Beaumaris is the capital of Angleſea which is itſelf a county and an iſland ſurrounded by the ſea, though ſeparated from Carnarvonſhire by the river Menai.

2. Ebenezer is the firſt church formed in conſequence of a Miſſion to North Wales, and encouraged by the Fund in London, 1776. There are ſeven churches more which are the fruits of that kind Miſſion, viz. No. 1, 5, 20, 21, 22, 26, 40.

CARDIGANSHIRE.

No.	YEAR.	CHURCHES.	ASSOC.	MINISTERS.	MEM.	1794.
5	1788	Aberyſtwyth	S. W.		82	March

CARMARTHENSHIRE.

6	1742	Aberduar	S. W.	Zacharias Thomas David Saunders David Davis Timothy Thomas *David Thomas* *Aaron Williams*	321	Dec.
7	1794	Bwlchgwynt	S. W.		21	Nov.
8	1794	Drefach	S. W.		40	October.
9	1794	Ffynnon-henry	S. W.	James Davis	85	Dec.
10	1775	Graig	S. W.	Evan Evans John Richards *Owen Williams*	161	Sept.
11	1775	Heol y Prior	S. W.		70	June
12	1788	Llandyfaen	S. W.	*William Thomas* *Thomas Thomas* *Moſes Williams*	114	July

NOTES.

5. Aberyſtwyth has of late been without a paſtor, but they are tolerably aſſiſted, and have a proſpect of being comfortably ſettled in a miniſter. Though this is the only Baptiſt Church in the county, and but a young one, yet it is ſuppoſed there have been ſome of the denomination in Cardiganſhire ever ſince the middle of the laſt century, or before. In the Life of Mr. Vavaſor Powell, mentioning the large churches in Wales gathered under his miniſtry, Cardiganſhire is named. He and Mr. Walter Cradock preached much in this county. At preſent, there reſide in it many members belonging to Aberduar, Penpont, Graig, Cilfowyr, Ebenezer, &c. But the meeting-houſes which happen to have given names to the churches are on the Carmarthen and Pembrokeſhire ſide of the river Teivy, which divides Cardiganſhire from thoſe counties. But there is a large handſome meeting-houſe in Cardigan, the county town, which belongs to Ebenezer church: and there are ſeveral good meeting-houſes in the county, belonging to the other churches.

9. Part of this church is called Horeb.

11. Heol y Prior. This, in Engliſh, is Priory-ſtreet; and the meeting houſe, by ſome, is called Penuel. This is the ſecond church in the borough town of Carmarthen. At preſent they have no paſtor nor reſident miniſter, but are ſupplied by ſeveral miniſters in a kind of rotation.

12. This church hath no paſtor: the three miniſters now with them were raiſed up among themſelves.

Thus

No.	YEAR.	CHURCHES.	ASSOC.	MINISTERS.	MEM.	1794.
13	1735	Llanelli	S. W.	Morgan Rees Daniel Davis	140	June
14	1696	Pant-têg	S.W.	*David Jones* *Griffith Jones*	70	Nov.
15	1794	Penpont	S. W.	*John David* *Evan Rees* *Daniel David*	99	Oct.
16	1768	Porthtywyll	S. W.	Owen Rees	50	Nov.
17	1668	Rhydwilim	S. W.	George Rees Gabriel Rees *Morris Evans* *Thomas Williams* *William Williams* *John Llewelyn* *Morris Morris* *Daniel Evans*	550	
18	1773	Salem	S. W.	Benjamin Phillips *Benjamin Davis* *Job Lewis* *Daniel John*	160	Dec.
19	1792	Ty-côch	S. W.	*John Williams* *William Williams*	35	Dec.

CARNARVONSHIRE.

20	1784	Horeb	N.	John Milliams *William Williams* *Evan Evans*	140	Oct.
21	1793	Nevin	N.	Hugh Evans	46	Sept.
22	1784	Salem	N.	*William Roberts*	40	Sept.

NOTES.

No. 7, 8, 15, are new churches, and have yet no ſettled paſtors, but are all ſupplied by neighbours.

16. Is in a low condition. Mr. Owen Rees is often from home.

17. Rhydwilim is a large church. By ſome miſtake, the number of members is not come to hand: it is thought they are between five and ſix hundred.

19. Was never yet ſettled with a paſtor, but Mr. B. Phillips, of Salem, moſtly adminiſters ordinances amongſt them.

22. Salem has no paſtor, but is aſſiſted by Mr. Hugh Evans, and others. There are three churches ſo named in this liſt, but their being in three different counties, it is thought, ſufficiently diſtinguiſhes them.

DENBIGHSHIRE.

No.	YEAR.	CHURCHES.	ASSOC.	MINISTERS.	MEM.	1794.
23	1786	Newbridge	N.		42	Auguſt
24	1764	Glynn	N.	John Edwards Thomas Jones *Edward Jones*	116	Auguſt
25	1789	Rhôs	N.		23	Auguſt
26	1783	Salem	N.	Nicholas Lewis *Robert Roberts* *Hugh Davis*	96	Sept.
27		Wrexham		*Robert Roberts*		Auguſt

GLAMORGANSHIRE.

28	1649	Abertawe, 1ſt	S. W.	John Williams *John Rees*	60	July
29	1785	Ditto 2d Church	S. W.	Daniel Jones *John Walters* *William Rees*	140	July
30	1789	Bryn-ſalem	S. W.		41	Oct.
31	1791	Capel Sion	S. E.	Edward Evans	45	June
32	1790	Caſtell-nêdd	S. E.	Morris Jones	60	Oct.
33	1650	Hengoed	S. E.	Lewis James	70	June

NOTES.

23. Newbridge. Their paſtor emigrated to America in Auguſt 1794.

25. Their paſtor, N. Lewis, alſo removed in Auguſt to Salem, No. 26. Newbridge and Rhôs are helped from the church at Glynn.

27. Wrexham church conſiſted of Baptiſts and Independents ſoon after 1640. The paſtors were moſtly Independents till about the year 1715; from that time to the preſent they have been Baptiſts. But they have had a few Pædobaptiſts in their communion till lately. They never were in connexion with the Aſſociation in the South, or in the North. No. 24, incorporated from them by mutual agreement, for the ſake of convenience. Dr. Jenkins, for ſome years their paſtor, lately removed from them to London: they are now in a low condition. Mr. Robert Roberts is one of them, and is gifted for the miniſtry.

28. The Engliſh name is Swanſea.

29. Commonly goes by the name of Back-lane.

30. Hath no miniſter, but is ſupplied by Mr. Morgan Rees of Llanelli, and Mr. Moſes Williams of Llandyfaen.

31. This is the firſt church at Merthyr-Tydfil.

32. Neath in Engliſh.

33. Hengoed church was formed at Llanharan, near the town of Llantriſaint. Kelligar was from the beginning a conſiderable branch of it; and in the perſecuting times, from 1660 to 1688, this branch chiefly perſe-

vered.

No.	YEAR.	CHURCHES.	ASSOC.	MINISTERS.	MEM.	1794.
34	1792	Merthyr-Tydfil	S. E.	William Price	89	June
35	1789	Nottage	S. E.	David Powell	90	Oct.
36	1726	Pen-y-fai	S. E.	Jonathan Francis	47	Oct.
37	1777	Peterton	S. E.	*Reece Edwards*	90	May
				Edward Evans		
38	1785	Yſtrad-dafodog	S. E.	David Oliver	52	June
			HEREFORDSHIRE.			
39	1633	Olchon	S. E.	George Watkins	60	June
				James Perrot		
			MERIONETHSHIRE.			
40	1785	Ramoth	N.	John Jones	108	June
				David Richard		
			MONMOUTHSHIRE.*			
41	1747	Betheſda	S. E.	John Hier	200	June
				Harry Rees		
				John Adams		
42	1696	Blaenau	S. E.	Thomas Moſes	125	June
				William Thomas		

NOTES.

vered. In 1710, they built their place of worſhip, and called it Cefn-hengoed, abbreviated Hengoed. It went by ſeveral names before.

34. This is the ſecond church in that place.

37. Is called Llanbedr-ar-y-fro, St. Nicholas, &c. Mr. Thomas Morris, of No. 48, adminiſters ordinances here.

39. Olchon. It is indeed uncertain when this church was conſtituted; but, by circumſtances, it is ſuppoſed to have been about 1633. IT IS CONSIDERABLY THE OLDEST SOCIETY OF NONCONFORMISTS IN THE PRINCIPALITY. Though the place is in the ſkirt of an Engliſh county, the inhabitants of it are moſtly ancient Britons; and the public ſervice is performed in their language.

* Monmouthſhire is reckoned an Engliſh county, being in the circuit of the Engliſh Judges: but moſt of the Baptiſt churches in it are Welſh.

42. Blaenau records inform us that they were a gathered church about 1660, when the great perſecution began, which continued to 1688, or near it. Blaenau church perſevered through all thoſe hard times. But, ſtrictly ſpeaking, it was then a diſtant branch of Llanwenarth. They had no proper paſtor of their own. Mr. Morgan Williams was a very uſeful gifted brother among them; but Mr. William Pritchard the Llanwenarth paſtor, and Mr. Lewis Thomas the paſtor of Swanſea, adminiſtered ordinances here as well as they could. In the printed Narratives of the General Aſſemblies in London 1689, &c. Blaenau is ſet down as a church, and W. Prichard as their paſtor, and no paſtor at Llanwenarth named: but theſe

are

No.	YEAR.	CHURCHES.	ASSOC.	MINISTERS.	MEM.	1794.
43	1772	Brynbyga	S. E.	Edmund Watkins William Edmunds	55	July
44	1771	Caerleon	S. E.	Thomas Evans	70	May
45	1652	Llanwenarth	S. E.	James Lewis *William Morris* *Morgan David* *Joseph Price* *Joshua Watkins*	180	Auguſt
46	1729	Pen-y-garn	S. E.	John Evans	90	Sept.
47	1776	Troſnant	S. E.	Miles Edwards	42	July
48	1781	Twyn-gwyn	S. E.	Thomas Morris	50	Oct.
		MONTGOMERYSHIRE.				
49	1792	Rhydfelen	S. E.	James Evans	27	Auguſt
		PEMBROKESHIRE.				
50	1704	Cilfowyr	S. W.	David Evans David Rees David Evans Thomas Evans Benjamin David John David *Jonah Evans*	340	Auguſt
51	1767	Ebenezer	S. W.	William Williams Thomas Henry *Lewis Evans* *John Phillips* *Evan Lloyd*	330	Oct.
52	1745	Llangloffan	S. W.	David Lewis John Williams Henry David Thomas Lewis Morris Griffiths *James Harris* *William Jenkins*	700	Sept.

NOTES.

are two of the ſeveral inaccuracies of the Narratives regarding Wales. The Blaenau Church Book plainly records, that it was in 1696 they were put in proper church order.

51. The members were ſuppoſed to be about 330, in October.

52. As Mr. James Harris is lately married to one of the Dolau members, it is not yet certain where he may ſettle. Mr. William Jenkins went to the Academy at Briſtol, in Auguſt 1794.

No.	YEAR.	CHURCHES.	ASSOC.	MINISTERS.	MEM.	1794.
				Joſeph James		
				John James		
				Thomas Jones		
53	1794	Middle-mill	S. W.	John Reynolds	71	Sept.
54	1731	Moleſton	S. W.	Benjamin Davis	165	Oct.
				Daniel Davis		
				William Thomas		
				Stephen Arley		
				Iſaac Jones		
				John Morgan		

RADNORSHIRE.

55		Dolau	S. E.	John Evans	142	Oct.
				James Griffiths		
				Joſeph Jones		
56	1727	Pentref	S. E.	John Evans	110	Auguſt
				Morgan Evans		

NOTES.

53. This place, in Welſh, is called Felin-ganol. Beſides their paſtor they have a gifted brother.

54. The number of members was given at Moleſton, 3d of October. On the 29th of that month, No. 8. viz. Bwlchgwynt was formed, and 19 of the conſtituents were from Moleſton, which reduced the 165 to 146. On 3d of October, it was ſaid, that Mr. Stephen Arley was ſo feeble and infirm, by reaſon of age, that for five years he had not been able to preach.

55, 56. Dolau and Pentref for many years were one church. The members reſided in the three counties of Brecknock, Radnor, and Montgomery. Baptiſt miniſters preached in theſe Counties about or before 1640. But when the civil war broke out between the king and parliament, Nonconformiſt miniſters were driven out of thoſe parts for ſome years. When the violence of the wars abated, Meſſrs. Vavaſor Powell, Hugh Evans, and others, returned into theſe counties, and preached with great ſucceſs. It is not certain when, in thoſe days, this church was conſtituted. But perhaps they had ſome Independents in communion with the Baptiſts there. The latter continued in theſe parts through all the perſecutions. But it does not appear that they joined the Aſſociation in the time of the Commonwealth, nor do we find any account of them in the London narratives of 1689, &c. Probably all this was, becauſe they had ſome Independents among them. But gradually they ſeparated. The Independents formed two congregations, one at Rhayadr, and the other at Llanwrtyd; but Dolau church joined the Aſſociation ſoon after 1700.

The

The above is a Liſt of thoſe who are properly ſtiled PARTICULAR BAPTISTS in the Principality. There are two Societies more, which are Baptiſts, both in Glamorganſhire.

57. 1750. Craigfargod. Henry Evans, paſtor. Theſe are eſteemed GENERAL BAPTISTS. They ſeparated from Hengoed, as they did not own, or believe eternal and perſonal election, with ſome other doctrines believed in that connexion. But they profeſs to maintain firmly the Deity of Jeſus Chriſt, and free juſtification through his righteouſneſs alone, without any works of man. Their number is not given. They are not a very large congregation.

58. The Engine. For above twenty years a few ſerious perſons formed a friendly ſociety of a religious nature. They were ſuppoſed to embrace Mr. Sandiman's ſentiments, or part of them. They continued for years without any profeſſed paſtor. Gradually ſome of them were convinced by the word, that Believers Baptiſm was the true goſpel ordinance; in conſequence of which, ſome of them were baptized in and about 1780. Being formed into a regular church, according to their view of the New Teſtament, they had ſeveral Baptiſt miniſters to preach and adminiſter ordinances in turn, having no miniſter of their own. In 1787, they propoſed to join the Aſſociation, and were admitted. In 1790, when the Aſſociation divided, by mutual conſent, the Engine was ranked in the South Weſt convention; but they never after continued in the public connexion; they left it of their own accord. A few of the members joined the church at Swanſea. The Society it ſeems are fewer than twenty. It is ſaid, they have two or more among themſelves who exerciſe as their miniſters; of late, they have had little intercourſe with other miniſters.

OBSERVATIONS.

In the county of Flint there is no Baptiſt church. It is a ſmall county, and the chief part of it Engliſh.

Some of thoſe named in the above Liſt are not conſtant miniſters, but occaſional ſupplies. And ſome it may be are omitted who have lately begun to exerciſe, yet are uſeful in the miniſtry. A few it is not eaſy to know where to place them.

In the firſt 56 churches enrolled in theſe pages, though the number in Wrexham is not aſcertained, there are about 7058 members.

THE

CIRCULAR LETTER

FROM THE

BAPTIST MINISTERS AND MESSENGERS

Aſſembled at NORTHAMPTON, *June* 4, 5, and 6, 1793,

Maintaining the important Doctrines of three equal Perſons in the Godhead: eternal and perſonal Election; original Sin; particular Redemption; free Juſtification by the imputed Righteouſneſs of Chriſt; efficacious Grace in Regeneration; the final Perſeverance of real Believers; the Reſurrection of the Dead; the future Judgment; the eternal Happineſs of the Righteous; and everlaſting Miſery of the Impenitent; with the congregational Order of the Churches, inviolably;

To the ſeveral Churches they repreſent, or have received Letters from, meeting at *Codnor*, in Derbyſhire; *Burton-upon-Trent*, in Staffordſhire; *Sutton-Aſhfield* and *Nottingham*, in Nottinghamſhire; *Sheepſhead*, *Leiceſter*, *Sutton-in-the-Elms*, *Arnſby*, and *Foxton*, in Leiceſterſhire; *Oakham*, in Rutland; *Braunſton*, *Guilſborough*, *Clipſtone*, *Gretton*, *Kettering*, *Walgrave*, *Moulton*, *Northampton*, and *Road*, in Northamptonſhire; *Olney*, in Buckinghamſhire; *Carlton* and *Thorn*, in Bedfordſhire; *St. Albans*, in Hertfordſhire; *Spalding*, in Lincolnſhire; and *Soham*, in Cambridgeſhire.

Grace be to you, and Peace from God our Father, and from the Lord Jeſus Chriſt.

Dear Brethren,

HAVING again enjoyed our annual interview with each other, and heard the accounts you ſent us of your ſtate, which, on the whole, afforded us ground of thankfulneſs and pleaſure; you will be expecting to receive from us as uſual the circular Addreſs, whereby we have been accuſtomed to ſtir up your pure minds by way of remembrance, that we might eſtabliſh you in your moſt holy faith, and provoke you to love and good works.

In order to avoid too great a ſameneſs in our Epiſtles, we have been uſed to ſelect before-hand ſome divine ſubject, and to appoint one of our brethren to diſcuſs it in the general Letter, previous to our yearly meeting; that it might then be read before the miniſters and meſſengers of the aſſociated

churches, and receive their correction and approbation. The laſt ſubject on which we addreſſed you, was GODLY ZEAL, and we hope that excellent grace was not deſcribed and recommended in vain. Since the publication of that letter, we bleſs God, you have had an opportunity of exerting your *zeal*, by encouraging an attempt, too long neglected by ourſelves, and our predeceſſors, to ſpread the glorious Goſpel of our bleſſed Lord in the Heathen world. We had propoſed to have written to you this year upon *Joy in God*; and though mournful occurrences have taken place in the world around us, yet neither the dreadful ſtagnation of trade, nor the horrid calamities of war, would have rendered it unſeaſonable to encourage the ſons of Zion to rejoice in their King. It certainly becomes us to mourn for the diſtreſſes of our country, and the miſeries of mankind; for the abominations of the land, and the low eſtate of the church; and above all, for the defects of our own characters, and the evils of our hearts and lives: but all theſe cauſes of grief are not incompatable with joy in the Holy Spirit. We may glory in tribulation; and even in the midſt of penitential ſorrow, our ſouls may exult in the riches of grace, and triumph in redeeming love.

May your ſacred *joy* be increaſed, though our letter on that ſubject is deferred, through the unexpected removal of our beloved brother * who was appointed to draw it up. By his being called away from his ſtation among us, to attend our other dear brother †, who had already reaped ſome firſt-fruits unto God from the regions of *Indoſtan*, we have loſt a *Letter upon Joy*; but we have found a new ſubject for the exerciſe of that delightful grace. His brethren, who valued his company and friendſhip, cannot, amidſt all the regret occaſioned by his departure, refrain from joy; and even his affectionate people, who are for a time left deſtitute of a paſtor, are enabled to rejoice, that they had ſuch a ſacrifice to make; and that the love of Chriſt conſtrained him to leave the connections he loved, and made them willing to acquieſce in the call of God. Bleſſed be our divine Saviour who put into his heart, for many years paſt, ſo peculiar a ſolicitude for the ſalvation of the Heathen; and has now given him an opportunity for the nobleſt gratification that earth can afford. He, and all his family, with his guide and fellow-labourer, are, we truſt, rejoicing in that God who rules the ocean which ſurrounds them; while the Indian converts are longing and waiting for the arrival of the miſſionaries they requeſted. We will follow them with our moſt ardent prayers, hoping before

* Mr. William Carey. † Mr. John Thomas.

this

this time twelve months to have good news from a far country, to furniſh our churches with additional ground of rejoicing.

Yes, beloved, we have ſown, not without tears of joy; and we truſt in God, that in due ſeaſon, we ſhall reap not fainting. You generally know with how ſmall a beginning our little SOCIETY FOR PROPAGATING THE GOSPEL commenced; and you ſee how ſurprizingly and ſpeedily God has proſpered and ſucceeded our attempts. Before Zion travailed ſhe brought forth. Before our ſociety was formed, one of our brethren was employed, unknown to us, in the good work, and ſome ſeals had been granted to his miniſtry. The *Hindoos* had written for miſſionaries, while we were forming our plan, and their anſwer to our enquiry was at hand, while we were aſking, Whither ſhall we firſt ſend forth in the name of the Lord of Hoſts? The account of the riſe of our Society is already in moſt of your hands, and in due time farther particulars will be laid before you, and our friends in general. In the mean while it was propoſed at the Aſſociation, that for this time, inſtead of the uſual inſtructions circulated through the churches, we ſhould give you a copy of the *charge* delivered to our brethren at our ſolemn parting with them, and likewiſe of the *letter* addreſſed to the *Hindoos* *. This, it was ſaid, would be gratifying to many, while it would tend to keep alive the zealous concern that has been felt for the ſalvation of the Heathen. That concern, we are happy to ſay, has not been confined to our aſſociated connexion, though it has ſpread through it pretty generally. With gratitude to the God of all grace, and to our dear brethren in various parts of the kingdom, we acknowledge that he has ſtirred up their hearts to concur with our deſign, and to ſend us generous aid from the diſtant extremities of the land. You know already how early and how liberally we received encouragement from *Birmingham*, where a correſponding ſociety was immediately eſtabliſhed in aid of the miſſion; and by the inſtrumentality of our active friends, we ſoon derived farther aſſiſtance from ſeveral churches in *Warwickſhire*, *Shropſhire*, and other adjacent counties. From *Yorkſhire*, and its borders, where our brethren, unknown to us had choſen the ſame ſubject of *Chriſtian zeal* for their laſt year's letter, we ſoon received a noble evidence that they had not been meditating on a topic they did not feel. The eſtabliſhment of a ſociety there, which ſent us *two hundred*

* The *Charge* and the *Letter* are inſerted in No. 7. of the Regiſter. P. 525—531.

pounds in proof of their fraternity, cauſed our hearts to rejoice in that union which flows from the love of Chriſt. From many of our ſiſter churches, both in the neighbourhood of this aſſociation, and in more remote parts of the iſland, we have received ſubſtantial ſuccour; in ſome inſtances unſolicited, and in many beyond our expectations. From *Newcaſtle*, and *Plymouth*, *Cambridge* and *Luton*, *Devizes* and *Bath* and *Frome*; from ſeveral places in *Hampſhire*, *Suffolk*, *Eſſex*, and *Kent*, have kind and conſiderable donations been tranſmitted. *Briſtol* and the great *Metropolis* of our land have lent aſſiſtance in this good work, with a generoſity for which the inhabitants of thoſe cities have long been renowned; and which the ſad ſhocks given to commerce and public credit, before their benefactions were ſolicited, could not ſuppreſs. Nor has this encouragement been received merely from our own denomination. Though this Society honeſtly acknowledged that its founders were of the *Particular Baptiſt* perſuaſion, we are ſure it was not the intereſt of a party they wiſhed to promote, but the glory of our divine Lord, and the ſalvation of immortal ſouls. Hence it was propoſed at firſt, if no opening was ſoon found for a *Baptiſt* miſſion, to have requeſted the *Preſbyterian* and the *Moravian* brethren, who had been already employed in labouring among the Heathen, to accept ſome aſſiſtance from our ſubſcriptions: for by the leave of the God of heaven, we were determined to do ſomewhat toward propagating his goſpel in pagan lands. The providence of God pointing out ſo ſpeedily a ſphere of action ſufficient to require all our exertions, prevented this teſtimony of our brotherly love for the preſent; but he who knew our hearts in this requeſt, has inclined our brethren to ſhew *us* favour. Our *Pædobaptiſt* brethren have not looked upon us with a jealous eye; but *Evangelical Epiſcopalians* as well as different claſſes of *Diſſenters*, notwithſtanding their difference of judgment and practice reſpecting one of the poſitive inſtitutions of the New Teſtament, have befriended our deſign; and ſome friends belonging to the people called *Quakers*, who ſuppoſe the ordinance from which we are denominated has ceaſed, have ſent in unſolicited aid. One of the miniſters of the UNITAS FRATRUM ſent us pecuniary aſſiſtance; and another * in a moſt friendly letter expreſſed his earneſt wiſhes for our ſucceſs, and, with great candour and piety, anſwered ſome of

* The Rev. Mr. La Trobe's letter here referred to, may be ſeen in the Regiſter, No. 7. page 531.

our

our printed enquiries reſpecting the needful qualifications of miſſionaries, and the advice proper to be given them.

Dearly beloved brethren, what ſhall we render unto God for all his goodneſs towards us! We have complained with the church of old. Iſa. xxvi. 17, 18. that *we had not wrought any deliverance in the earth, neither have the inhabitants of the world fallen*, before the weapons of our warfare! But we truſt our Lord is going forth conquering and to conquer. In the name of our God will we lift up our banners, and we hope we ſhall ſoon ſing of the triumphs of his croſs. Our brethren are gone out upon an arduous undertaking. Their difficulties will be many, and they are but imperfect men. Let us pray daily for them. And look out for freſh openings in the heathen world. Deny yourſelves in ſuperfluous expences, and ſave more for God.—About nineteen parts of the world out of thirty are pagans ſtill! And ſtill the Eaſtern and Weſtern antichriſt count their votaries by millions. O pity a benighted world! Let the love of Chriſt conſtrain you. Surely our Redeemer has not yet received one half of the reward he merited by the travail of his ſoul.

Let it appear that you have ſome degree of the ſame kind of love to ſouls that was in Chriſt Jeſus! His love to immortal ſouls induced him to lay himſelf out for their good inceſſantly. When he was found in faſhion as a man, and felt all the innocent infirmities of humanity, the proſpect of ſaving a Samaritan Adultreſs made him forget his own hunger and fatigue, and the delight his mind took in his Father's buſineſs infuſed freſh vigour into his weary body. All through his life on earth it was his meat and his drink to be doing good, though he perpetually endured the contradiction of ſinners againſt himſelf: and though their enmity became more and more inveterate, he was not to be overcome of evil, but died praying for his murderers. Dear brethren, let us aſpire after more of the ſame diſintereſted benevolence that was ſo perfectly exemplified by our bleſſed Lord. Imitate his ſelf-denial, his diligence, his ardour, his unwearied zeal. Shew that the objects which lay ſo near to his heart, lie very near to your's.

It has given us ſingular pleaſure that the benefactions of our diſtant friends have been attended with many prayers. At *Folkſtone*, in *Kent*, where our brethren had only received information of our attempt from the republication of our Plan in the Baptiſt Regiſter, they immediately formed a correſponding Society in aid of the Miſſion, and appointed a monthly meeting for extraordinary prayer upon the ſubject, to be attended with a collection for the ſame purpoſe. We

hope others will imitate this example, eſpecially where the monthly prayer-meeting for the revival of religion was not previouſly eſtabliſhed. In the churches of our aſſociation, and many others who had for ſome years paſt united with us in that practice, we hope the ſtate of the Heathen will be particularly remembered, as well as the revival of evangelical piety among ourſelves, and other proteſtant churches; and we truſt you will then, and at other times, continue to pray for the Miſſionaries who are already gone out, and beg that the Lord will raiſe up more ſuch labourers, and open a door for them in other pagan countries. The work in which our brethren are engaged is arduous, their difficulties and temptations will be many, and though we highly eſteem them, we know they are liable to err and miſtake, unleſs the Lord ſhall keep them continually. Therefore we beſeech you to be much in prayer for them, that the Lord would keep and proſper them.

After ſome ſingular interpoſitions of providence, which remarkably made way for all brother *Carey's* family to attend him, they ſet off in good health and ſpirits. One of them wrote thus to a miniſter in London, at three o'clock in the morning of their departure *:—"The ſhip is come—the ſignal made—the guns are fired—and we are going with a fine fair wind. Farewel, my dear brethren and ſiſters, farewel. May the God of Jacob be our's and your's, by ſea and land, for time and eternity! Moſt affectionately adieu!"—All circumſtances combine to encourage us, beloved brethren, to go on in this attempt. Future difficulties may occur, but He that has helped thus far, will ſtill be a God at hand, and a God afar off; to help us at home, and them abroad. Let us rely upon him. And if you do not find your utmoſt hopes accompliſhed on their firſt arrival, be not diſheartened. Remember how long *David Brainerd*, laboured among the Indians in *North-America*, before his labours were crowned with ſuch great ſucceſs. And in *Greenland*, the *Moravian brethren* waited a conſiderable time before the ſeed they ſowed in that unhoſpitable climate began to promiſe a joyful harveſt. But if *the huſbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain; be ye alſo patient; ſtabliſh your hearts; for the coming of the Lord draweth nigh*; then the reapers ſhall receive their wages, and gather fruit unto eternal life, *that both he that ſoweth, and he that reapeth may rejoice together.*

Dear brethren, we cloſe this ſhort epiſtle, by committing

* The Letter was dated June 10, 1793.

you

you to God, and to the word of his grace; praying that while we, and you, are ſolicitous for the ſalvation of thoſe that were brought up in Heatheniſm, we may alſo find the work of the Lord going forward among ourſelves; that many ſouls may be effectually awakened, convinced and converted in our congregations, who, though they have been brought up in a land of goſpel light, are at preſent as far from vital godlineſs as profeſſed pagans: and may each of us, who have already profeſſed to have been turned from darkneſs unto light, be enabled to walk as the children of the light, and of the day; having no fellowſhip with the unfruitful works of darkneſs; but living as ſuch who are the lights of the world, the ſalt of the earth. Your privileges are glorious, your obligations are proportionable. Your principles tend in the moſt powerful manner to conſtrain you to depart from all iniquity, and to abound in the work of the Lord. If, indeed, you know thoſe things which are contained in the goſpel of Jeſus, happy are ye if your whole deportment evinces the influence of evangelical truth upon your hearts and lives! The grace of our Lord Jeſus Chriſt be with you all. Amen!

MINUTES.

Tueſday evening 6. Brother Hopper, of Nottingham, was choſen Moderator, and Brother Ryland, miniſter of the place, began in prayer; the letters from the churches were then read, minutes made of their contents, and Brother Burton, of Foxton, concluded.

Wedneſday morning 6. Spent two hours in ſocial prayer: the following brethren being engaged, Ed. Sharman who ſupplies the church at Moulton; Benj. Evans, late a ſtudent at Briſtol, now a probationer at Sutton-in-the-Elms, whence Brother T. Edmonds is removed to Upton; Mr. Hunt, of Watford; A. Payne, of Walgrave; and John Edmonds, of Guilſborough.

10½. Brother Gill began in prayer; Brother Fuller gave a ſhort account of the nature and deſign of the Aſſociation; Brother Morris, of Clipſtone, preached from 1 Cor. i. 30. *Of him are ye in Chriſt Jeſus*, &c. Brother Mills, of Sheepſhead, prayed; Brother Weſt, of Carlton, preached from Heb. ii. 10. *It became him for whom are all things, and by whom are all things, in bringing many ſons to glory, to make the captain of their ſalvation perfect through ſufferings.* Brother Sutcliff, concluded in prayer.

Evening 6. Brother Craps, of Spalding, prayed, and Brother Pearce, of Birmingham, preached from 1 Tim. i. 2. *The glorious Goſpel of the bleſſed God.* Brother Hogg, of Thrapſton, cloſed the ſervice with prayer.

Thurſday morning 6. Brother Mabbott, of Hoddeſdon, in Hertfordſhire, began in prayer; after which the miniſters belonging to the aſſociation gave a brief account of their ſpiritual exerciſes in the courſe of the laſt year; and Brother Blundell,

who was lately ordained paſtor of the church at *Arnſby*, concluded the public meeting in prayer.

The miniſters and meſſengers ſtaying awhile, to attend on ſome farther buſineſs of a more private nature, the accounts of our ſmall fund were examined: two poor brethren were allowed half-a-guinea each, toward their expences in attending the aſſociation; three guineas were voted to encourage ſupplies for the new intereſt at Derby; and one guinea for the congregation at Braybrook; a guinea alſo was voted for a miniſter in ſtrait circumſtances.

It was reſolved to receive into this aſſociation the church lately formed at Burton-upon-Trent, among whom our Brother Briggs occaſionally labours in the word of the Lord.

Reſolved alſo, That the congregation of Pædobaptiſt Diſſenters at Creaton having ſhewn peculiar friendſhip to our diſtreſſed brethren at Guilſborough, whoſe place of worſhip was burnt down, by ſome unknown incendiaries, on the 25th of December laſt; the whole aſſociation conſider them as entitled to our hearty Thanks, which the Moderator is deſired to tranſmit. Many other of our diſſenting brethren, who are not of our own denomination, have alſo ſhewn that ſympathy to our Guilſborough friends which calls for our reſpectful acknowledgments. At the ſame time we add a public declaration of the ſenſe we have of the gracious attention of his *Majeſty*, and the Miniſters of State, who have offered two hundred pounds reward for the detection of the cruel offenders.

Reſolved, That the next Aſſociation be held at Sheepſhead, on the Tueſday, Wedneſday, and Thurſday, in the week after Whitſun-week, June 17, 18, and 19, 1794. Brother Craps and Brother Ryland to preach; in caſe of failure, Brother Fuller and Brother Sutcliff. Put up at the Crown.

Reſolved, That having been diſappointed reſpecting the preparation of the Circular Letter, through our Brother Carey's call to the Eaſt-Indies, a copy of the charge to the Miſſionaries, and of the Letter to the Indian chriſtians, be printed, inſtead of the epiſtolary addreſs, and a ſhort letter only be prefixed, tending to excite increaſing zeal for the propagation of the Goſpel.——The Moderator cloſed in prayer.

State of the Churches ſince the laſt Aſſociation.

Added.		Diminiſhed.	
Upon a profeſſion of faith	88	By death	37
By letters of recommendation	7	Diſmiſſion	7
Reſtored after excluſion -	1	Excluſion	10
Total Increaſe	96	Total decreaſe	54
Clear Increaſe - -		42	

The number of communicants in all the churches is 1596.

THE

THE

KENT AND SUSSEX ASSOCIATION OF BAPTIST CHURCHES,

Conſiſting of thoſe which meet at *Aſhford, Sandhurſt, Smarden, Tenterden, Folkſtone, Beſſels Green*; and *Chatham*, in Kent; and at *Battle, Rye, Rotherfield, Wivelsfield, Lewes, Brighthelmſton*, and *Handcroſs*, in Suſſex.

Maintaining the important Doctrines of Three equal Perſons in the Divine Eſſence; eternal, and perſonal Election to Holineſs here, and Eternal Life hereafter; the original Guilt and Depravity of Mankind; particular Redemption; free Juſtification, by the imputed Righteouſneſs of Chriſt alone; efficacious Grace in Regeneration, and the Perſeverance of the Saints to eternal Glory.

Aſſembled at *Chatham*, KENT,
The 4th and 5th days of June, 1793.

TUESDAY, the meſſengers of the churches met at four o'clock: the 423 Hymn in Rippon's Selection was ſung; and Brother Knott prayed. The names of the meſſengers were then called over, and Brother Middleton was choſen Moderator, and Brother Knott, Scribe. The Moderator read the preliminaries of the aſſociation, and then called for the letters of the reſpective churches, which were alſo read; in which it appeared that the churches at Tenterden and at Smarden were deſtitute of paſtors. The church at Battle having avowed the error of Univerſal Reſtoration, it was agreed that the ſaid church ſhould be ſeparated from this aſſociation, which was accordingly done. The Moderator prayed and adjourned the aſſembly at five o'clock.

Public worſhip began at ſeven o'clock, and was conducted in the following manner: Sung, Rippon, 427. Brother Booker prayed. Brother Middleton preached from Hab. iii. 2. *O Lord, revive thy work in the midſt of the years.* Sung, Rippon, 98. Brother Copping concluded in prayer.

A Letter from fifteen perſons announcing that they had withdrawn from the church at Battle was read, declaring their diſbelief of the Univerſal Reſtoration of Devils and Men from Hell, and deſiring advice and help of the aſſociated churches. Agreed that the Meſſengers do repreſent this caſe to their reſpective churches. Adjourned.

Wedneſday, the Meſſengers met at ſix o'clock, and the following brethren engaged in prayer; Vine, Finn, Pope, and Stace. The Circular Letter, which Brother Knott had been appointed to draw up, ON THE SIGNS OF THE TIMES, was read, approved, and ordered to be printed. The Moderator concluded; and the aſſembly adjourned at eight o'clock.

Public

Public worſhip began at half paſt ten o'clock, and was conducted in the following manner: Brother Atwood read the firſt Chapter of Paul's Epiſtle to the Philippians: Sung, Rippon, 254. Brother Atwood prayed. Sung, Watts, II. 165. Brother Purdy prayed. Sung Watts, I. 135. Brother Copping preached from Pſal. lxxxvi. 17. *Shew me a token for good.* Sung, Rippon, 342. And Brother Humphrey concluded in prayer.

It was agreed that the annual *Faſt-day* be obſerved by the Churches in this Aſſociation on the firſt Wedneſday in November next, as uſual; and that the *Prayer-meeting* be continued on the firſt Monday evening in each month, in the enſuing year. This Aſſociation heartily approves of THE PARTICULAR BAPTIST SOCIETY FOR PROPAGATING THE GOSPEL AMONGST THE HEATHEN, inſtituted by the *Northamptonſhire Aſſociation*, and will do all in its power to encourage the ſame.

It was agreed that Brother Middleton ſhould write the next Circular Letter, and that an anſwer to one of the following queſtions be recommended to him as the ſubject of it; 1. *What are the beſt evidences of the grace of God in a believer's heart?* 2. *What is the nature of Chriſtian candor?*

It was agreed that the next Aſſociation be held at Sandhurſt, in Kent; on the firſt Tueſday and Wedneſday in June, 1794. Accommodations at the Angel. Brethren Knott and Humphrey to preach. The Moderator concluded in prayer, and diſmiſſed the Aſſembly, at five o'clock. In the evening, Brother Swain, of Walworth, near London, preached a lecture from Iſa. xl. 31.

The ſtate of the aſſociated churches of Kent and Suſſex.

Baptized - -	82	Diſmiſſed - -	8
Received by Letter	8	Excluded - -	15
Reſtored - -	2	Dead - -	28
	92		51
Increaſe - - -	41.		

THE

YORK AND LANCASHIRE ASSOCIATION,

OF THE DENOMINATION OF

PARTICULAR BAPTISTS.

Connected with the Churches at *Gilderſome, Leeds, Rawden, Halifax, Salendine Nook, Wainſgate, Hebden Bridge, Rochdale, Bacup, Cloughfold, Ackrington, Blackburn, Preſton, Coln, Barnoldſwick, Cowling Hill, Sutton, Elland, Mancheſter* and *Maſborough.*

Met at *Maſborough*, near *Rotherham*, YORK, May 22, 23, 1793.

Wedneſday, May 22d, Mr. A. Greenwood opened the ſervice by prayer, and a ſhort account of the nature and deſign of the Aſſociation.—Mr. Aſhworth preached from Matthew xix. 20.

Met

Met again in the evening. Mr. Hirſt was choſen Moderator. A hymn was ſung, and Mr. Littlewood prayed. The letters from the churches were then read, and afterwards the circular letter drawn up by Mr. Fawcett, on THE CROSS OF CHRIST,* which being approved, was ordered to be printed.

Met again on Thurſday morning. Mr. Littlewood prayed, and preached from Rev. iii. 19, and Mr. Hirſt from Rom. xvi. 24. The ſervice was concluded with prayer.

N. B. It was the opinion of the Brethren preſent, that, for the ſake of convenience, the aſſociation ought to be held at places nearer the centre; but as many were abſent, the determination of this is referred to a future opportunity.

The next aſſociation to be held at Hebden Bridge, on the Wedneſday and Thurſday in Whitſun-Week, 1794. Meſſrs. Langdon, Sharpe and Crabtree, are requeſted to preach; or in caſe of failure, Meſſrs. Hirſt, Hartley and Littlewood.

Mr. Hirſt to draw up the Circular letter on "Repentance."

Put up at the Old White Lion, Hebden Bridge.

☞ The ſtate of the Churches much the ſame as laſt year; but as ſome of the ſocieties omitted ſending letters, the increaſe &c. cannot be exactly aſcertained.

* As this is a long letter, and has been printed in the form of a pamphlet, and pretty generally circulated, it may perhaps be unneceſſary to reprint it in the Regiſter. EDITOR.

THE

WESTERN ASSOCIATION,

Of the Elders, Miniſters and Meſſengers of the ſeveral Baptiſt Churches meeting at *Kingſbridge, Exeter, Preſcott, Wellington, Yeovill, Loughwood, Horſington, Bridgewater, Crockerton, Frome, Paulton, Bratton, Calne, Melkſham, Grittleton* and *Malmſbury, Sarum, Portſmouth, Wotton, Horſley, Pithay* and *Broadmead* in BRISTOL, *Sodbury* and *Bradford.*

Having received Letters alſo from *Falmouth, Chacewater, Plymouth Dock, Plymouth, Bovey-Tracey, Cullumpton, Tiverton, Bampton, Stoke Gomer, Upottery, Hatch, Lyme, Chard, Croſcombe, King Stanley,* and *Thornbury.*

Being met in Aſſociation at *Bradford,* WILTS,

May 21 and 22, 1793.

Tueſday, May 21, met at three o'clock. Brother Moſely began in prayer, Brother Tommas, of Briſtol, was choſen Moderator, the preliminary articles were read, and alſo 39 letters from the churches. Brother Taylor, of Calne, then concluded that ſervice in prayer.

Another

Another ſervice was begun at ſeven o'clock in the evening by Brother Penn, of Kingſbridge. Brother Hughes preached from Matt. v. 16, and cloſed in prayer.

Wedneſday, the 22, met at ſix o'clock in the morning for prayer Meſſrs. B. Thomas, Perry, Morgan, Symmons and Sotteridge prayed; then attended the private buſineſs of the Aſſociation, and adjourned.

The forenoon ſervice was begun at ten o'clock by Brother Belſher in prayer; Brother Kingdon ſucceeded. Brother Tommas, of the Pithay, preached from 2 Cor. vi. 1, and cloſed the ſervice in prayer.

The General Letter drawn up by Brother Redding, ON THE DUTIES WE OWE TO GOD, TO SOCIETY, AND TO OURSELVES, was read, and the aſſembly adjourned.

The afternoon ſervice was begun by Brother Horſey at three o'clock in prayer. Brother B. Francis preached from Luke xiv. 23, and cloſed the meeting in prayer.

N. B. Singing at proper intervals.

Agreed to recommend the Dartmouth caſe.

Agreed to hold the next Aſſociation at Chard, the Wedneſday and Thurſday in the Whitſun week; our Brethren John Tommas and B. Francis to preach the ſermons; and in caſe of failure, our Brethren William Clark and Robert Redding.—Brother Birt to draw up the Circular Letter.

In the aſſociated churches there were laſt year,

Baptized	100	Dead	65
Received by Letter . .	13	Diſmiſſed	12
Reſtored	3	Excluded	13
	116		90
Increaſe.	26		

A very valuable member of the Weſtern aſſociation thus writes, "Near 30 miniſters were preſent, and a great number of ſerious perſons, from all the adjoining pariſhes, to worſhip and enjoy God. What upon earth can be more like heaven? We met, kept together, and parted in love and peace; and it was generally obſerved that the tokens of the divine preſence were evident in the various exerciſes of worſhip."

The contributions to the ASSOCIATION FUND enabled the members of it to diſtribute £42, to neceſſitous churches and individuals.

MINUTES OF THE THREE
PARTICULAR BAPTIST ASSOCIATIONS,
In *WALES*, 1793.

The Circular Letter from the three Aſſociations written on THE INSPIRATION OF THE SCRIPTURES, is thus prefaced—"The Miniſters and Meſſengers of the ſeveral Churches of Jeſus Chriſt, owning the only true God, the Father, the Son, and the Holy Ghoſt, in Union inſeparable, yet diſtinguiſhable; profeſſing Faith before Baptiſm, and practiſing the laying on of Hands on the baptized, with others *(not approving the Impoſition of hands)* all holding the Bible to be the only perfect Rule of Doctrine, Practice, and Experience; our Light in which may be ſeen partly in the *Confeſſion of Faith*, uſually mentioned."

THE SOUTH WEST ASSOCIATION,
Held at *Cwm-du*, the ſeccond Week in June 1793.

MET *Tueſday* evening, praiſed the Lord who preſerved us in journeying; Brother Daniel Jones prayed for a bleſſing upon our convention; then Brother David Lewis preached from Pſ. cxxx. 7. and Brother D. Evans, of Maes-y-berllan, from Jer. xxxi. 10. and concluded the opportunity. Adjourned to eight next morning.

Met *Wedneſday*, according to appointment. Firſt of all, ſupplications were made by Brother W. Thomas, and another; then the Letters from the churches were read, by which it appeared that they were moſtly in peace, and but one without addition laſt year; miniſterial gifts increaſing among ſeveral. Three churches deſired the aſſociation next year. Brother David Evans, the paſtor at Dark-gate, Caermarthen, is dead: his departure is our loſs. Several of the churches made complaints this year; we hope they often carry them to the Lord, who hears the deſires of the poor, and the groanings of the priſoners. At 11 o'clock, our concerns in church and ſtate were ſeriouſly laid before the hearer of prayer, by the brethren H. David and James Lewis; then Brother W. Williams preached from Iſa. liii. 1. and Brother B. Davies from Iſa. xxxii. 2. and Brother J. Jones from Rom. x. 4. At ſix, Brother J. Evans prayed, and Brother J. Reynolds preached from Iſa. lv. 4. and Brother Gabriel Rees from Rom. iv. 3. and we had reaſon to ſay, morning and evening, *Surely, the Lord is in this place.* Adjourned to nine next day.

Met *Thurſday* according to appointment; firſt of all Brother Benj. Phillips prayed for a bleſſing. Then we proceeded to buſineſs.

We

We humbly judge, that in future it will be more agreeable for each aſſociation to draw up their own letter, as formerly, that they may be the ſooner had in the churches.

We agree to exhort the churches in this convention to endeavour to have Welſh ſchools, that youth may be taught to read the ſcripture.

Is it regular, according to the New Teſtament, to call ſeveral congregations of Chriſtians, one church?

We permit the church belonging to Cwmivor, to ſend among the churches to receive their love and aſſiſtance towards defraying the expence which has attended building their meeting-houſe.

The Aſſociation next year to be at Llanelli, on the ſecond Wedneſday and Thurſday in June, and the Brethren B. Davies, D. Evans, of Maeſ-y-berllan, and Chriſtmas Evans, to preach.

The churches to keep Wedneſday month after the Aſſociation, to return thanks for a peaceable country, when confuſion abounds ſo much in other lands.

The whole concluded in prayer by Brother G. Rees.

Signed by the Moderator,

W. WILLIAMS.

Baptized - - -	160	Excluded - - -	57
Reſtored - - -	24	Dead - - - -	65
Received by Letters -	3		
	187		122

Increaſe this year 65.

THE SOUTH EAST ASSOCIATION.

This Aſſociation was held at *Llanwenarth*, the firſt Week in *June*, 1793.

Met about five *Tueſday* evening, Brother J. Jones of Ramoth prayed. Praiſes were ſung, then Brother J. Richards preached from Rom. xiv. 17. and concluded with prayer and praiſe.

Met on *Wedneſday* morning before ten; the Brethren John Evans, of Dolau, and Timothy Thomas, prayed; then Brother Henry David preached in Welſh, from Jer. l. 34. and Brother B. Francis, in Engliſh and Welſh, from Deut. iii. 25. concluded in prayer and praiſe.

Met again about half after two, Brother D. Oliver prayed, then Brother D. Powell preached from Acts v. 20. and Brother Gab. Rees from 1 John ii. 1. concluded by prayer.

Met *Thurſday* before ten, Brother John Hier prayed, then the letters from the churches were read, in which it was found that an addition had been made to every church but two.

When the following articles were agreed upon:

To

To receive the new church at Aberhavesp, in Montgomeryshire, into the association.

That Brother D. Oliver should visit those churches who had not assisted, to request their benevolence towards defraying the expences of the meeting-house at Ystrad-dafodog.

That Brother D. Powell be permitted to go to all the churches, to request assistance towards the expence of the two meeting-houses at Nottage and Bethel, Glamorganshire.

That the churches shall keep a meeting in a month after the association, to return thanks to God for his providential tenderness towards us in spiritual and temporal concerns, particularly on account of the mildness of our civil government.

That the association be next year at Olchon, in Herefordshire, on the first Wednesday and Thursday in June, according to the regulations agreed upon last year, and the Brethren Timothy Thomas and Miles Edwards to preach. The letters to be read Thursday morning.

The whole concluded in prayer by Brother M. Evans.

Signed by the Moderator,

HENRY DAVID.

Baptized	119	Dead	42
Restored	8	Excluded	34
By letters	2	Dismissed	1
	129		77
Increase		52	

THE NORTH WALES ASSOCIATION,

Met at *Cefn* the fourth Week in June, 1793.

Wednesday morning, the Brethren James Evans and Daniel Davies prayed, then Brother Joshua Thomas preached in Welsh and English from Rom. xvi. 25. and Brother John Evans, of Dolau, from Prov. iii. 17. Brother J. Jones concluded in prayer. Adjourned for a short time.

Met again, Brother T. Thomas prayed in Welsh, and Brother J. Jenkins, of Wrexham, in English, then Brother Morgan Rees preached in English and in Welsh, from Judg. vi. 24. and Brother John Williams, of Horeb, from 1 Cor. i. 23. and after him Brother D. Saunders from Ps. xxvii. 4.

Met *Thursday* morning. Brother Morris Griffiths prayed, and the letters from the churches were read; the accounts in general were comfortable, yet a few things mournful. The following articles were agreed upon.

That Brother J. Williams be permitted to go through the churches to request help towards defraying the expences of the new meeting-house at Crekith, Carnarvonshire.

That

That the Aſſociation, next year, be held at Ebenezer, in Angleſea, on the laſt Wedneſday and Thurſday in June. The Brethren Gabriel Rees, Daniel Davies, and John Jones to preach.

That a day of thankſgiving be kept Wedneſday month after the aſſociation.

The whole concluded in prayer by Brother Chriſtmas Evans.

Baptized	51	Dead	24
Reſtored	10	Excluded	12
	—	Diſmiſſed	3
	61		—
			39

Increaſe - 22

Increaſe at { Cwm-du 65, Llanwenarth 52, North 22 } 139

OBSERVATIONS.

The Circular letter this year was written by a member of the South-weſt aſſociation, which is the ſecond in order; for that reaſon, the Breviates of the ſecond are here inſerted before thoſe of the firſt.—The time now fixed to keep the aſſociations is, for SOUTH-EAST, the firſt *Week* in June; SOUTH-WEST, the ſecond *Week*, and the NORTH, the fourth *Week*, ſo the day of the month is not now mentioned.

This year the Moderator in North Wales, by pre-engagement, was obliged to go off before the buſineſs was finiſhed, ſo could not properly ſign the letter.

The South-eaſt aſſociation was near Abergavenny, a conſiderable town. More Engliſh in the ſervice would have been agreeable there. The South-weſt was in a country where moſt underſtood Welſh better than Engliſh. Cefn, near New Bridge, where the Northern was held, is in the road from Wrexham to Oſweſtry, on the very border of the Engliſh, and ſome perſons from Wrexham attended there.

The congregations ſang at proper intervals in the three conventions. JOSHUA THOMAS.

OBITUARY

For 1793.

THE Rev. JOHN REYNOLDS, A. M. London.

MR. JOHN REYNOLDS, late paſtor of the Baptiſt Church, meeting at Cripplegate, London, was born January the 5th, 1730, in the pariſh of Farmington, near North Leach, Glouceſterſhire, of Thomas and Mary Reynolds. His father was a farmer, and afterwards lived at Little Riſſington, about a mile from Bourton-on-the-Water. His mother was baptized, and became a member of the Baptiſt church at Bourton, when ſhe was big with child of him. He was brought acquainted with divine things at 12 years of age, under the miniſtry of the Rev. Benjamin Beddome, of Bourton, who baptized him when he was about 14 years old. He learned Latin and Greek of the Rev. Mr. Creed, a clergyman, one of the maſters of the ſchool at North Leach; went to the Baptiſt Seminary at Briſtol at about 18, and preached occaſionally at 20, chiefly at Bromſgrove, Bratton, Cirenceſter, and Cheltenham, and more conſtantly at Oxford about three years and a half. He came to Cripplegate in April 1766, and having ſerved the people for ſome time, went into the country, but returned to them September 20, following, and was next day admitted a member, by diſmiſſion from the church at Bourton. He was ordained paſtor at Cripplegate the 2d of October, the ſame year. The ſervice was conducted in the following manner:

After the congregation had ſung, Mr. John Wynn, one of the deacons of the church, prayed. Dr. Gill then deſired that ſome proper perſon would mention the reaſon of the meeting. Mr. Wynn, who was on this occaſion the mouth of the church, informed the audience, That having loſt their late excellent paſtor, the Rev. Mr. John Brine, they had been earneſt at the throne of grace, beſeeching the Lord to provide for them a ſucceſſor according to his own heart; that he had in his kind providence ſent Mr. Reynolds amongſt them, whom they had in private called to be their paſtor, which office he had accepted, and that they were now met publickly to teſtify the ſame. Dr. Gill then deſired the members of the church to recognize this call by the lifting up of the right hand; which being done, and Mr. Reynolds having renewed his declaration of acceptance, Dr. Stennett prayed. Dr. Gill

addreſſed the miniſter from 2 Tim. i. 13. *Hold faſt the form of ſound words which thou haſt heard of me, in faith and love, which is in Chriſt Jeſus.* Mr. Burford prayed. Then Mr. Wallin preached to the people from 1 Cor. xii. 25. *That there ſhould be no ſchiſm in the body, but that the members ſhould have the ſame care one of the other.*

The praiſes of God were ſung, and Mr. Anderſon concluded the ſervice by prayer, and a ſcriptural benediction.

Nothing very remarkable attended Mr. Reynolds's labours among his people. His ſermons were orthodox and methodical: they ſeemed to be principally delivered memoriter, with a conſiderable degree of earneſtneſs which was generally conſpicuous, notwithſtanding the injury his voice had received from a peculiar accident. One day ſhirting himſelf, he unthinkingly put his ſtudds between his lips; on a ſudden his breath drew one of them into his mouth, and down his throat. This ſo affected the organs of his ſpeech, as to render his delivery unpopular, particularly ſo, if at any time he took cold, when it was difficult for him to ſpeak loud enough to be underſtood, unleſs by thoſe who were near the pulpit. His ſucceſs was far from being equal to his wiſhes, but probably greater than his own modeſt opinion of it. He has been heard in the private circles of his friends to ſpeak with a peculiar ſolicitude for the converſion of ſouls—if it were but *one* ſoul under his own miniſtry. Prudence diſtinguiſhed him. No man, among his brethren, was more frequently conſulted in difficulties than himſelf, and he was deſervedly eſteemed by chriſtians of the different denominations who knew him, both the miniſters and the people. The college at Providence, in Rhode Iſland, conferred on him the degree of Maſter of Arts in the year 1770. His name never appeared to any thing, as his own publication, except to a diſcourſe preached before the Briſtol Education Society, and printed at their requeſt, in the year 1782. The text of it is Eph. iii. 8. *Unto me, who am leſs than the leaſt of all ſaints, is this grace given, that I ſhould preach among the Gentiles the unſearchable riches of Chriſt.* The ſermon is quite in his own manner, unornamented indeed, but ſerious, evangelical, and full of matter.

Of late years, Mr. Reynolds was rather corpulent. For ſome months before his death he felt a general languor overſpread his frame, which detained him from the houſe of God.

But in the midſt of his debility he went and preached his farewel ſermon to his flock, from Pſalm xxiii. former part of the 4th verſe. *Yea though I walk through the valley of the ſhadow*

ſhadow of death, I will fear no evil; and meant, if he had been ſpared to go out again, to have conſidered the following words, *for thou art with me, thy rod and thy ſtaff they comfort me.*

Through his affliction he was always ſerene, and ſometimes happy. The 76th Hymn of Dr. Watts's 2d book. *There is a land of pure delight*, &c, was one of his favourites. 1 Cor. xiii. 10. was a pleaſing ſcripture to him; *But when that which is perfect is come, then that which is in part ſhall be done away.*

In his illneſs his pulpit was filled partly by his miniſtering brethren, the paſtors of the Baptiſt churches in London, and moſtly, for ſeveral weeks, by Mr. John Giles, now paſtor of the church at Eyethorn (or Haythorn) in Kent. On Thurſday evening, in the laſt week of his life, when Mr. Giles had mentioned to him the late Rev. Mr. Rogers's ſaying, "I have been the Lord's working ſervant, and I am now his waiting ſervant." Mr. Reynolds replied, "I truſt with an honeſt heart, I can ſay the ſame." Mr. Giles ſaid, "That death was a ſolemn ſubject to the people of God in health, but he ſuppoſed it appeared much more ſo in the *near* proſpect of one's *own* diſſolution." Mr. Reynolds very emphatically anſwered, "It is *really* ſo:" and added, "I have ſometimes been entertained with elegant compoſitions of divinity, and alſo with ſuch as have diſplayed a good taſte, free from wit, but full of argumentation and genius.—Here he pauſed and panted for breath, and then ſaid, "But none of theſe things will do now—nothing ſhort of the good old plain truths of the Bible. The unchangeable love of God, and the vicarious ſacrifice of Chriſt are the foundation of my faith and hope." Now he was again exhauſted, but recovering a little, with ſolemnity and a peculiar accent, he ſaid, "Here is *terra firma*;" and repeated with much exertion, "I ſay, Mr. Giles, here is *terra firma* for a dying man."

The miniſters who paid him the moſt frequent viſits in his illneſs were Mr. Booth, Mr. Thomas Thomas, and Mr. Timothy Thomas.

He departed this life Feb. 6, 1792, aged 62 years and one month, and was buried the 14th, in Bunhill Fields, near his predeceſſors Mr. Skepp and Mr. Brine, and has left behind him a believing widow and two ſons. Mr. Booth delivered an Addreſs at his grave; and on a following Lord's day preached a ſermon to the church and congregtion at Cripplegate, from a paſſage of which Mr. Reynolds was very fond; John xiv. 2, 3. *In my father's houſe are many manſions, if*

it were not ſo I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, &c.

The ſpot where he is interred is, according to the interſections of the ground, number 52 Eaſt and Weſt, number 29 North and South, in which there is a head ſtone with this inſcription,

To the memory of
The Rev. John Reynolds, A. M.
Who, after having been many Years
Paſtor of a Proteſtant Diſſenting church
Near Cripplegate,
With Hope of a glorious Reſurrection,
Slept in Jeſus, Feb. 6, 1792,
In the 63 year of his age.
An angel's arm can't ſnatch me from the grave;
Legions of angels can't confine me there.

Mr. CHARLES BEALER,

A *Deacon* of the Baptiſt Church,

Euhaw, Upper Indian Land, *South Carolina*.

Mr. BEALER was a German. He went to America a poor orphan at ten years of age, and was kindly received by an opulent and worthy family. Proving induſtrious and diligent, and acquiring conſiderable ſkill in agriculture, he was encouraged in the line of his buſineſs by ſeveral gentlemen of great wealth and reſpectability.

At a proper time of life he entered into the conjugal relation, and acquitted himſelf as a tender and affectionate huſband. Bleſſed with children and ſervants, he proved a prudently indulgent parent, and a generous maſter: and, by the bleſſing of heaven on his labour and frugality, he enjoyed the enviable medium betwixt penury and affluence. Towards his neighbours, and ſtrangers of all deſcriptions, he uniformly ſhewed kindneſs, benevolence, and hoſpitality. He was punctual in his engagements, of undoubted veracity, and ſtrictly honeſt. As a citizen, he cheerfully contributed his part for the ſupport of government, and, with the principles of a true patriot, he diſcovered on every proper occaſion, a becoming concern for the good of his country; nor did he ſpare to riſk his life or health in its defence. In his military capacity, he was tender of priſoners, cruel to none, and of unqueſtionable courage. To theſe valuable moral endowments

ments, God was pleaſed to add, in a remarkable degree, his renewing grace. And though this crowning and ſpecial bleſſing was beſtowed at a period of his valuable life ſomewhat advanced, his attainments in vital religion were conſpicuouſly eminent. Decency and ſimplicity marked his appearance; modeſty, cheerfulneſs, and affability diſtinguiſhed his deportment. In converſation he was free, pious, and edifying; in prayer he was brief, but frequent and fervent. He was a conſtant reader, and a ſincere lover of the holy ſcriptures. Upon the maxims, and by the excellent rules of theſe lively oracles, he formed the moſt ſhining parts of his truly amiable character. He heard the word preached, and walked in all the ſacred ordinances of the goſpel with a high degree of reverence and devotion, and was diſtinguiſhingly zealous in the cauſe of God. It is well known that for ſeveral of his laſt years, he appeared to have the proſperity of religion infinitely more at heart than his own private intereſt. In his happy family, among mankind at large, and in the houſe of God, he was undeniably the exemplary and eminent chriſtian; but in his office AS A DEACON, HE EVEN EXCEEDED HIMSELF. In the diſcharge of this important truſt, all his gifts and graces ſeemed to converge to a ſingle point, and ſhine and burn unrivalled. But alas! he is gone! A lingering and painful tympany, as heaven's awful meſſenger, has borne him hence. Vain, in his caſe, was the beſt of medical aſſiſtance.* But in all his continually increaſing pains of body he poſſeſſed his ſoul in patience. He frequently expreſſed his hearty reconciliation to all the diſpenſations of providence, and his ſincere affection for all men. With the utmoſt pleaſure he ſpoke, on the verge of time, of the Lord's gracious dealings with his ſoul, and declared his full aſſurance of future happineſs. Important inſtructions, wiſe counſel, and pathetic exhortations flowed from his dying lips. The laſt words he uttered were, "Bleſs the Lord, O my ſoul, and all that is within me, bleſs his holy name." To the laſt moment,

"His mind was tranquil and ſerene,
No terrors in his looks were ſeen,
A Savior's ſmile diſpell'd the gloom,
And ſmooth'd his paſſage to the tomb."

Ripened for celeſtial ſociety, and filled with the divine conſolations of religion, he chearfully reſigned his happy ſoul to God on the 13th of March 1792, in the 55th year of his

* His Phyſician was Dr. Howſeal.

life. The emotions excited by this awful, ſolemn, and yet pleaſing event, in his worthy family, in the church, and in the vicinity at large, language is too cold to deſcribe.

The following Hymn was ſung upon the ſolemn occaſion.

HYMN 181. Rippon's Selection.

1. When ſins and fears prevailing riſe,
And fainting hope almoſt expires,
Jeſus, to thee I lift mine eyes,
To thee I breathe my ſoul's deſires.

2. Art thou not mine, my living Lord,
And can my hope, my comfort die?
Fix'd on thy everlaſting word,
That word which built the earth and ſky.

3. If my immortal Saviour lives,
Then my immortal life is ſure;
His word a firm foundation gives,
Here let me build and reſt ſecure.

4. Here let my faith unſhaken dwell,
Immoveable the promiſe ſtands;
Nor all the powers of earth and hell,
Can e'er diſſolve the ſacred bands.

5. Here, O my ſoul, thy truſt repoſe,
If Jeſus is for ever mine,
Not death itſelf, that laſt of foes,
Shall break an union ſo divine.

Mr. ROBERT MOSELY,

A *Deacon* of the Baptiſt Church at *Birmingham.*

IN early life it pleaſed God to reveal his Son in the heart of Mr. Moſely. The direct means of his firſt ſerious impreſſions were the converſation and advice of a pious friend, at a time he had never heard the goſpel preached. His aſtoniſhment was great when he began to attend the experimental miniſtry of the late Mr. James Turner, of Birmingham, in hearing his own character ſo well pourtrayed, his firſt deſires and hopes expreſſed, and the very ſubjects he had been wiſhing to be made acquainted with introduced and illuſtrated to his full ſatisfaction. This circumſtance he often mentioned in the latter part of his days. He uſed to ſay, that the work of God upon his heart, previous to his attending

an

an evangelical miniſtry, ſo prepared him for receiving the word, that *at once* he perceived the truth and fitneſs, the glory and excellency of the doctrines of grace. Nor, to the day of his death, had he a ſcruple about that ſyſtem which conſiders ſalvation as originating in everlaſting love, accompliſhed by everlaſting faithfulneſs, and terminating in the everlaſting glory of the eternal and ſovereign God.

Diſcriminating grace filled him with wonder and praiſe. He ſcarce ever had a firſt interview with a young convert but he enquired, "Are you not aſtoniſhed, my friend, that the great God ſhould chuſe *you*, and redeem *you*, and call *you*, and leave ſo many of your fellow-creatures, and perhaps your own relations, in a ſtate of darkneſs and danger?"

But though his heart realized the ſentiments of unmerited ſalvation, he took not thence a licence to omit good, or to do evil. No man was more jealous of the practical influence or the doctrines of grace on himſelf and others; and nothing was more deteſted by him than that repreſentation of the goſpel which annihilates the believers obligations to the law. He could diſtinguiſh between the remiſſion of the penalty and the abolition of the precept; nor had he ſo learned Chriſt as to be indifferent to that which his Redeemer came to magnify and make honourable. His taſte was remarkably changed after he received the goſpel. Previous to his converſion, he was inordinately fond of the violin; to this idol he ſacrificed every moment he could redeem from his employ, his table, or his bed; but no ſooner did he know the melody of the ſongs of Zion, than he flung away the inſtrument of his former mirth, and from that moment never felt an inclination to amuſe himſelf with it, or hear its ſound again. But he did not loſe his pleaſures—he exchanged them for purſuits of a nobler kind, and better ſuited to the appetites grace had formed in him. Himſelf was the beſt judge, and for forty years he never repented the exchange. The principal pleaſure of his life was the public worſhip of his Saviour. No part of the ſcriptures more truly repreſented his affection than the paſſage he ſelected for his funeral text, "I have loved the habitation of thy houſe, and the place where thine honor dwelleth." He proved his regard for the ſanctuary, and for him who dwelleth there,

1. By a *regular attendance*. He was not one of the profeſſing vagrants of the day, who are only gratified with old tunes from new inſtruments. Novelty had its attractions no doubt with him, but its charms were never equal to his ſenſe of duty. Whoever was abſent, *he* was never from the houſe of

God, unleſs he was God's priſoner. Nor did he limit his attendance to the ſeaſons or places of public worſhip; often, even in weakneſs of body, he has left a comfortable habitation on a wintry night to meet ſome of the younger part of the congregation for ſocial prayer, &c. Would to God that every Deacon, in every chriſtian church, would go and do likewiſe. How aſſiſting to the miniſter, and how uſeful to a congregation would *ſuch* Deacons be! Lord multiply them that they be not few!

2. Mr. Moſely was remarkable for *early attendance.* Till his laſt illneſs, *he* never diſturbed the congregation by an unſeaſonable entrance, nor inſulted his Maker by voluntarily neglecting any part of the ſervice of his houſe.

3. *His devotion in the houſe of God was great.* His ſoul proſtrated in prayer, was enraptured in praiſe, and generally ſuſceptible of the beſt impreſſions which the ſubject preached from was adapted to make. A miniſter who often preached when he was preſent, remarked, from the effect Mr. Moſely's attention had upon him, "If our people were better hearers we ſhould be far better preachers." But Mr. Moſely came on purpoſe to obtain freſh wiſdom and grace, and what he ſought he generally found.

Few men, even of thoſe who rank high in the chriſtian world, can be found his equals for habitual ſpirituality;—as remote from enthuſiaſtic cant as from ſtoical apathy, his love abounded in knowledge and in all judgement. Who ever found him, when in health, indiſpoſed for ſpiritual converſation? He was always more diſpoſed for heaven than earth, longing to depart and to be with Chriſt.

It muſt not be concealed, that his natural temper was peculiarly irritable; but if his paſſions were ever unduly rouſed, he would confeſs the hated warmth in ſolemn penitential prayer before God, even in the preſence of his friends, with ſuch unfeigned ſorrow, that he who had ever known what it was to be forgiven ſurely could not heſitate a moment to forgive—himſelf was the greateſt ſufferer; his imperfections were his burden, and for him to recollect was to deſire a deliverance from them.

Two qualities which add beauty and value to the chriſtian character were eminently united in him,—the humility of the pilgrim, and the fortitude of the warrior. He was naturally modeſt to an extreme, yet from a prevailing regard to the honour of God, he could never ſee ſin without reproving it.

Being decidedly of opinion that nothing was eſtimable farther than it was uſeful, he never ſtudied the accumulation of needleſs

needleſs wealth, but as (at one part of his life eſpecially,) his gains were great, ſo was his bounty: not that he made any oſtentatious ſhew of his benevolence; on the contrary, from principle he kept the greateſt part of his charities from the knowledge of his neareſt relatives; ſtriving literally to fulfil our Lord's command, "Let not the left hand know what the right hand doeth." And as what is known came to light by accident, it is more than probable that time will continue to ſhed freſh honor on the benevolence of his heart, and the beneficence of his hands.

He lived a life of dependance upon God, and, like his dear and intimate friend, Mr Mewis, he never went a journey without calling his friends together to aſſiſt him in prayer; nor ever returned without requeſting them again to join in praiſe. On theſe occaſions, he would freely communicate to his confidential friends (the party was generally formed of his paſtor and brother deacons), a ſtatement of his ſituation as to body, mind, and connections in trade, that they might be the better prepared to lay his caſe before God, to ſympathize in his affliction, or to partake of his joy.

His converſation was truly in heaven, and there was no topic on which he ſo much loved to hear a miniſter dwell, as the joys of the celeſtial world. There were three things that made the thoughts of heaven delightful to him,

1. Becauſe there he ſhould be perfectly holy.

2. Becauſe he ſhould never meet with interruption in his ſpiritual ſervices; for this, he often ſaid, was the chief thing that pained him on the ſabbath day, that it was ſo ſoon over.

3. Becauſe it was a ſtate of *pure ſociety*. O how his eyes uſed to ſparkle, and his heart leap for joy, when this ſubject was introduced from the pulpit—to ſpend eternity with Abraham, and all the godly patriarchs; Iſaiah, and all the prophets; Paul, and all the apoſtles; Stephen, and all the martyrs; Chriſt, and all his ſaints. This overcame him, and whether in the body or out of the body, he could ſometimes ſcarcely tell.

His death was a great loſs to the church from which two officers beſides, *viz.* Mr. John Harwood, and Mr. William Mewis had been removed by death the ſame year. Of the former, an account is already given in No. 6. of the Regiſter, page 495, and of the latter, ſome articles worth preſervation are likely to appear in a ſucceeding part of the publication. May we be followers of them who through faith and patience inherit the promiſes!

The

The following Memorial, in Golden Capitals, is hung up in the Meeting-houſe belonging to the General Baptiſts, in the Priory of the White Friars, in the Pariſh of *St. James*, in the City of *Norwich*.

A Memorial,

Dedicated to the ſingular Merits of

A faithful Confeſſor, and laborious Servant of Chriſt:

Who with Chriſtian Fortitude, endured Perſecution

Through many Perils, the Loſs of Friends and Subſtance,

And Ten Perſecutions for Conſcience Sake,

A Man endowed with every Chriſtian Grace and Virtue,

The Rev. Mr. THOMAS GRANTHAM,

A learned Miniſter of the baptized Churches,

And pious Founder of this Church of Believers baptized:

Who delivered to King Charles II. our Declaration of Faith;

And afterwards preſented to him a Remonſtrance againſt Perſecution.

Both were kindly received, and Redreſs of Grievances promis'd.

He died xvii. Jan. MDCXCII, aged LVIII. Years,

And, to prevent the Indecencies threatened to his Corps,

Was interred before the Weſt Doors,

In the middle Aile of St. Stephen's Church, in this City;

Through the Intereſt, and much to the Credit of

The Rev. Mr. JOHN CONNOULD,

By whom, with many Sighs and Tears

The Burial Service was ſolemnly read to a crowded Audience:

When, at cloſing the Book, he added,

This Day is a very great Man fallen in our Iſrael;

For after their Epiſtolary Diſpute, in Sixty Letters, ended,

That very learned Vicar retained,

The higheſt Eſteem and Friendſhip for him whilſt living,

And was, at his own Requeſt, buried by him, May MDCCVIII.

That Mr. GRANTHAM was a very great Man, appears

In thoſe Letters, and in Numerous printed Works.

Alſo, when engaged in Public Diſputations,

Succeſsfully diſplaying the well accompliſhed Logician:

For to ſuch Exerciſes of Skill and Literature

He was often called in that Diſputing Age.

Bleſſed are the Dead which die in the Lord, yea, ſaith the Spirit, They reſt from their Labours and their Works do follow them.

The Rev. JEREMIAH DARGAN,
Near *Windſor, North Carolina.*

THE Rev. JEREMIAH DARGAN was born, converted, and called to the miniſtry in South Carolina; and removed into North Carolina about 1769. At firſt he was united with the *ſeperate* Baptiſts, but afterwards joined the *regular* Baptiſts. Eminent piety and flaming zeal diſtinguiſhed him. He ſcarcely ever preached a ſermon without ſhedding tears very plentifully, and his ſermons always ſeemed to take an uncommon effect upon his auditory. He lived in Bertie county, near a little town called Windſor, and continued preaching in the county (a place very deſtitute of the goſpel, and ſcarcely a Baptiſt in thoſe parts when he came thither) for about 16 or 17 years; in which time he was a mean in God's hand to gather a church of about 200 members; and, after a long affliction of the gravel, he departed this life on the 25th of December 1786, with a lively hope of acceptance through Jeſus Chriſt; and on his death-bed requeſted that the Rev. Mr. Lemuel Burkitt, now of Northampton County, North Carolina, ſhould officiate at his funeral ſolemnity. Mr. Burkitt accordingly preached on the occaſion to a crowded auditory from Luke ii. 29, 30. *Lord, now letteſt thou thy ſervant depart in peace, according to thy word; for mine eyes have ſeen thy ſalvation.* The ſermon at the requeſt of friends has ſince been printed.

The Rev. SAMUEL HARRELL,
Hertford County, *North Carolina.*

THE Rev. SAMUEL HARRELL, Hertford County, North Carolina, was the ſon of John Harrell, Eſq. of the ſaid county, and a member of the Rev. Jeremiah Dargan's church. He poſſeſſed very eminent gifts, and continued preaching for ſeveral years, but never took the paſtoral care of any church. Being a man of bright intellects, and a good education, he held a ſtation both in the civil and military departments. He was clerk of Hertford county court, and occupied that office for a number of years until his death, and was Major of the Militia of that diſtrict; and notwithſtanding all his worldly incumbrances he was a very zealous, pious man, and an ornament to religion. At laſt being taken with a nervous fever he departed this life in January 1791.

Rev.

Rev. Henry Abbot,

Camden County, *North Carolina*,

On thurſday the 26th of April 1792, died the reſpectable, and Rev. Mr. Henry Abbot, of Camden county, North Carolina, ſon of the Rev. John Abbot* of St Paul's Church, London. He came over to America very young, without the conſent or knowledge of his parents. He firſt embraced the principles of the *general* Baptiſts, and was baptized by one of their miniſters; afterwards being convinced of his miſtake he joined the *particular* Baptiſts. He was called to the miniſtry about the year 1762, removed into Camden about 1765, and became paſtor of a church in that county, and continued preaching and baptizing until his death. He was orthodox in principles, exemplary in his life and converſation, particularly uſeful in church diſcipline, and was very much eſteemed by the moſt reſpectable perſons in the county. He had the honour to be one of the Repreſentatives of the county in State Congreſs for the formation of the State Conſtitution; and again in a ſecond Convention for the deliberation on the Federal Conſtitution; and at laſt, after a ſhort but violent ſickneſs of five days, he departed this life in peace. His requeſt long before his death was, that if the Rev. Lemuel Burkitt ſurvived him, he ſhould attend his funeral ſolemnity, which he did; and to a lamenting auditory preached his funeral ſermon from 2 Tim. vi. 7, 8. His wife died before him, and he left no child.

Mr. John Hall,

Many years a Deacon of the church at Hamſterly, *Durham*.

This good man, ſon of Henry and Jane Hall, of Hamſterly, was born in the ſpring of 1712. His parents being religious characters, and members of the church, brought him up in the nurture and admonition of the Lord, and habituated him from his infancy to attend upon the public worſhip of God. Their houſe was a little ſanctuary to which the pious in the village often reſorted for friendly conference and ſocial prayer; where miniſters were received, and ſtrangers who came up to hear the goſpel were often hoſpitably entertained. Many were the prayers offered to God, both by themſelves and others, for the ſalvation of their children, moſt of whom died in their youth; and the two that arrived at maturity were called early by the grace of God. John was preſerved from ungodlineſs and worldly

* At his father's death, he was proved to be the ſon of the Rev. John Abbot in order to receive his legacy,

luſts,

luſts, and brought to an experimental acquaintance with the renovating power of religion under the miniſtry of the venerable William Carr, by whom he was baptized and received into the communion of the church about 1732, in the twentieth year of his age. He had a lively ſenſe through life of the great importance of religion, of the Redeemers glory and excellence, of the greatneſs of his love, and the ſweetneſs of communion with God. He was called to the Deacon's office about the year 1760, which he diſcharged to the honour of God, and the comfort and edification of his brethren. Few perſons ever exemplified the power and virtue of real religion more than he did, or obtained more generally the eſteem and good will of all men. The church highly eſteemed him, the congregation revered him, all who knew him reſpected him, and even the wicked and profane among men ſpake well of him, and have been heard to ſay, *If ever there were an honeſt and a good man, John Hall was one.* As his whole life was formed upon the ſacred principles of revealed religion, ſo he met his death, through the medium of gradual decay, and ſome very acute and painful complaints, with fortitude, unſhaken confidence, and a hope full of immortality. He died the laſt day of April, and was buried on the ſecond of May 1793. His funeral ſermon was preached from Prov. xii. 26. *The righteous is more excellent than his neighbour.* After the introduction, explaining the character of the righteous and ſhewing that righteouſneſs was the ſupreme excellence of man, the miniſter, Rev. *Charles Whitfield*, proceeded to conſider the comparative excellence of the righteous, and here enumerated the following diſtinguiſhing branches of the deceaſed man's character:—"Perfection he aimed at, but never profeſſed to have attained, though he far exceeded many of thoſe who, in modern times have laid claim to it. I cannot enumerate his many excellencies, but I beg leave to mention the following, and appeal to you if he did not poſſeſs them in an unuſual degree, while I entreat you to imitate him herein.

"He had a juſt ſenſe both of the truth, nature, deſign, and everlaſting importance of religion. This was become ſo habitual that he preferred it before all other things, and eſteemed its proſperity as his chief joy.

"He was peculiar for ſpiritual mindedneſs. The word of Chriſt dwelt richly in him, and his meditations were in the law of his God both day and night. He ſeduloufly avoided whatever would hinder his contemplations. The decay of his

his hearing in the latter part of his life, though attended with inconvenience, he eſteemed as a mercy, ſince, when in places of buſineſs, he was not offended with the profane tongues of the men of the world, as he had formerly been.

"Another of his excellencies was ſpirituality and prudence in converſation. No egotiſms, no vain diſcourſe dwelt upon his tongue; but his ſpeech was always with grace, ſeaſoned with ſalt, meet to edify the perſons preſent. He had an excellent method both of introducing and ſupporting religious converſation, without diſguſting the enemies of religion, or wounding any of its friends. His unaffected modeſty and ſimplicity rendered him acceptable to all.

"I muſt not omit to remind you that he was an amiable, and in many reſpects, an excellent caſuiſt. How often has the awakened ſinner, the diſconſolate penitent, and the tempted chriſtian, reſorted to him for advice, and opened their ſecret ſorrows to him when they had not reſolution to adviſe with a miniſter? And with what ſound doctrine and ſolid ſenſe has he adminiſtered the healing balm!

"His fervent piety, and his excellent talent in prayer, I hope you will long remember. His family, his friends, and this whole congregation are witneſſes to the ſame, and will retain a ſenſe of the many comfortable ſeaſons which you have enjoyed with him in this important branch of divine worſhip.

"There is another excellence which I cannot forbear to mention, becauſe he exceeded moſt men I ever knew in this part of the chriſtian temper, I mean His reſignation to the will of God. He was never taken by ſurprize. However things turned up he was always content. However adverſe any diſpenſation, he never ſaid more than, *It might have been worſe.* It is not forgotten that about twenty years ago, when he had a field of corn ſo ſhaken by the winds that ſcarce a grain was left in the ear, upon entering into it, and taking hold of it, he ſaid to the reapers, *Well, it might have been worſe. Here is good ſtraw left for which we ſhould be thankful.*

"In ſhort, his candour and humility, his prudent zeal for religion, his benevolence and hoſpitality, were all truly excellent; and I have often thought, that in all the circle of my acquaintance, to none could the words of our Saviour concerning Nathaniel be more juſtly applied than to him, *Behold an Iſraelite indeed, in whom there is no guile.*"

P. S. This man married Hannah, daughter of Jonathan Angus, of Painſhels, above 50 years a deacon of the church, and a perſon of eminent ſanctity. The name of Angus has long

long been famous in that country for piety and nonconformity. John and Hannah lived to a good old age, exemplifying the virtues, and demonſtrating the felicity of the conjugal ſtate. *They were lovely in their lives, and in their deaths not* long *divided.* When he had been ſpeaking to his friends or family of his approaching diſſolution, which he waited for with patience, but looked for with ardent deſire, ſhe has been heard to ſay to him, *Do you forget me, and the lonely ſtate in which I ſhall be left?* To which he as often replied, *Keep yourſelf eaſy, you will not be long behind me.* And ſo it came to paſs. He was buried on May 2. She began to be very poorly on the 24th of that month. She died on the 26th, and was buried on the 28th, in the 78th year of her age. *Let me die the death of the righteous, and let my laſt end be like theirs!*

Miss Martha Hall.

Late Daughter of the Rev. George Hall, of *Ipſwich.*

(Extract of a Letter.)

MY Daughter MARTHA having been acquainted with divine things ſeveral months, was baptized, and joined the church the beginning of March 1793. She ſat down with us at the Lord's table but two ordinance days; for at the latter end of April, her diſorder, (which appeared to be a decline,) confined her to the chamber, and in a fortnight afterwards to her bed, on which ſhe lingered till the 14th of October, when ſhe died triumphantly in JESUS, juſt eighteen years of age. She endured much pain and weakneſs, but was patiently reſigned, and in general very comfortable in her mind, enjoying much of the preſence of God. Her faith being lively and ſtrong, ſhe frequently talked very familiarly of death, and for weeks before ſhe departed, longed to begone, often crying out, "Come Lord Jeſus, come quickly:

"Father, I long, I faint to ſee,
"The place of thine abode."

About eight or ten days before ſhe died, being, as ſhe thought, very near her end, ſhe called her mother, myſelf, and ſiſters, to her, roſe up in the bed, affectionately embraced us all, and took her leave of us, ſaying, Farewel my dear and honoured father; I have heard many ſweet ſermons from your lips, a double and dear father you are to me; I am going to glory; God bleſs you; then claſping her mother in her arms, ſhe ſaid, Farewel, my dear mother, a kind mother you have been to me, I love you much, but my JESUS better; then throwing her arms all around our eldeſt daughter (a member alſo of the church) with ſerenity and ſatisfaction, ſhe ſaid, (among many

many other things) Adieu my dear ſiſter, I had expectations of enjoying ſome years of chriſtian converſe with you, but the Lord has kindly ordered it otherwiſe; we are now to part, yet it will be but for a little while; we ſhall ere long meet in glory never to part more, and O what a bleſſed meeting that will be. I am going home to my Jeſus, and O how I rejoice at it. She deſired us to ſend for ſome of her chriſtian friends, to whom ſhe alſo bid adieu; ſpeaking with pleaſure of her wiſhed for approaching diſſolution, and deſired, had it been poſſible to have ſeen all the members of the church. So far was ſhe from being afraid of death, that ſhe ſeemed almoſt in raptures at the thoughts of going where perfect holineſs and happineſs reign, ſaying,

"If ſin be pardon'd, I'm ſecure,
"Death has no ſting beſide."

Finding afterwards that death came not ſo ſoon as expected, ſhe appeared diſappointed. She ſaw and felt herſelf a poor ſinner, but was enabled to look by faith to Chriſt for ſalvation. Nor can I doubt that our loſs is her everlaſting gain. The funeral text, at her particular requeſt, which Brother Ridley, a Miniſter, and fellow member of the church, preached from was, Eccl. xii. 1. *Remember now thy Creator in the days of thy youth.*

The very day after dear Martha was buried, another daughter was taken ill (about nine years of age) and died in leſs than three weeks.

On the morning of the Lords day that ſhe died, I ſaw ſhe was very near her end. After preaching in the forenoon I found her in dying circumſtances; but I was to preach in the afternoon alſo, and adminiſter the Lord's Supper. When the public ſervice was over, our dwelling houſe being near the Meeting, I was going in to know how ſhe was, but my wife deſired I would not, as the groans of the child were too affecting to bear; I therefore ſtepped back, and, as well as I could, adminiſtered the ordinance;—while we were celebrating it the dear creature died. You may be ſure, Sir, theſe were very affecting ſcenes, and ſuch, as I think, I ſhall never forget. Who could witneſs them and not exclaim with Pope:

"O the *pain*, the BLISS of dying."

May the young people in our congregations, as well as ourſelves, learn the important leſſon ſuch providences are calculated to teach us. Amen.

Mrs.

Mrs. HANNAH ROGERS,

Wife of the Rev. William Rogers, D. D. Profeſſor of Engliſh and Belles Lettres in the Univerſity of *Pennſylvania.*

THE maiden name of this amiable lady was GARDNER; her parents belonged to the ſociety of *Friends*, in the city of Philadelphia, in whoſe principles ſhe was of courſe educated, and during her continuance among them, filled up her place, even from a child, with propriety, and was much eſteemed by the whole connection.

Being accuſtomed to a frequent peruſal of the BIBLE, her mind became impreſſed with the divine appointment and continuance of Water Baptiſm: as ſhe read for herſelf, ſhe ſaw that the ſubjects of this ordinance were BELIEVERS, and the only mode, IMMERSION. Labouring under this conviction, ſhe began occaſionally to go to the Baptiſt Meeting in Philadelphia, then under the paſtoral care of the Reverend Mr. MORGAN EDWARDS, nor was ſhe ever oppoſed by any of her relations in ſo doing.

A ſeperation having enſued between Mr. Edwards and his charge, the Baptiſt Church in Philadelphia ſent to Rhode Iſland for Mr. WILLIAM ROGERS, who had juſt been licenſed to preach, that he might viſit them, and fill the vacancy: he accepted the invitation, and arrived at Philadelphia in the month of December 1771. During this winter, and the following ſpring, it pleaſed God to pour out his ſpirit among that people, and *ſix* perſons were added to the church by Baptiſm, which ſome of the neighbouring *Elders* adminiſtered. Mr. Rogers having been in the mean while *unanimouſly* requeſted by the Church and Congregation to become their paſtor, he was ſolemnly ordained as ſuch on the 31ſt day of May 1772. The work of the Lord ſtill continuing among them, he baptized before the cloſe of that year, *twenty-two* perſons, who were moſtly of the young and riſing generation. Among this number was Miſs HANNAH GARDNER, then in the 18th year of her age: but, previous to her becoming a member of the Baptiſt Church, ſhe ſent, of her own accord, and made known her deſign to the ſociety of *Friends*, ſoliciting from them a letter of diſmiſſion, and aſſigning her reaſons why ſhe ſhould not be denied. This requeſt was, in about *twelve months* after, complied with, and expreſſed in

ſuch terms as reflected no ſmall credit on that reſpectable body.

In June 1773, Miſs Gardner was married to the Reverend Mr. R gers, and ſoon diſcovered thoſe qualifications which peculiarly fitted her for the important and critical ſtation in which ſhe was *now* to appear.

To thoſe who were ſo happy as to be favored with her acquaintance, and they were *numerous* and *reſpectable*, one may with propriety appeal to juſtify the declaration, that ſhe was no ſtranger to a moſt *enlightened* mind, and a heart truly benevolent. Her converſation was always, eſpecially upon religious ſubjects, animated and improving; her diſpoſition affectionate and friendly; and her charity liberal without oſtentation. She often declared, that "a pompous profeſſion of piety, or bearing the name of Chriſt, would avail us nothing, if we ſent the hungry empty from our doors, refuſed to comfort and relieve the naked traveller, or turned a deaf ear to the cries of the widow and the fatherleſs." Connected with her *benevolence* towards the poor, may be mentioned that *hoſpitality* which ſhe uniformly diſcovered towards all her friends, wherein ſhe was equalled by *few*, and excelled by *none*. Her religion was warm and elevated, without the leaſt ſemblance of hypocriſy or enthuſiaſm; ſhe was a ſteady admirer, as well as an able defender, of the doctrines of grace, commonly ſtiled *calviniſtic*, but no bigot. Though a firm Baptiſt, ſhe loved all thoſe of every name and denomination who love our Lord Jeſus Chriſt in ſincerity.

Mrs. Rogers was of a very weak and delicate conſtitution. For many years ſhe had laboured under a tedious and diſtreſſing indiſpoſition, which the phyſicians who attended her ſaid, would have long ſince conſigned her to the grave, had it not been for her unuſual flow of ſpirits; theſe, to uſe their expreſſion, "kept her alive." She has been known, when racked with bodily pain, frequently to have ſat up for the entertainment of her own, or her huſband's company, and on their retirement, to be obliged immediately to go to her chamber, apprehending ſhe would be never able to leave it again.

She had four children, three of whom died before her. From the death of her laſt child, a dear and promiſing boy, who departed this life, July 17, 1788, in the 4th year of his age, on whom ſhe almoſt doted, may be reckoned her *fixed* and *gradual* decline. Since this period, ſhe was but ſeldom capable of waiting upon God in public, which occaſioned her much ſorrow of heart.

Directed

Directed by her phyſicians, and adviſed by her friends, ſhe went in the ſummer of 1793, to Bethlehem, in Pennſylvania, for the benefit of her health, where ſhe met with the politeſt and moſt cordial reception from the worthy BISHOP, brethren, and ſiſters of the *Moravian* church; who teſtified their good wiſhes and ſincere attachment by their earneſt prayers for her ſpeedy reſtoration.

On her return from Bethlehem, ſhe was perſuaded to go to New York to meet her huſband, who was then in the ſtate of Rhode Iſland. After *his* arrival in New-York, in the courſe of a few days, they ſet out for Philadelphia; drawing near to the city, they heard that the inhabitants were very ſickly, and dying faſt, but could not, from the moſt particular enquiries, aſcertain the nature of the diſorder, it being at an early period of its breaking out.

As ſoon as they arrived at their own houſe, they ſaw diſtreſs painted on every countenance, the citizens fleeing in every direction, and heard from their neighbours that the prevailing epidemic, was the *yellow fever* *, of the moſt malignant or peſtilential kind; at this time, however, confined to a particular part of the city, but which ſoon began to ſpread, and finally pervaded every ſtreet and alley in all directions. During the height of the diſorder, for many days ſucceſſively, one hundred perſons on an average were buried; all buſineſs ſtopped, excepting what related to the *ſick*, the *dying*, and the *dead*—A univerſal gloom prevailed among thoſe who remained in town!

Mrs. Rogers was frequently importuned by her huſband, and many others, to quit the city, but could not be prevailed upon to do it; ſhe was principled againſt it. "This, ſhe uſed to ſay, is a rod from Heaven, and where can we go from the preſence, the power, and the juſtice of God? To his protection I commit myſelf and mine, and fully confide in his preparing us for *whatever* may befall us." She was very fond of the works of the late Rev. Mr. MACGOWAN, and would quote from his firſt ſermon on the book of Ruth, the following applicable expreſſions: "We may well ſay, Lord, what is man when left to himſelf? There is ſuch a thing as fleeing from a lion, and being met by a bear; ſo Elimelech fled from the famine, and met with certain death in a land of ſtrangers. It is good in every caſe to have the word, the counſel of God, for the rule of our conduct."

* This melancholy viſitation commenced in that truly diſtreſſed city about the 3d of Auguſt 1793, and ended about the 10th or 12th of November following, in which ſhort time 4000, or upwards, of the inhabitants died. Among the number, ſome of the moſt valuable citizens!

From the ſurrounding mortality, and an *impreſſed* mind, ſhe anticipated a *death*, or *deaths* in her own family, and would ſay to her afflicted huſband, "Dear Mr. Rogers, I muſt leave you; you know the ſpot * where I wiſh to be buried."

On the 3d of October, in the evening, ſhe fell ſick, and on the 10th, at ten o'clock, P. M. her immortal ſpirit winged its way to God, who gave it. During her illneſs, which was very ſevere, ſhe was all reſignation to the will and pleaſure of JEHOVAH: ſhe ſeldom ſpoke, but her language was that of prayer. After almoſt every viſit from the phyſician who attended her, ſhe would ſay, "My dear Mr. Rogers, be compoſed, theſe viſits are of no avail." The evening before her departure, as her huſband and ſon were ſitting *ſilent* in the room, ſhe cried out with a remarkable ſtrong voice, "O GOD, have I been impatient? If I have, forgive me! O my Jeſus, into thy hands I commit my ſpirit!" Whenever her huſband aſked her, whether he ſhould pray with her, ſhe replied, "*Pray*, yes, but pray for my full ſubmiſſion to the will of Heaven."

The laſt words ſhe *ever* uttered on earth were an attempt at prayer; claſping her hands together, ſhe ſaid, "O GOD—Almighty!——" and failed—This was twenty hours before ſhe expired!—"The many virtues that adorn human nature, and dignify the female character, ſhone conſpicuous in this truly amiable and exemplary lady †."—Such characters ſhould not diſappear and be forgotten; they ſhould be exhibited to the public view, that by the public they may be admired and imitated.

Very ſoon after Mrs. Rogers's deceaſe, the following eulogy appeared in the Philadelphia newſpapers of that month, drawn up by a worthy and feeling friend of the *Preſbyterian* church in that city.

"On Thurſday evening, the 10th inſtant, departed this life, after a few days illneſs, in the 40th year of her age, Mrs. HANNAH ROGERS, conſort of the Rev. Dr. WILLIAM ROGERS.

"Mrs. ROGERS was exemplary in her life, as a profeſſor of chriſtianity, and her exit was correſpondent thereto, reſigning her ſpirit with calmneſs and ſerenity into the hands of her Redeemer, in full confidence of the divine mercy, and with a joyful hope of a reſurrection to eternal life.

"The numerous connections and friends of the deceaſed will drop a ſympathizing tear to her memory, and unite in

* Cloſe by the ſide of her laſt deceaſed child, of whom mention has been made.

† Providence Gazette.

condoling

condoling with her bereaved huſband and only ſon in their irreparable loſs.

" Her mind was tranquil and ſerene,
No terrors in her looks were ſeen,
A Saviour's ſmile diſpel'd the gloom,
And ſmooth'd her paſſage to the tomb.

" The Lord's day following, a very excellent diſcourſe, on this ſolemn event, was delivered in the Baptiſt Church, by the Rev. Mr. THOMAS USTICK, from John xvii. 24 *Father, I will that they alſo, whom thou haſt given me, be with me where I am; that they may behold my glory, which thou haſt given me: for thou lovedſt me before the foundation of the world.*"

Poſſeſſing the *grace*, and living the *life*, this excellent woman had the conſolation of departing in the full enjoyment of *faith**; the Baptiſt intereſt, by her death, loſes a reſpectable member, and the cauſe of virtue and religion a warm advocate and ſhining pattern!

To reſign into the arms of death ſo affectionate a wife, and ſuch a tender mother, muſt certainly have been a moſt ſevere trial; but the conſideration that it was ordered by that BEING, who is too wiſe to be miſtaken, and to good to be unkind, ought to ſilence every oppoſing thought! " The choiceſt flowers we collect from the garden of ſociety, which yield us the richeſt fragrance, too often fade in our boſom, drop their leaves, and moulder in the duſt." She has beyond a *doubt* exchanged a priſon of clay for celeſtial liberty; ſin for holineſs; darkneſs for light; ſickneſs and pain for unimpairable health; ſorrow for eternal joy; and a wicked world for glory.

" The Sword, the PESTILENCE, or Fire,
Did but fulfil *her* beſt deſire;
From ſins and ſorrows ſet her free,
And brought *this ſaint*, O LORD, to THEE.

Dr. Rogers was ſeized with the ſame fever himſelf a few days after the death of his wife; but it pleaſed JEHOVAH, in the midſt of judgment to remember mercy †; medical applications were owned and bleſſed, and he recovered. His ſon, who was almoſt conſtantly with his parents during their ſickneſs, providentially eſcaped the dire contagion!

* It is remarkable that the people of God, of *every* religious ſociety, who died of this fever in Philadelphia, at that time, were generally compoſed, and profeſſed a willingneſs to exchange worlds.

† During the continuance of the fever, *ſix* miniſters of different religious congregations died, beſides *four* or more public ſpeakers among the Quakers, or ſociety of FRIENDS. *Seven* miniſters who had the diſorder wer ereſtored to health.

Extract of a letter from a Member of Congreſs, in the State of Rhode-Iſland, to Dr. Roger's of *Philadelphia*, dated *Providence*, Oct. 31, 1793.

" Dear Sir,

" Great changes have taken place, not only in *your* family, but in many others in Philadelphia, ſince I had the pleaſure of ſeeing you at my houſe, on Friday the 9th of Auguſt laſt. Changes which we then little contemplated as ſo ſoon to be realized, but ſuch as teach us the vanity and uncertainty of every thing we eſteem moſt dear and valuable to us *in this tranſient ſcene of things.* It was not long after you left us before we had accounts of the melancholy, contagious, and mortal ſickneſs which ſoon overſpread your beautiful, and till lately, flouriſhing and happy city; and which has involved it in all the extremities of the moſt inexpreſſible diſtreſs, of which you *yourſelf* muſt have had no ſmall portion.—O my friend! I ſympathize—ſincerely ſympathize with you in the heavy loſs you have ſuſtained, in the death of your excellent and amiable lady, who was *ſo much* and *ſo deſervedly* beloved, eſteemed, and reſpected by all her acquaintance.—Little did I think the laſt time I ſaw her with you, at your houſe in Philadelphia, juſt before I left the city, that I was then taking my leave, never more to witneſs the gracefulneſs of her manners—the amiableneſs of her diſpoſition, the courteouſneſs and civility of her deportment towards her family, friends and acquaintance.—But ſhe *has been*, and we ought to be thankful to the holy Power, which has given us all our being—that *ſhe has been a bleſſing to you, to her friends, and to the world*—and we muſt *ſubmit* to the will of divine Providence, that *ſhe ſhould be here no more.*—I hope you experience the beneficent and preſerving goodneſs of Almighty God in ſupporting and comforting you amidſt the ſcenes of ſorrow, ſickneſs, diſtreſs and death, with which you have been ſo much ſurrounded.

What God intends—is his alone—
Let us not bar his great oppoſeleſs will,
By ſeeming more than he would have us be:
So ſhall the *chain*, that links propriety,
Remain unbroken.
—Sink not beneath imaginary ſorrows:
Think on the various accidents of life:
Think on the *mighty power of awful virtue*;
Think on that Providence that guards the good,
————————and *hope*;
" Hope is a ſweet flatterer, whoſe deluſive touch
Sheds on afflicted minds *the balm of comfort*—
And ſmooths the pillow of diſeaſe and pain."—

Think

The people of New England in general, deeply ſympathize in the diſtreſſes of their Philadelphia brethren. Many churches have ſet apart days for humiliation and prayer, when all the tender feelings of the heart have been melted into ſympathetic compaſſion, in contemplating the ineffable ſcenes of woe in which you have been involved—When a melancholy gloom has overſpread the congregation, and the tear of pity has been ſeen trickling down many a dejected countenance. Wedneſday the 9th inſtant was obſerved in this way, by all the religious ſocieties in this town—I uſually attend public worſhip in that where Doctor Hitchcock officiates—after prayer he delivered a diſcourſe on the occaſion, from the firſt chapter of the Lamentations of Jeremiah, firſt verſe. And when the words, *How doth the city ſit* SOLITARY, *that was full of people! How has ſhe become as a widow*—were pronounced, I felt a fullneſs at my heart, which you can better conceive than I can deſcribe—it was the ſenſation of the tendereſt ſympathy—But ſuch as I have repeatedly felt in reading and contemplating the accounts of your diſtreſſes."

From the Rev. Mr. USTICK, *Philadelphia, Dec,* 13, 1793.

Doubtleſs you have, ere now, received accounts of the late calamity with which our city has been afflicted. It may not be impertinent for me to ſuperadd a few remarks relative to our ſociety in general, and my own family in particular.

Divine providence ſeemed to make it our duty contentedly to remain in the city; though a friend had kindly offered to furniſh us with accommodations about 20 miles from town. I felt ſome difficulty in quitting my poſt at ſuch a time; and thus delayed until one of my children was taken ſick, which ſettled me in the perſuaſion that it was the will of Heaven we ſhould ſtay where we were. For nine weeks we had ſickneſs in the family; four of my children were ill; two at a time were taken with the *Epidemic*. Through divine mercy they have all happily recovered, and were ſome of them permitted yeſterday to join in the general Thankſgiving. Dr. Rogers was ſo kind as to aſſiſt in the ſervice of the day; he delivered a pathetic diſcourſe from the words of our dear Saviour, *Bleſſed are ye that mourn for ye ſhall be comforted.* In the afternoon, I engaged the attention of the audience with obſervations from that apoſtrophe of Jeſus in Luke xvii. 17. *Were there not ten cleanſed? But where are the nine?*

In our ſociety ſince the 1ſt of Jan. 1793. we have loſt about ninety perſons, and our church has loſt 15 or 16 members ſince the beginning of Auguſt laſt. Among them were Mr. Van Horne, the miniſter's brother, and Mrs. Ferguſon their ſiſter.

EXTRACTS

From the American Aſſociation Letters, &c. and from the perſonal Correſpondence between the *Engliſh* and the *American* Brethren.

THE REDSTONE ASSOCIATION (Virginia, &c.) met at George's Creek, Saturday, September 29, 1792.

The introductory ſermon was preached by the Rev. John Corbly, on 1 Cor. xv. 25, *For he muſt reign till he hath put all enemies under his feet.* Letters from only ten churches were received; the reſt, it is thought, were prevented, by the troubles on the Frontiers, from ſending their meſſengers and letters.

Lord's day, September 30. 1ſt ſermon by the Rev. David Loofbourrow, on John vii. 37. The 2d by Rev. John Corbly, on Mat. viii. 11. The 3d by Rev. Abſalom Bainbridge, a Meſſenger from the Ketockton Aſſociation, on Rev. x. 1.

Monday, Oct. 1. After tranſacting various buſineſs, particularly recommended it to the churches, to conſider by next Aſſociation, Whether the laying on of hands on all baptized perſons, as ſuch, is an ordinance of Chriſt, and the neglect of it a bar to communion, &c. Appointed the next yearly meeting to be at the Forks of Cheat, to begin on Saturday before the firſt Lord's day in June; and our next *Aſſociation* to be held at Philadelphia church, on Great Red Stone, to begin on Saturday before the laſt Lord's day in September.

The Circular letter to the churches this year is a ſerious addreſs on *Brotherly Love*, and would have filled about two octavo pages had it been printed.

The UNITED BAPTIST ASSOCIATION, formerly called the *Kehukee Aſſociation*, holden at Bear-Creek Meeting-houſe, Lenoir County, North Carolina, October 1792.

Saturday, October 13. The introductory ſermon was preached by Brother Martin Roſs, according to appointment, from 1 Tim. iii. 14, 15. *Theſe things write I unto thee, hoping to come unto thee ſhortly: But if I tarry long that thou mayeſt know how thou oughteſt to behave thyſelf in the houſe of God, which is the church of the living God, the pillar and ground of the truth.*

Brother Nathan Mayo was choſen Moderator, and Brother Needham Whitfield, Clerk. Brother Jeſſe Reed was choſen Aſſiſtant-Clerk. Letters from forty-two churches were read.

The churches in Wake county, in Craven county, on North-River, on Muddy-Creek, and on Pungo river, petitioned for admiſſion: on ſatisfactory information of their doctrine and practice they were received.

Reſolved,

Reſolved, That Brother Etheridge, Brother Hines, Brother Bryan, Brother Harmon, and Brother Oliver, be a committee to examine the ſundry petitions for a diviſion of this Aſſociation, and make report. Voted, That Brother Etheridge, Brother Moral, Brother Harmon, and Brother White, preach on the morrow; and that public worſhip begin at nine o'clock, A. M. Adjourned to Monday morning half after 8 o'clock.

Monday, October 15, Met according to adjournment. Brother Bryan, from the commitee appointed to conſider the petitions in the letters for the diviſion of this Aſſociation, reported—That for ſundry good reaſons we think it expedient for a diviſion to take place, and that Tar River be the dividing line. The aſſociation concurred with the report; and do recommend it to all the churches in this union, to make their minds known in their letters to the Aſſociation at next meeting. Reſolved, That Brother Burkitt, Brother Read, and Brother Roſs, be a committee to prepare a form of ceremony to ſolemnize the rites of matrimony; and to make report to the Aſſociation at next meeting Brother Abram Baker is appointed to write the Circular Letter for the next year; *On the Duty of Miniſters to their Churches.*

The Aſſociation to be held next year at Brother Roſs's Meeting-Houſe, near Skewawkey, in Martin county, the Saturday before the ſecond Sunday in October. The Reverend Thomas Etheridge is appointed to preach the introductory ſermon, and divine ſervice to begin on Saturday, at 11 o'clock, A. M.

The Circular Letter which is on the doctrine of *Original Sin*, fills about two pages in quarto. And the 48 churches in this ciation include 3522 members.

The BAPTIST GENERAL COMMITTEE, holden at Muddy Creek Meeting-houſe, Powhatan County (Virginia,) 1793.

Saturday, May 11. At noon, Elder Lewis Lunsford (by requeſt) preached an introductory ſermon from Rev. iii. 1, 4.

After prayer, the Committee proceeded to buſineſs. The correſponding Aſſociations, with their Delegates, are here enrolled, viz.

1. *Middle Diſtrict.*—Eleazar Clay, Bernard Todd, and Thomas Burfoot.
2. *Culpeper*—George Eve.
3. *Roanoke*—Samuel Harris, John Williams, Reuben Pickett, and David Lawſon.
4. *Goſhen*—John Waller and Andrew Broaddus.
5. *Dover*—William Webber, Reuben Ford, John Courtney and Lewis Lunsford.
6. *Strawberry*—Robert Stockton, W. Johnſon, and Samuel Goodwin.
7. *Albemarle*—Benjamin Burger,

Elder

Elder William Webber was choſen Moderator, and Elder Andrew Broaddus, Clerk, *pro tempore*. A letter from the Georgia Aſſociation, and a letter from the Ketockton Aſſociation, were read. The *Select* Committee to arrange the buſineſs are, Elders Reuben Ford, John Waller, Robert Stockton, George Eve, John Williams, Eleazar Clay, and Benjamin Burger.

Elders Andrew Broaddus, Peter P. Roots, and Samuel Harris, were elected to preach on the morrow (Lord's day.) Divine ſervice to begin at ten o'clock, A. M. Adjourned till Monday morning nine o'clock. On the Lord's day, the miniſters appointed preached to a numerous audience, and we hope we were not deſtitute of the ſenſible preſence of the divine Majeſty.

Monday, 13th. Met according to adjournment, and after divine ſervice, proceeded to buſineſs. The Circular Letter was read. Reſolved, reſpecting hereditary ſlavery, That the ſubject be diſmiſſed from the Committee, as we think it belongs to the legiſlative body. An anſwer to the Letter from the Ketockton Aſſociation was read.

The report of Elder Williams reſpecting a plan for a SEMINARY OF LEARNING was made, and a Committee appointed to conſult on proſecuting the buſineſs, viz. Elders John Williams, Lewis Lunsford, Eleazar Clay, John Waller, and George Eve, who reported as follows:—We recommend that Brethren John Williams, Eleazar Clay, Thomas Burfoot, Bernard Todd, George Eve, Henry Toler, Thomas Read, Stephen Woodſon, ſen. David Barrow, Reuben Ford, Matthew Woodſon, Thomas Johnſon, John Poindexter, and Simeon Walton, be appointed as truſtees for the ſaid Seminary; to hold a Board of Conference at Dover Meeting-houſe, the laſt Saturday in September next, and that a majority of them ſhall have a right to proceed to buſineſs, in chooſing ſeven gentlemen, not of the Baptiſt Society, to complete the number of twenty-one Truſtees,—to appoint ſubſtitutes for any of the brethren above mentioned, in caſe of death, failure, or reſignation—to make what corrections they may think proper in Elder Williams's plan, and to deviſe ways and means for carrying the ſame into immediate execution.—This recommendation was received.

Voted, That a Committee be appointed to prepare a Memorial to the Aſſembly, praying the repeal of all laws veſting the property of the Glebes ſolely in the hands of the *Epiſcopalians*, as believing ſuch laws to be oppreſſive:—accordingly Elders John Williams, John Waller, and Eleazar Clay were appointed. Agreed that the Memorial, now preparing, be put in the hands of Elder John Courtney, to be preſented to the next ſeſſion.

Agreed that the next General Committee be held at Winn's Meeting-houſe, in Hanover county, the ſecond Saturday in May next.

The

The ELK-HORN ASSOCIATION (Kentucky), held at Tate's Creek, Madiſon county, 1792.

Friday, Auguſt 31. At 25 minutes paſt 12 o'clock, Brother James Garrard delivered the introductory ſermon, from Eph. v. 1. *Be ye therefore followers of God, as dear children.* After worſhip proceeded to buſineſs. Brother John Gano was choſen Moderator, and Brother Auguſtine Eaſtin, Clerk. Letters from 23 churches were read. Twenty-four churches were enrolled, including Indian Creek (South Licking), and Sugar Creek, received at this ſeſſion, the members amount to 1700.

Our ſiſter Aſſociation of Salem ſent a Letter and Minutes, which were read, and her meſſengers, William Taylor and Joſhua Morris, took their ſeats.

Saturday, September 1. Met purſuant to adjournment. After divine ſervice, proceeded to various buſineſs.

The Committee appointed by the laſt Aſſociation to reviſe the Confeſſion of Faith, continued. The Circular Letter *On Providence,* by Brethren Wood and Drake, read and received. Agreed to defer the Queries in the different Letters until next Aſſociation.

Next Aſſociation to be held at Bryan's Station, third Saturday in May next. Brother William Wood to preach the introductory ſermon; and in caſe of failure, Brother John Smith.

The ſame ASSOCIATION was held at Bryan's, Fayette County, (Kentucky), May 18, 1793. And continued by adjournments until the 21ſt.

Saturday, May 18. At 12 o'clock, Brother William Wood delivered the introductory ſermon from Iſa. xxvii. 13. *And it ſhall come to paſs in that day that the great Trumpet ſhall be blown, and they ſhall come which were ready to periſh.* Letters from 21 churches were read; moſt of which are in peace, but appear to be in a languid ſtate; few additions having been made this year. Brother James Garrard was choſen Moderator, and Brother Auguſtine Eaſtin, Clerk.

The churches at Graſſy Lick and Flat Lick, at their requeſt, were received into this Aſſociation, in which there are 26 churches; 1847 members.

Monday, May 20. Met purſuant to adjournment, and after attending to ſeveral queries, Agreed, As nothing is more earneſtly to be deſired among the people of God than union and fellowſhip, That an attempt be made for an union with the Baptiſt Aſſociation, ſouth of Kentucky: and that our Brethren Ambroſe Dudley, James Garrard, John Taylor, John Price and Auguſtine Eaſtin, are hereby appointed a Committee to attend their next Aſſociation; with full power to confer freely on terms of union; and if there ſhould be hopeful appearances of effecting the ſame, they may, with them, appoint a time and place for the churches in both Aſſociations, to convene by their Delegates to carry ſaid union into effect.

Agreed

Agreed to make an attempt to open a correſpondence with the Redſtone Aſſociation of Baptiſts.

The Committee appointed by the Aſſociation at Cooper's Run, and continued to reviſe the Confeſſion of Faith, &c. reported, That ſome phraſes in the 3d and 5th chapters would be better, if put in words eaſier to be underſtood by weak minds: and in chap. 24, inſtead of the words "A lawful oath is a part of religious worſhip," offer the following amendment, "An oath ſhould be taken in religious fear." This is all in their opinion that wants any amendment. The Treatiſe of Diſcipline, they think needs correcting and enlarging.

Tueſday, May 21. Met again, and after much buſineſs, Agreed, That our next Aſſociation be at South Elkhorn, the ſecond Saturday in October, this year, and that Brother Auguſtine Eaſtin preach the introductory ſermon; and in caſe of failure, Brother Elijah Craig.

N. B. Our churches will pleaſe to take notice of the following reſolve of the Committee of the Separate and Regular Baptiſts, met at the Stone meeting-houſe, in Madiſon county, on Saturday 8th of June 1793:

We, the Committtee, have agreed, that each of our churches, in both unions, ſhall have the liberty of ſending two members to meet in General Convention, in order to form an union between the two bodies of Baptiſts, and that they meet at Marble Creek the laſt Saturday in July next, at 10 o'clock, A. M.

Thomas Ammon, Andrew Trible, Moſes Bledſoe, Robert Elkin, and Robert Clarke, jun. *Committee for the Aſſociation South of Kentucky.*

Ambroſe Dudley, James Garrard, John Taylor, John Price, and A. Eaſtin, *Committee for Elkhorn Aſſociation,*

As the Circular Letter is ſhort, and does not quite fill a page, the ſubſtance of it follows:

Dear Brethren,

THE Letters from the different churches convey this melancholy idea, that coldneſs and indifference have ſpread their baneful influence over the minds of too many; and that the Divine preſence is, in a great meaſure, withdrawn from us. Does not this call for mourning and lamentation? We may be ſure, dear Brethren, that we have need of examination. Let us therefore put theſe ſerious and ſolemn queſtions to each of our conſciences: Is the fear of God before my eyes? Do I live in obedience to the Divine law? Do I diſcharge the duties I owe to God, to his church, and to the world? Do I live a life of ſelf-denial and mortification? Is my houſe a houſe of prayer? Is my ſeat never empty in the houſe of God? Do I honour God with my ſubſtance? Am I engaged in watching over my brethren in love; in reproving the wicked; and in comforting the tempted? If we are faulty in theſe things, what can we expect without a reformation? Suffer us to exhort you to the faithful diſcharge

of

of thoſe duties. The way to obtain our firſt love is to do our firſt works.

THE WARREN ASSOCIATION, held at the Baptiſt Meeting houſe in Attleborough, 1793.

Tueſday, September the 10th. At two o'clock, P. M. Brother Baldwin, according to appointment, preached the introductory ſermon from 1 Peter v. 1, 2. *The Elders which are among you I exhort, who am alſo an Elder—Feed the flock of God which is among you.*

After public worſhip proceeded to buſineſs. Read the letters, and enrolled 41 Churches, conſiſting of 3621 members.

Sermon in the evening by Brother Peak, from Rom. v. 2.

Wedneſday, Sept. 11. Met according to adjournment. Received letters and minutes from the correſponding Aſſociations. Read the Circular Letter prepared by Preſident Maxcy. Voted, To deſire the Truſtees of the BAPTIST EDUCATION FUND to to meet at Boſton on the firſt Tueſday of October next, at 3 o'clock, P. M. in order to appoint a Chairman, Treaſurer, and Secretary; and to tranſact any other buſineſs that may be thought neceſſary. That Mr. Benjamin Morgan Stillman be added to the number of Truſtees heretofore choſen. That any ſeven of the Truſtees ſhall make a quorum. That the Committee appointed to give advice to any perſons, or Churches, who may be aggrieved by being taxed to other denominations, be the ſame appointed laſt year.

A report of the General Committee from this and the neighbouring Aſſociations, who met at Cheſhire on the 26th of June laſt, was read; from which we give the following extract: "We recommend to each of our Aſſociations to appoint one or more of their members, to collect an account of the time and manner of the conſtitution of each Church, and when their miniſters were ordained; with any revivals of religion among them; and alſo a particular account of ſufferings from thoſe who have ſupported religious teachers by tax and compulſion; and that theſe accounts be communicated to our next general Committee." Voted, That it is the opinion of this Aſſociation, that the next meeting of the General Committee would better anſwer the propoſed deſign, to be held on the Tueſday after the next meeting of this Aſſociation at Sturbridge, 2 o'clock, P. M. at which time it is hoped, that the neceſſary communications will be made.

Choſe Meſſengers to our ſiſter Aſſociations; propoſed ſupplies for deſtitute churches. Appointed Elder Backus to write the Circular Letter for next year; Mr. Gano in caſe of failure. Voted to hold our next Aſſociation at Templeton, the Tueſday after the firſt Wedneſday in September 1794. Brother Gano to preach the introductory ſermon; in caſe of failure, Brother Alden.

The

THE CIRCULAR LETTER*.

ON THE MORAL LAW.

Brethren,

IN an age when mankind are regaining their native rights, and aſſuming the privilege of thinking and acting for themſelves, we deem it not unimportant, that the nature of the DIVINE LAW, the deſign and manner of its adminiſtration under the mild reign of the Goſpel, ſhould be explained.

A want of proper attention to this ſubject will leave us utterly in the dark as to the deformity of ſin, and the nature of ſalvation by grace. Would you ever know your true ſtate, you muſt know your obligations; would you ever know your obligations, you muſt know the law by which they are aſcertained and defined. The laws given by God, to the Jews, were of three kinds, moral, poſitive, and political. Moral laws are thoſe which reſult from the fitneſs and propriety of things, and reſpect the duty and government of accountable agents. Poſitive laws are thoſe which originate wholly in the will of the legiſlator. Political, are thoſe which regulate the economy and adminiſtration of civil government. The divine, or, as it is commonly called, the Moral Law, neceſſarily reſults from the connexion ſubſiſting between God and rational beings: God is infinitely excellent—man is wholly dependent. Hence, it is fit and reaſonable that men ſhould love God. That God is to be loved, whether we are diſpoſed or not, is the united voice of reaſon and revelation. How abſurd is it for a child to ſay, "It is not my duty to love my parent becauſe I hate him!" He pleads his crime as his excuſe. A conciſe ſummary of the Moral Law is contained in theſe words of Jeſus: "Thou ſhalt love the Lord thy God with all thy heart; and thy neighbour as thyſelf."

This law is perfect. It cannot therefore be ſatisfied with imperfection. If it can admit an abatement in its demands, through any infirmity or diſqualification in the creature, then it ceaſes to be a law. The nature of juſtice is eternal right; neither to be annulled by the caprice, nor varied by the mutability of man. An immoderate attachment to the objects of our unlawful paſſions, an overbearing propenſity to juſtify the deciſions of our wills, and to approve the actions of our lives, obſcure our perceptions of truth, and induce us to accomodate the nature of the divine law to our ſinful infirmities. But let us not be deceived. Let us recur neither to our diſpoſitions nor circumſtances to inveſtigate the nature of juſtice. Let us throw aſide our prejudices; let us extinguiſh our paſſions; let us forget our infirmities. Let us riſe into the region of pure intelligence, and in the bright light of the divine Spirit con-

* It is ſomewhat abridged. EDITOR.

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template God's law, and the extent of our obligations. That law requires the whole heart. Can it then be satisfied with less? If it can admit one degree of imperfection, by the same rule it can another. Where then is the standard of right? No where.

The law which can vary necessarily destroys itself. *This law is immutable.* Its demands are always the same; neither varied by time or place. It not only requires us to love God with all our hearts, but constantly with all our hearts. God is to be loved, because he is what he is. His nature originates our obligations. If then it was once right that we should love God, it is now right, and always will be right; for he is "the same, yesterday, to day, and forever." God's will, which is an exhibition of his nature, is the rule of our duty; not our feelings and wishes. Our sins alter not God, and therefore alter not our duty, or diminish our obligations. The law of God requires constant love; for "love is the fulfiling of the law." But this law includes a great variety of particulars. God commands us not to kill, not to steal, not to bear false witness; in short, not to sin in any way. That love which fulfils the law is opposed to every kind of sin. Hence the law extends not to our external conduct only, but to all the passions and motions of our hearts.

View the law then as perfect; view it as immutable; requiring your whole affections, requiring them constantly; including what all just laws include. In this way you will readily perceive the use and design of the law under the gospel. It was not given to the Jews that they should obtain life by it, but "that the offence might abound." "I had not known sin," says Paul, "but by the law;" and that it was "added, because of transgressions, until the seed should come to whom the promise was made." He also styles the law "the ministration of death," "the letter" that "killeth." If we apply any part of the law to ourselves, to us it becomes the ministration of death. For, as we are sinful, we can neither obey its precepts, nor endure its penalties. While we are alive without the law, perceiving neither its perfection nor extent, we imagine our own obedience adequate to its requisitions; but when the commandment comes, arresting our hearts by divine power, "sin revives," discovering its strength; we feel its condemnation; we die; we relinquish our hopes of life, which originated in our ignorance of the law, and were cherished by a haughty confidence in our own goodness. Thus we become "dead to the law." You will remember, then, Brethren, that the great design and use of the law, are to exterminate our prejudices in favour of ourselves, and to teach us the true nature of sin. The law is not a rule by which we are to obtain life; but "Christ is the end of the law for righteousness, to every one that believeth." Look then unto Christ. Take the law and the gospel

in him. Reſt ſatisfied with his righteouſneſs, and ſubmit unto him who is the head and king of his people.

Our preſent meeting has been harmonious, and not without ſome tokens of the divine preſence.

And now, Brethren, we commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are ſanctified.

By order of the Aſſociation.

HEZEKIAH SMITH, *Moderator.*
THOMAS BALDWIN, *Clerk.*

The PHILADELPHIA BAPTIST ASSOCIATION was held by ſpecial appointment, at Southampton, Bucks county, Pennſylvania, on Tueſday and Wedneſday, 29th and 30th of October, 1793, having been prevented meeting at the time appointed in the city of Philadelphia, by a prevailing infectious diſorder, with which God in his providence has been pleaſed to viſit that city.

Tueſday, October 29. At three o'clock, P. M. the introductory ſermon was preached by the Rev. David Jones, from 1 Cor. xv. 24, 25. *Then cometh the end, when he ſhall have delivered up the kingdom to God, even the Father; when he ſhall have put down all rule, and all authority, and power. For he muſt reign till he hath put all enemies under his feet.*

Wedneſday morning, Rev. Oliver Hart was choſen Moderator, and the Rev. Burgiſs Alliſon, Clerk. Letters from 17 of the aſſociate churches were read, and a letter from the Elkhorn Aſſociation, Kentucky, with their minutes.

The Aſſociation taking into conſideration the awful diſpenſations of divine Providence in the epidemical diſorder now raging in the city of Philadelphia, together with the great drought in our part of the country, and general declenſion in vital piety, recommend that Tueſday the 12th day of November enſuing, be obſerved as a day of humiliation, faſting and prayer, throughout our churches; and ſhould it pleaſe God to remove any part of theſe judgments previous to that day, that his mercy therein be remembered with public thankſgiving at the ſame time.

Brother Memminger to preach at 4 o'clock, P. M. Adjourned to half paſt 3 o'clock, P. M. Met agreeably to adjournment. Brother Fleeſon having been appointed to write a Circular Letter in conſequence of Brother Smalley not bringing forward the one he was nominated laſt Aſſociation to write, accordingly wrote one, which being read was approved. Brother Smalley was appointed to write the Circular Letter for the enſuing year, upon the ſubject on which he was to have written for the preſent. The Aſſociation to meet next year at Philadelphia, on the firſt Tueſday in October, at 3 o'clock. P. M. Brother Alliſon to preach the introductory ſermon; and in caſe of failure, Brother M'Laughlin.

The

The CHARLESTON ASSOCIATION, held at the *High Hills of Santee*, the 2d of November 1793.

The two firſt days were employed, as uſual, in the public excerciſes of devotion; concluding on the Sabbath afternoon with the adminiſtration of the Lord's ſupper.

On Monday, 11 o'clock, A. M. the introductory ſermon was delivered by the Rev. Richard Furman, from Eph. iv. 3. *Endeavouring to keep the unity of the ſpirit in the bond of peace.*

Letters from nineteen churches were read, and the names of the delegates enrolled. Rev. Richard Furman was choſen Moderator, and Mr. Frame Woods, Clerk. Letters and minutes from the correſponding aſſociations were received and read.

The church at Enon, conſiſting of 16 members, applied for admiſſion into this aſſociation, and on ſatisfactory information of their faith and practice, were received by their delegate. This church originated from that at Great Saltcatcher, and was conſtituted the 7th of May 1793; Rev. Meſſrs. Alexander Scott and James Sweat being preſent and aſſiſting.

Agreed to receive the church at the Three Runs into union, when they ſhall attend by their delegates.

Mr. Botsford having been prevented by ſickneſs from compleating the Circular letter on the ſubject propoſed at the laſt meeting, he is requeſted to have it prepared for the next year. The Moderator was deſired to prepare one for the preſent occaſion. Brethren were appointed to write to the correſponding Aſſociations. Agreed, That the ſyſtem of diſcipline be put to the preſs without delay; and that Mr. Furman, to whom the ſuperintendence of this buſineſs is committed, be requeſted to import Confeſſions of Faith and Catechiſms *.

Agreed, That it be recommended to all the churches in union to obſerve the 3d Wedneſday in December next, as a day of ſolemn faſting and prayer to Almighty God, to implore his mercy on all our churches, and on our country at large; to pray for the peace and ſecurity of theſe United States, for a general reformation among our people, and for the direction and preſervation of our government; That we may have a ſanctified uſe of the afflicting diſpenſations of divine providence, and particularly of that awful diſpenſation with which the city of Philadelphia has been viſited; and, ſhould the affliction be continued till that time, that their fervent interceſſions in behalf of our diſtreſſed brethren and fellow citizens in that city, be preſented at the throne of grace.

Agreed alſo, That a day in *every month*, at the diſcretion of each church, be held throughout the year, as a day of united and fervent prayer FOR A REVIVAL IN RELIGION.

Agreed that our next ſeſſion of aſſociation be at the Upper Fork of Lynch's Creek (Flat Creek meeting houſe), on Satur-

* Mr. Furman has, according to the above requeſt, applied to Mr. Rippon for 200 of the Confeſſion of Faith, 200 Catechiſms with proofs, and 800 without proofs. EDITOR.

day before the firſt Lord's day in November next. The ſermon to be delivered by Rev. Henry Holcombe; in caſe of failure, by Rev. Joſhua Lewis.

Mr. Furman was unanimouſly requeſted to furniſh a copy of his introductory ſermon for the preſs. Concluded with ſolemn prayer.

In the twenty-four churches of this aſſociation are 1987 members.

A SHORT SKETCH OF REVIVALS IN RELIGION.

Middleborough, MASSACHUSETTS, *Aug.* 31, 1793.

An amazing coldneſs and ſtupidity has long prevailed in our part of the country, until a revival was granted at Plymouth, about 40 miles from Boſton, laſt winter †. It began at a *vain* meeting, of which they had many. The conſcience of one of the company was ſo awakened as to be a warning to others, which ſoon turned their frolicks into religious meetings; and the paſtor of the church, Dr. Chandler Robbins, a pious *Congregational miniſter*, was all alive in his work; and a large number have been hopefully converted there. I preached among them twice in May, and I hear that the work ſtill prevails. A great work of reformation is alſo going on in Barnſtaple and Harwich, chiefly among the *Baptiſts*. And in the beginning of June, ſome looſe young people were awakened in the firſt *congregational* ſociety in Middleborough, and a number have received comfort among them; but the work hath been much more glorious in the third *Baptiſt* ſociety in our town. I preached ten ſermons among them in eight days, about a month ago, to remarkably attentive audiences; and it is hoped that more than thirty perſons have been converted in that congregation ſince the firſt of July. Brother Samuel Nelſon labours among them with much life and power; and a few have been awakened in our ſociety. Elder Seamans, who went from Attleborough to a town in New Hampſhire, called New London, and laboured under great diſcouragements there till the ſummer of 1792, hath had ſuch a bleſſing on his labours ſince, that he had baptized 55 or 56 the 24th of laſt May, as he wrote to Elder Robinſon; *and the work ſtill went on.* I have alſo heard lately that it prevails in the diſtrict of Maine. O that it may ſpread univerſally!

From the Rev. Mr. Ledoyt, dated *Newport*, NEW HAMPSHIRE, *Sep.* 16, 1793.

"Dear Sir,

It hath been a long, dark, and cloudy night with me, and the people here; but glory to our God, the cloud is diſperſing faſt. His work is begun amongſt us; Newport and* Croyden

† Two or three articles mentioned in this letter are hinted at before in the Regiſter, page 547. EDITOR

* Mr. Ledoyt ſupplies both thoſe Baptiſt congregations, they are near each other, but about 130 miles N. W. from Boſton.

are

are greatly bleſſed. There have been *forty ſouls* hopefully converted in a few weeks among us. I have baptized 29 in four weeks. The work appears to be ſtill going on. I cannot be idle, it is out of my power to anſwer all the calls I have at this time; but I endeavour to do all I can. Being favoured with health, and the ſpirit of preaching, I aſcend the mountains eaſy. There is a proſpect of a glorious reformation in theſe parts. O may it ſpread far and wide!

God hath remembered my family alſo for good; my three oldeſt daughters, I hope, are converted; the oldeſt ſeventeen years, and the youngeſt ten years old, are baptized. *O bleſs the Lord with me, and let us exalt his name together.* I never more ſenſibly needed wiſdom than at the preſent. You will not ceaſe to pray for me. O dear brother, be ſtrong in the Lord, and in the power of his might. It appears to me there is a glorious day at the very door. Happy are they who are waiting for the coming of our Lord.

Boſton, MASSACHUSETTS, *Sep.* 26, 1793.

About 80 have been added to the Baptiſts church in New London, New Hampſhire, under the paſtoral care of Brother *Seamans*, within a few months paſt; and about as many to the church in Hopkinton. In Saliſbury, a ſmall church of our order was gathered laſt October. In about ten months, 99 have been added to it, and the greater part of them young converts! the work ſtill goes on under the preaching of Brother *Elias Smith*, a young man of very promiſing abilities. Theſe three places are within a few miles of each other. Our ſentiments are ſpreading rapidly in various parts of this land.

Baltimore, MARYLAND, *Nov.* 12, 1793.

The only piece of good news I can inform you of at preſent is, That an acquaintance of mine, living near *Little York*, in Virginia, mentions a gracious and wonderful revival of religion among the poor Ethiopians in his neighbourhood—that 40 negroes were baptized in one day, and that the work went on aſtoniſhingly.

A LIST

FOR 1793.

OF the PRINCIPAL BOOKS AND PAMPHLETS which have been *lately* printed by the BAPTISTS; with a few others, whose Authors are here distinguished by the denominations to which they belong.

B.

Rev. JAMES BICHENO, Newberry.

The Signs of the Times; or, the Overthrow of the Papal Tyranny in France, the prelude of Destruction to Popery and Despotism, and of Peace to Mankind. 8vo. pp. 78. Price 1s. 6d. 1794.

Second Edition, with large additions.

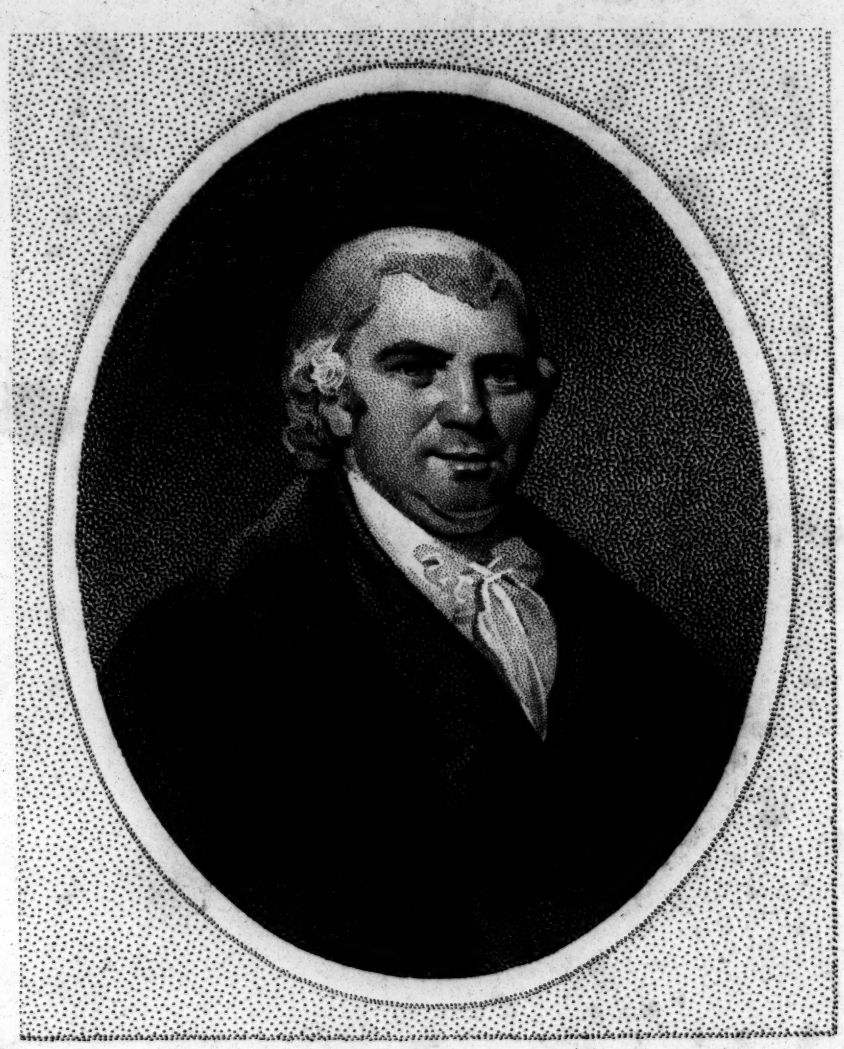
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MR. BICHENO'S SYNOPTICAL TABLE OF PROPHETIC NUMBERS.

The 2300 years, Dan. viii. 14, which comprehend the length of the vision, from a distinguished pushing of the Persians for conquest, to the cleansing of the sanctuary, begin in the year	B. C. 481.	When Xerxes set out to invade Greece with 5,000,000 of followers, and whose wars were prefigured, Dan. viii. 4, 20. by the pushing of a ram, and end in the year				A. C. 1819.	When the transgression of desolation shall end, Dan. viii. 13. and the abomination which hath made desolate the Church of Christ, and the nations of the earth, shall be brought to a period. Dan. xii. 11.
The 1260 years, Dan. vii. 25. xii. 7. Rev. xi. 2, 3. xii. 6, 14. xiii. 5. the period of the prosperity of the papal beast, till the commencement of the decisive attack on his usurpations, begin in the year	A. C. 529.	When the code of Justinian (the strong hold of clerical tyranny) was first published, and about which time this same emperor declared the Bishop of Rome the judge of all, but himself to be judged by no one, and when also the order of Benedictine monks, the great support of the papacy, was founded; and end in the year		A. C. 1789.	when his prosperity terminates.		
The 1290 years, Dan. xii. 11. which comprehend, besides the 1260 years 30 years more for the conflict with Antichrist, begin in the same year	529.	and end in the year				1819.	
The 1335 years, Dan. xii. 12. which are to bring to a still more blessed period, begin, in the same year	529.	and end in the year					A. C. 1864.
The Witnesses, Rev. xi. 7. are slain by Lewis XIV. when he repealed the Edict of Nantes, and tormented, plundered, banished, and murdered, near 2,000,000 o his Protestant subjects, in the year	A. C. 1685.	But who, after being politically dead three lunar days and a half, or about 105 years, begin to revive in the year		A. C. 1789.	When the French constituent Assembly declared for civil and Religious Liberty.		

Thus

THE OLOGICAL MAGAZINE.



REV.D J. BICHENO,

Newbury.

Published by C. Taylor, 108, Hatton Garden, Oct.r 1.1803.

	A. C.
Thus the deciſive attack of the Witneſſes for Civil and Religious Liberty, upon the errors, uſurpations, and tyrannies of the papal beaſt, commences in the year . .	1789.
To deſtroy the papacy, and other antichriſtian deſpotiſms, at leaſt, ſo far as to make way for the reſtoration of the Jews, and to prepare mankind for greater bleſſings than have ever yet been known upon earth, will take THIRTY years, the period for executing the judgments predicted in Isa. xxvi. 20, 21. xxvii. 1. Joel iii. 9,---15. Zeph. iii. 8. as alſo for the gathering the vintage and pouring out of the vials, which are to be the means of cleanſing the ſanctuary	30
To gather and try the Jews preparatory to their converſion, to deſtroy the remains of tyranny, and to purify and enlarge the Gentile Church, will occupy FORTY FIVE years more; and at the end of which, it is likely, there will be that glorious appearance of the Lord in favor of his ſervants, promiſed in Ezek. xxxviii. xxxix. and Zech. xii. 8---14. xiv. and, it is probable, in Rev. xx. 9 Now the Jewiſh nation is born at once, Iſa. lxvi. 8. and the diſtant heathens are to be converted to Chriſtianity, Iſa. lii. 10---15. Jer. xvi. 19. Exek. xxxix. 21. This is the time of which Daniel ſays, BLESSED IS HE THAT COMETH TO IT, and which is the year	45
	1864

The Author of this work at the bar of criticiſm, where *we* mean NEITHER AT PRESENT, NOR IN FUTURE, to arraign him, nor any one elſe, has nothing to fear on the ſcore of genius. His ſtatements, it muſt be allowed, are curious and entertaining, even if they do not appear demonſtrative to minds pre-occupied with the laboured and magnificent plans of other writers on the prophetic ſcriptures. Averſe from launching out into the faithleſs ocean of conjecture, and tempting the main without pilot or compaſs, he embarks with caution and courage, circumnavigates the ſea of Revelation, and as he apprehends, under the convoy of Daniel and John, at length finds himſelf in a region where the horrid Juſtinian Code firſt made its appearance; and, at the very time when the infernal order of the Benedictine Monks was inſtituted. This notable period is the year of Chriſt 529—a period indeed which he allows is not *numerically* recorded in the ſacred writings, as his other data are, but which, being a time of *marked* infamy, is, he thinks, moſt probably *the* ſeaſon from which the holy ſpirit of prophecy would have us count the riſe, the reign, and the ruin of THE MAN OF SIN.

Mr. Bicheno does not, with ſome expoſitiors, conceive that the *three days and a half*, the time the witneſſes are to remain unburied in the ſtreets, intend days of *years* to be counted according to the Jewiſh years of 360 days each, and ſo making in all 1260 years, but he interprets them of *lunar* days, as moſt others do the 42 months Rev. xiii. 5. reckoning, as the Jews did, 30 to a month, which being multiplied by *three*, and adding *fifteen* for the half day, makes 105, the number of years which elapſed between the revocation of the edict at Nantes, and the wonderfu revolution of 1789.

Whether this ſcheme be preferable to others or not, one o its parts comes recommended to us by its originality, and al the reſt by their ſimplicity. The ſcripture numbers here introduced remarkably agree, and a ſum, in which prophecy ſtands indebted to hiſtory, after a long credit of ages, ſeems liquidated when the "French conſtituent Aſſembly," as Mr. B. phraſes it, "declared for civil and religious liberty in 1789." Here, therefore, he ſtrikes the *firſt* balance. Then, with diſtinguiſhed acumen, looking through the viſta of futurity, he calculates, that

the account current of all their affairs will be *finally ſettled* in the year 1864, when the Lord will glorioufly appear in favour of his people—when the Jewiſh nation ſhall be born at once—the diſtant heathen be converted to chriſtianity, and all the ends of the earth ſee the ſalvation of God.

We take our leave of this work, the body of which cannot but be intereſting to the friends of civil and religious liberty, flattering ourſelves that the ingenuity of the plan will procure it a multitude of readers, and being aſſured, from the well known ingenuous diſpoſition of the author, that he will be the laſt of men to hinder our full examination of it; and the firſt, if neceſſary, to promote its further diſcuſſion.

Rev. ISAAC BACKUS, Middleborough, Maſſachuſetts.

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Rev. WILLIAM BUTTON, London.

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Sold by the Author, and by Trap, Taylor, and Thomas, London.

This ſermon, in becoming language, very ſeriouſly deplores the unhappy war in which we are involved, and the internal diviſions of the Britiſh empire; all which the author attributes to profligacy and profaneſs—to luxury, diſſipation, and an ardent purſuit of hurtful amuſements—to an awful contempt of divine revelation—to the pride of individuals, and the National haughtineſs which has ſo long characterized us.—"Crimes," to uſe his own expreſſion, "attended with the moſt heinous aggravations . . . As our privileges have been, and ſtill are very great, under perhaps the beſt framed CIVIL CONSTITUTION in the world." . . Liſten and let him expreſs his opinion freely. Without fear or ſhame he gives us his political creed in one line of his own, and by this bold extract from Dr. Evans's ſermon on Britiſh Conſtitutional Liberty. "The Britiſh Conſtitution unites the ſpirit, power, and ſplendour of an *abſolute monarchy* without its tyranny, the wiſdom of an *ariſtocracy* without its oppreſſion, and the freedom of a *democratic*, or popular government, without its licentiouſneſs and diſorder, into one uniform, *compact ſyſtem* of government, which is the pride of every honeſt Engliſhman, &c." Mr. Button's motives for introducing this quotation, which, no doubt, were numerous, will moſt probably meet the approbation of *all* his connections, eſpecially as he has virtue enough to admit,

what

what it would have been unpardonable in this ſtatement to have omitted, that it is *poſſible* for our ſuperiors to ſin, and that "under the preſent government there are ABUSES," and that "their REMEDY is *certainly* deſirable." Is this preaching politics? if it be, then God ſpeed the plow. But call it what we will, it evidently diſcovers more urbanity and love of our country than the conduct of thoſe who, inſtead of urging a temperate reform, are for ever telling you, that miniſters and profeſſors ſhould have nothing to do with politics; while they themſelves are loquacious in the parlour, in the pulpit, from the preſs; loquacious *every where* on theſe ſubjects, not indeed for your politics, but for their *own**.

The latter part of this ſermon conſiſts of ſuitable remarks, according to the ſpirit of the text, on the divine obſervation of our words and conduct, our want of repentance and ſelf examination. The author then concludes by recommending earneſt prayer to God both for national deliverance, and the fulfilment of prophecy, in the accompliſhment of which he is aſſured *all will be well.* He adds, "I ſhall then hope for *Great Britain* . . . and not for Great Britain only, BUT FOR ALL THE NATIONS on the Globe. And I do hope that the preſent commotions in the earth will iſſue in the ſpread of the knowledge of Chriſt, in the eſtabliſhment of the Redeemer's kingdom, and the downfal of Antichriſt; which may the Lord haſten in his time." To this prayer all his devotional readers will no doubt ſay, *Amen.*

D.

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* This account of Mr. Button's piece is cheerfully admitted. I mean not to praiſe or blame the perſon that drew it up, whoever he is. Far be it from me raſhly to determine in a moment, whether it be right or wrong in the good man to introduce this beautiful quotation on politics. I rather incline to think, that if he did wrong in it, his ſin was one of the leaſt committed on the faſt day—and this ſaid, I make but two remarks, 1. As to myſelf, in the whole courſe of my miniſtry, I never ſaid *half* ſo much about politics as is contained in this paragraph. 2. If any man can read this ſermon without advantage, it muſt be his own fault, and not the Authors. EDITOR.

obſervations, on almoſt all ſubjects in divinity, which either occurred to him from his own meditation, or from the books he read. He wrote theſe volumes, not with any deſign they ſhould ever be publiſhed in their preſent form, but that he might retain thoughts which appeared to him worth preſerving, both for his own improvement, and for the inſtruction and edification of others. The judicious author of the life of this great and good man, gave his opinion, Part IV. Sect. 1. That from theſe manuſcripts a number of volumes might be publiſhed, which though more imperfect than if the Author had prepared them for public view, would afford much new light and entertainment to the church of Chriſt. The high and well merited reputation not only of the books prepared for the preſs by the Preſident, but of the ſermons publiſhed ſince his death, have occaſioned many ſolicitations to his ſon, Dr. Edwards of Newhaven, to collect and print ſuch part of thoſe manuſcripts as might be generally uſeful. In compliance with theſe requeſts, he has not grudged the labour of tranſcribing this volume of miſcellanies, which, if it prove acceptable, will be followed by more, as the Doctor's health and leiſure permit.

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Many, therefore, who reliſh ſolid reaſoning on religious ſubjects, though not adorned with the beauties of eloquence, will deem themſelves much indebted to Dr. Edwards for gathering theſe fragments, that nothing might be loſt.

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Rev.

Rev. JOHN RYLAND D. D. Briſtol.

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Sold by Button and Thomas, London; Brown, James, and Cottle, Briſtol.

Theſe were Dr. Ryland's farewel ſermons to the Church at Northampton, in conſequence, both of the repeatedly unanimous invitations he received from the Baptiſt Church in Broadmead, Briſtol, to become their Paſtor; and the preſſing ſolicitations of the Briſtol Education Society, and its numerous friends, to become the Preſident of the Academy. The diſcourſes were printed in compliance with the parting requeſt of the church at Northampton, to whom they are dedicated, in a preface of mingled humility and love. They ſeem intended as a ſerious memento to his old friends of what they had been taught; and as a faithful harbinger to his new connections, of what they might expect. It is much more eaſy to conjecture than to expreſs, what his feelings muſt have been on this occaſion. "Six and twenty years," ſays he, "had I been your fellow member, I had preached to you conſtantly near three and twenty, and been your paſtor above twelve; nor were we ever more cloſely and cordially united than at the time when the providence of God called me away from you, in ſo unexpected a manner." The well informed, concerning this removal of our excellent friend, know not which of the three moſt to admire—his prudent, deliberate, well adviſed conduct—the wiſe choice of one church—or the benevolent ſacrifice made by the other. But difficult as this parting work muſt have been, the good man properly addreſſed himſelf to it.

The two firſt diſcourſes are on Acts xx, 31. WATCH AND REMEMBER. After ſome brief but pertinent remarks

I. On Chriſtian watchfulneſs—on a devout remembrance of paſt inſtructions and warnings, profeſſions and experiences, dangers and deliverances, and on the connection which ſubſiſts between theſe two duties—The Author proceeds

II. To apply the ſolemn charge particularly to profeſſed chriſtians:

1. With reference to the articles of their FAITH. Here having obſerved, That we are never well informed of the truth till we are conformed to it—he thus diſtributes his advice: "*Watch* againſt a ſpirit of dogmatical arrogance and bigotry; *remember* you are far from infallibility, or perfection in knowledge; and others have an equal right of private judgment with yourſelves.—*Watch* againſt a ſpirit of boundleſs curioſity, and a fond love of novelty: *remember* you are warned not to affect to be wiſe above what is written, or to *intrude into things that are unſeen*: but at the ſame time, *watch* againſt a lazy indifference to a progreſſive acquaintance with the things of God, and *remember*, that the Bible contains an unexhauſted mine of religious

gious knowledge, which you have not yet explored.—*Watch* againſt all notions which flatter human pride, and that encourage the idea of merit in a ſinner; and ever *remember*, That the deſign of God in the goſpel is to abaſe all the haughtineſs of man, that his free grace may be exalted as the only ſource of a ſinner's ſalvation; and *watch* equally againſt ſentiments which tend to encourage licentiouſneſs or ſloth: *remember* it is Chriſt's deſign to bring apoſtate creatures back to God.—*Watch* againſt all ſentiments that oppoſe God's moral government, and make void his law; either as repreſenting the *unregenerate* as fallen *below* all obligations to any thing ſpiritually good, or the *regenerate* as raiſed *above* every idea of duty; *remember*, that the law of God is too *holy*, *juſt*, and *good*, to admit of any abrogation or abatement.—While I warn you againſt every thought that would impeach the equity of the divine *Government*, I would equally caution you to reject every idea that militates againſt the ſovereign freeneſs of *Grace*.—*Watch* againſt degrading ideas of the perſon of CHRIST; *remember*, he is the only foundation of a ſinner's hope, and that the efficacy of his atoning ſacrifice depends on the dignity of his perſon, as *God over all bleſſed for ever*.—*Watch* againſt the denial of the perſonality, divinity, and effectual operations of the HOLY SPIRIT; *remember*, that the application of redemption is no leſs neceſſary than its impetration; and as our *guilt* could be removed by none but a divine Redeemer, ſo our *depravity* cannot be ſubdued but by a divine Sanctifier.—*Watch* againſt the abuſe of thoſe important doctrines; *remember*, that the foundation which God hath laid, is adapted to ſuſtain an holy temple, and no other kind of building will accord therewith.—In fine, *watch* againſt all ſentiments that would leſſen your abhorrence of ſin, prevent holy joy in God, or make you careleſs of your moral conduct; *remember*, he who hath delivered us from the curſe of the law, hath not leſſened our obligations to obedience. He came not to ſave his people from their duty, but from their ſins. Think not that the *promiſe* of perſeverance ſuperſedes the *duty* of perſevering.

Dr. Ryland then applies the charge,

2. To chriſtian EXPERIENCE.

Let each one *watch* his OWN HEART. remembering the charge given by the wiſeſt of men, "Keep thy heart with all diligence for out of it are the iſſues of life."—*Watch* againſt hypocriſy and ſelf-deception; *remember* that God cannot be deceived, and "will not be mocked."—*Watch* againſt formality and ſelf-righteouſneſs; *remember*, as an antidote againſt the former, that God demands the heart, and as a preſervative from the latter, that "by the deeds of the law there ſhall no fleſh tbe juſtified"—*Watch* leſt any one ſhould be found to have only the ſemblance of converſion, and not really be "born of God:" *remember*, that counterfeit grace will ſoon be detected.

Watch againſt thoſe partial DEFECTS which too often attend the experience of true Chriſtians, and which conſiſt in that want of

proportion

proportion in our views of divine things, and affections towards them, which greatly impairs the beauty of true religion: *remember* that God, in his word, has given his people the moſt lovely and conſiſtent diſcoveries of all his glorious perfections.

Watch againſt thoſe corrupt MIXTURES which ſometimes attend the experience of real chriſtians, Many *ſinful* exerciſes of the heart may attend even the exerciſes of grace, even in the ſeaſons of our ſweeteſt enjoyments; *remember*, it is not your being aſſuredly right in one thing, that will prove you right in another.

Watch againſt BACKSLIDING from God; *remember*, one neglect leads to another, and God has ſaid, the backſlider in heart ſhall be filled with his own ways.

Watch againſt the DEGENERATING of your experience; *remember* and tremble, leſt it ſhould iſſue in your falling into open and ſcandalous immorality, dreadful darkneſs and deſpondency, or ſhould prove all your paſt experience to have been hypocriſy and deluſion.

3. To our PRACTICE and viſible behaviour before men, the language of the text is next applied—and thus the brethren are entreated: Be *watchful* over the whole tenor of your lives; *remember*; "the grace of God teacheth us" to "live ſoberly, righteouſly, and godly in this preſent world." *Watch* over your tempers, appetites, affections and paſſions—and againſt the beginning of temptations. Whatever you make an idol of will be a croſs to you, if you belong to God, and a curſe to you if you do not.—Study relative duties.—Shew that you love univerſal holineſs: *remember*; "He that ſaith, he abideth in him, ought himſelf alſo to walk, even as he walked."

Watch over your own conduct in the management of your ſecular concerns; *remembering*, that the faſhion of this world paſſeth away. *Watch* your temper and conduct towards the enemies of religion: *remember*, "The wrath of man worketh not the righteouſneſs of God." Inſtruct oppoſers with meekneſs. "Walk honeſtly," and "in wiſdom towards them that are without." *Watch* particularly over your diſpoſition and behaviour towards each other: *remember*, Chriſt hath ſaid, "By this ſhall all men know that ye are my diſciples, if ye have love one to another." Finally, *Watch* againſt all earthly mindedneſs, and a worldly ſpirit; and *remember*, that your citizenſhip is in heaven.

Our Author's text in the evening was Acts xx. 26. PURE FROM THE BLOOD OF ALL MEN. Through this diſcourſe alſo we ſhould have gladly followed him, had not our extracts from the two firſt ſermons been ſo copious. But though we are denied the pleaſure of giving a ſyllabus of a ſermon intereſting from end to end; one paſſage of it may be ſelected as a fair ſpecimen of the doctrine and manner, of the far greater part of the Puritans, Nonconformiſts, and other *genuine* Calviniſts. "I have endeavoured," ſays he to his congregation, "to ſhew you

the

the freeneſs of Goſpel invitations, addreſſed to the guilty, the helpleſs, and the vile; without requiring any good qualifications in them, as the preliminary ground of their right to *come to* the Saviour. Yes, and I now again aſſure you, on better authority than that of good John Bunyan, that the goſpel is *good news to the vileſt of men*, and that any ſinner on earth, who has heard of Chriſt, may *Come*, and *welcome* to him, for his complete ſalvation. You need not *firſt* know your election, or prove your regeneration, neither of which can be proved or known while you reject him; but though the former is the remote, and the latter the immediate cauſe of any man's embracing the Redeemer, both are entirely ſecret, till the heart is united to Chriſt, and actually coincides with the great ends of his redemption. 'Unto you, O men, I call,' in the Redeemer's name, for his 'Voice is to the ſons of men,' as ſelf-ruined, and helpleſs, 'without ſtrength,' and 'ungodly.' 'Look unto me,' ſaith he, 'and be ye ſaved, all the ends of the earth, for I am God, and there is none elſe.' There is not a ſinner in this congregation but has as fair a warrant to apply to the Saviour as any of the ſaints now in glory had, previous to their firſt application. Whoever enquires, '*May I come* to Chriſt, and will he receive me if I do?' I reply boldly, yes, you may, and he will undoubtedly ſave you with an everlaſting ſalvation. If your queſtion were, 'How may I know that I *have been* with Chriſt?' I ſhould give a different anſwer; I ſhould enquire what have you received from him? I ſhould bid you, "Examine, if you be in the faith," and if Chriſt's image is formed within you? But for the ground of your encouragement to come to him, I wiſh you may ſeek for nothing elſe but the *gracious and indefinite* CALL of his word. I know this to be the doctrine of the *old Calviniſts*, and I believe it to be the doctrine of GOD'S WORD, and had I preached the contrary for many years paſt, I could not have thought myſelf *pure from the blood of all men*. On this ground it is that I have treated Unbelief as a ſin, and the *worſt* of all ſins. Yet carefully explaining my meaning, that by unbelief I do *not* intend a doubting of your own ſafety, which I wiſh all to do who have not ſcriptural evidence of it. But by unbelief I mean, an averſation of mind from God's method of ſalvation, a diſcrediting of God's teſtimony concerning his Son, a rejection of Chriſt's mediation, a refuſal to reſt with complacency in the doctrine of the croſs, or an habitual unwillingneſs to return to God in the name of Jeſus."

S.

Rev. SOLOMON STODDARD,

Paſtor to the church at Northampton in New England, from the year 1683 to 1729.

The Safety of appearing at the Day of Judgment, in the righteouſneſs of Chriſt, opened and applied. 12mo. Price 3s. 1792.

Our venerable friend, the Rev. DR. ERSKINE of Edinburgh, has favoured us with the following account of this treatiſe, and its author

thor. "Mr. Stoddard was paſtor 46 years of a church at Northampton, New England where he died, 1729, in the 86 year of his age. His ſermons were ſearching and experimental, yet rational and argumentative; and often peculiarly ſuited for awakening the ſecure, directing in the great work of ſalvation, and aſſiſting the doubtful in judging their ſpiritual ſtate. Thrice in the courſe of his miniſtry, there were remarkable ſeaſons of general religious concern, and of numerous converſions among his people. It is no wonder that one ſo diligent and ſucceſsful in the work of the Lord was highly eſteemed and beloved by a church, moſt of whoſe members had been brought up under his miniſtry. Though his ſtation was in a remote corner of New England, his ſtrength of genius, depth of judgment, acuteneſs in reaſoning, and knowledge of divinity, were ſo uncommon, that, in difficult caſes, his advice was much ſought and valued, and his influence great through the whole of that country. By his diſtinguiſhed talents, and high reputation, he proſelyted many to an opinion, oppoſite to the general ſentiments at that time, and, as his grandſon, Preſident Edwards, has ſhewn, oppoſite alſo to Scripture, viz. That ſome who ſuſpect, or know themſelves unconverted, may, notwithſtanding, lawfully partake of the Lord's ſupper. Dr. Increaſe Mather, and others, who juſtly diſapproved and oppoſed that notion, with a laudable candour and impartiality, admired and recommended his practical writings. His moſt valuable work, *The ſafety of appearing in the Righteouſneſs of Chriſt*, thrice, in a ſhort time, printed at Boſton, was never, till now, publiſhed in Britain.

It examines not learned, critical, or philoſophical objections againſt the doctrine of Imputed Righteouſneſs; but, in a plain and practical ſtrain opens the ground and encouragements of faith; reſolves the doubts of a jealous unbelieving heart, and unfolds the ſubtile workings of a ſelf-righteous ſpirit. In theſe views, it is the beſt treatiſe I know on the ſubject; though thoſe will think otherwiſe, who reliſh the beauties of language and compoſition more than they regard the importance and juſtneſs of the ſentiments.

I agree with ſome of my worthy brethren, of different denominations, that it has inaccurate expreſſions, But the general tendency of the book is to ſhew, that our claim to the pardon of ſin, and acceptance with God, is not founded on any thing wrought in us, or acted by us, but only on the Righteouſneſs of Chriſt. The Author therefore means not theſe ambigious expreſſions in the dangerous ſenſe in which ſome have uſed them: and the book contains a ſalutary antidote againſt the poiſon which theſe expreſſions have ſometimes conveyed. If it is aſked, Why I did not alter or expunge theſe obnoxious expreſſions? I reply, Becauſe I had no right to do it; and ſuch freedoms with dead authors, appear to me, preſumptuous and unjuſt.

May the divine bleſſing render this treatiſe as uſeful in Scotland as it has been in America!"

Rev

T.

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* In a very pleaſing letter which I have received from Mr. Toulmin, he ſays, "You will greatly oblige me by any hints or communications which may tend to improve my edition of *Neal*, or to aſſiſt my deſign of CONTINUING THE HISTORY OF THE DISSENTERS TO THE PRESENT TIME." He adds, "It is meant, I apprehend, by Mr. *Lloyd*, of Briſtol, and Mr. *Crutwell* of Bath, to keep the ſubſcriptions open till the laſt volume is publiſhed, when the price will be advanced." EDITOR.

A LIST OF THE PARTICULAR BAPTIST MONTHLY MEETINGS, IN LONDON AND SOUTHWARK IN THE YEAR 1793.

Place.	*Time.*	*To begin.*	*To preach.*	*To pray.*
Mr. Booth's	Jan. 24	Stennett	Swain	Tho. Thomas
Mr. Tim. Thomas's	Feb. 21	Swain	Williams	Rippon
Mr. Button's	Mar. 21	Williams	Tim. Thomas	Dore
Mr. Dore's	Apr. 25	Tim. Thomas	Tho. Thomas	Stennett
Mr. Martin's	May 23	Tho. Thomas	Burnside	Swain
Mr. Swain's	June 20	Burnside	Button	Tim. Thomas
Mr. Rippon's	July 25	Button	Dore	Booth
Mr. Tho. Thomas's	Aug. 22	Dore	Rippon	Williams
Dr. Stennett's	Sep. 19	Rippon	Martin	Button
Mr. Williams's	Oct. 24	Martin	Booth	Burnside
Mr. Burnside's	Nov. 21	Booth	Stennett	Martin

The Miniſter of each Place concludes the meeting.

The Society at Cripplegate, not being certain of their continuing in a church ſtate, wiſhed to be omitted in the liſt of Monthly Meetings for 1793.

The ten churches whoſe miniſters and meſſengers conſtitute the PARTICULAR BAPTIST FUND, (nine of which are regiſtered in the above liſt), collected for 1793, £.620 13 5 ſterling; which was diſtributed this ſpring 1794, to indigent paſtors, churches, and ſtudents, in various parts of England and Wales.

Formerly a few of the more affluent churches in the country, made an annual collection, and ſent it to the fund in London. There ſeems to be a growing inclination in ſeveral places to revive that benevolent practice. The Rev. Mr. Kinghorn's church at Norwich, laſt year, took the lead in this buſineſs, by collecting £.7. 9. 4.—a circumſtance this truly pleaſing, and which furniſhes an example, perhaps worthy of being copied by Siſter Churches in the ſeveral counties, many of whom are both equal in number and ſuperior in circumſtances to ſeveral of the congregations in London, which, nevertheleſs, always contribute generouſly to this inſtitution.

The Miſſion in Wales encouraged as uſual.

AN ACCOUNT OF THE FOUR COUNTRY CASES, WHICH WERE PATRONISED IN LONDON, 1793.

Place.	Preſented.	Recommended.	Wanted.	Collected.
Roe	Feb. 6, 1789	Mar. 1, 1793		89 15 6
Wotton-under edge	May 1, 1789	June 7, 1793	94 3 8	94 3 8
Moleſton	June 5, 1789	Aug. 2, 1793	340 0 0	
Shipley		Oct. 4, 1793	100 0 0	66 7 0

A Sketch of the Preſbyterian Miſſion in NOVA SCOTIA, extracted from a letter forwarded by the Rev. Dr. ERSKINE of Edinburgh, to Mr. Rippon.

THE GENERAL ASSOCIATE SYNOD, which met at Edinburgh in the beginning of May laſt year, are heartily grieved at the reluctance of Preachers to undertake Miſſions to North America, whither they have ſent ſuch as have been inclined to go from time to time. Among the reſt the Rev. Mr. M'GREGOR, ordained by the Aſſociate Preſbytery of Glaſgow, May 31, 1786, was ſent as a Miſſionary to the *Gaelic* congregation of *Pictou*, NOVA SCOTIA. "His diſintereſted and exemplary conduct in the undertaking, and his patient continuance in his labours, reſemble the ſpirit of the primitive apoſtolic times," and have been attended "with great ſucceſs." A letter from him was read before the General Aſſociate Synod at Edinburgh, May 3, 1793, in which he *beſeeches* that venerable body to ſend over Miniſters immediately, more eſpecially as a conſiderable number of emigrants, chiefly Roman Catholics, from the Weſt Highlands and Iſles, are gone thither, who much need the Goſpel, and uſually attend on his miniſtry—He ſays, "The aſſiſtance of a miniſter who could ſpeak but the *Engliſh* would relieve the difficulty," as ſuch a miniſter might conduct public worſhip with one half of the people, while he himſelf is diſpenſing the means of grace, in another language, to the reſt. But he adds, That "if the Synod were to ſend over preſently ſix or ſeven Miſſionaries, there is little reaſon to fear they would want labour or ſuſtenance." He then endeavours to remove the objections which he ſuppoſes ſome young miniſters have to an employment as Miſſionaries in that country; ariſing from the diſagreeableneſs of a long voyage —a reſidence in a ſtrange land—the difficulty of leaving relatives and acquaintance—and a probability of being ſucceſsfully employed at home. He had formerly given information concerning the climate. *As to fog or miſt*; excepting the fiſhing banks round the ſouth and eaſt coaſts, Nova Scotia, he ſays, is clearer than any part that he ever ſaw of Scotland. *As to the rain*, he is confident they have "much leſs there than in Scotland, as November is the only month that can be called rainy." *As to wholeſomeneſs*, Nova Scotia is the far more wholeſome of the two. "There are people here from a variety of nations, and it is generally agreed, that it is the moſt wholeſome place they have been in." *As to the ſeverity of the climate*, the winter is ſevere, "but not ſo diſagreeable, nor hurtful, as the cold, wet, ſleety weather at home; nor have we ever above three nights ſevere froſt at once; and at any rate, our charming ſpring and ſummer make up fully for the ſeverity of our winter. I believe there is no part of the globe where there is a more beautiful ſpring than in Nova Scotia."

Mr. M'Gregor nearly concludes his letter with the following warm and affectionate addreſs: "My dear young brethren, let

me

me recommend America to you, Whatever it be to others, it is the beſt place for Miniſters that I know in the world. Only be prevailed upon to come. You will ſee that every thing which ſeemed againſt you will be really for you. The very ignorance of the people will be unſpeakably in your favour; for there is every probability of your being more ſucceſsful among ſuch, and you will have a far better opportunity of obſerving the ſucceſs of your labour than if you were to enter into the labours of others, or build where the foundation was previouſly laid. I have been here above ſix years, in as diſadvantageous circumſtances, I ſuppoſe, as any whom the Synod ever ſent to this continent; and though indeed I have been in it, in weakneſs, in fear, in trembling, yet I account it the happieſt thing that ever befel me that I was ſent to America. I had my reluctance, my ſtruggle, ere I ſet off; but I have reaſon to bleſs God while I live, that I was not ſuffered to comply with the counſels of fleſh and blood to ſtay at home. I am ſure that all the world would not keep you out of America if you only knew what it yields. O taſte and ſee that our God is good. Only believe, and you ſhall ſurely ſee his glory, you ſhall ſee it far beyond what you can expect. He will ſupply all your need according to his riches in glory by Chriſt Jeſus. He will grant you more of the unutterable and glorious joy of faith in this wilderneſs than in the moſt ſplendid cities of Britain. You ſhall indeed be partakers of the afflictions of the Goſpel. Let this be your joy, not your diſcouragement, for no ſuffering ſhall befal you here but what ſhall be meaſured out to you by infinite tenderneſs, love and faithfulneſs; and according to your ability to bear; and withal counterbalanced with exceeding joy. God will make all grace to abound towards you, that ye always having all-ſufficiency in all things may abound unto every good work, being enriched in every thing unto all bountifulneſs to God's praiſe. I ſhall not ſay that God is better in America than in Britain, but I miſtake it if you ſhall not find him better to you."

Extracts of letters from Mr. David George, the Negro Miniſter, at *Free Town*, SIERRA LEONE, dated from Sept. 13, to Oct. 10. 1793.

After we had been in the Downs four days, we ſailed; but the wind ſoon came a-head, and drove us almoſt back to our former ſtation, where we continued a fortnight. We then were bound for Plymouth, but running foul of another veſſel, our bowſprit was carried away; after this we ſprung a leak, and we put into Plymouth, and got repaired again. The day after we put to ſea we were chaſed by two cutters, from early in the morning till about twelve o'clock, when one left us, but the other began to fire at us: we hove too

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but when they came up and ſpoke with us they were ſatisfied. We now ſtood on our paſſage. Our topmaſt was carried away before we came to Bulam, and there we were on a rock till the tide roſe and got us off. Before we arrived at Sierra Leone, our topmaſt was carried away again, but we got ſafe there on the 7th of Auguſt laſt, about five in the afternoon; and I found my wife, all my children, and my congregation well. The veſſel was hourly expected, but it was thought I would not return ſo ſoon. I was well received by Mr. Downe, our Governor; and when the people of the colony heard that I was come, they rejoiced much, and at my landing they came down ſo thick that I could ſcarcely get along. Some of them took me by the hand and led me through. I have great reaſon to thank Almighty God for his goodneſs who carried me over the ſeas, and returned me ſafe home again. I was hearty all the homeward bound paſſage. On Lord's day, the 11th, I preached in my congregation from Thomas's words, John xx. 28. *My Lord and my God.* The Spirit of the Lord ſeemed to give me utterance, and the meeting was joyful. It is a very healthful time with us for this part of the year. There are not many ill. We are now building on our Town Lots, and ſome on their Farms; and the people begin to be ſeaſoned to the country. They are getting into a good way, eſpecially thoſe that are on their lands; and I am in great hope we ſhall all do well in a few years. I am very glad to tell you that the work of God revives here among our people, and I hope it will begin among the NATIVES OF AFRICA. I had the pleaſure of baptizing one perſon the firſt of September, and four more on Saturday the 6th of October. My Elders, Sir, and all the congregation, thank you for your goodneſs to me while I was in London, and we all humbly give thanks to the Gentlemen, and every one of the brothers in your congregation, and in others, for the charity they have ſhewn our church, in the bleſſed gift of a meeting-houſe, which the Lord has put it into your hearts to make us a preſent of: and alſo for the kind offer, that if the Lord ſhould encline any one of us to come home*, to get inſtruction in the miniſtry, you would keep him a year and teach him. Thank the dear Friend that conſidered us in this †; we take it as a great favour, and leave

* By *home* he means England. When the brethren, Rippon and Pearce, were collecting from him the account of his life, which appears in the preceding volume, page 473, they both obſerved, that in ſpeaking of this country he generally called it *home*; and being aſked why he did ſo, he replied, Almoſt all our people, in different parts call it ſo.

† He probably means Dr. Ryland. EDITOR.

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it to the Lord, hoping that he may make ſome one of us fit to carry on his great work, and be uſeful; but a direct anſwer to this we hope to ſend in a ſhort time. I want to hear from you, and all the brothers, and all the miniſters. I want to know how religion flouriſhes in London.

Pleaſe to tell theſe few words to all my friends in Chriſt, and, after a while, if the brothers want me to come again, you muſt let me know, and I'll try and come.

The church in Sierra Leone, together with me, ceaſe not in our prayers to make mention of you all; all the brothers, and the ſiſters, and all my acquaintance in London. Hoping that you will not forget me and them at a throne of grace.

Pleaſe to forward the letters to Brother Geard of Hitchin, and Brother Pearce of Birmingham: and give my heart love to Brother Booth and Brother Thomas, and to the Brother a good way out, where the Gentlemen were ſo kind to me*.

MISSION AMONG THE HEATHEN.

Meſſrs. Thomas and Carey, with the greater part of their families, on board the Maria Princeſſe, a Daniſh Eaſt India-man, left the Downs, June the 10th, 1793. Getting under ſail, they had juſt time to write a line†, by which it appears they were cheerful and happy. Letters have been received a few weeks ſince from Calcutta, by Mrs. Thomas's friends, written October laſt. Mr. Rippon has others, which were written a little after, from the ſame place; the laſt of them, dated Nov. 8, 1793. This intimates, "That the Earl of Oxford Eaſt India-man had arrived, and *that our Miſſionaries were expected by the next ſhips.*" The friends of theſe good men, in London and the country, are now every day hoping to hear of their ſafe arrival about that time. It is pleaſing to add, That Mr. Fuller, the worthy Secretary of the Society, ſpends moſt of this month ‡ in town collecting for the ſupport of the miſſion, and meets with very good encouragement.

* He means Mr. Walker, Miniſter at Saffron Walden, Meſſrs Searles the Bankers in that town, and Mr. B. Cleaver of Newport, near Walden.

† It is printed above in page 30 of this Number.

‡ May 1794.

OBITUARY

FOR 1793 AND 1794.

Rev. CALEB HARRIS, *Llanwenarth.*

The Rev. Caleb Harris was born at New-caſtle in Emlun, a town in Carmarthenſhire, on the bank of the river Teivy. He was baptized about 1738, and joined the Baptiſt church then under the paſtoral care of that eminent miniſter of the goſpel, the Rev. Enoch Francis, father to the preſent Rev. Jonathan Francis for many years paſtor of the Baptiſt church at Pen-y-vai. Glamorganſhire; and to the Rev. Benjamin Francis, paſtor at Horſley, Glouceſterſhire. Meſſrs. C. Harris, and Jonathan Francis, were both baptized at the ſame time. Not long after, Mr. Harris removed to Abergavenny, in Monmouthſhire, where he ſettled, and had a diſmiſſion to the Baptiſt church at Llanwenarth, near that town.

He was a very ſerious, ſolid, hopeful young man, and was prevailed upon to exerciſe his talents, in a probationary way, about 1742. In February 1742-3, Rev. Roger David, the paſtor at Llanwenarth, died; and in about ſix weeks after, it pleaſed God to make another breach there, by the deceaſe of Rev. William Meredith, aged about eighty, who had been for many years a worthy laborious aſſiſtant, and a very acceptable help in the miniſtry among the different branches of the church, which, in his time, lay very wide, and are ſince formed into ſeparate churches; yet his modeſty was ſuch, that he could not be perſuaded to be ordained.

As to Mr. Harris, the church thought him too young in the miniſtry at that time, to ſuſtain the paſtoral care; therefore they invited the Rev. Thomas Edwards to that charge, which he accepted. He was a very amiable young man, a member at Blaenau, a neighbouring church. Thus they were again happily ſettled in a paſtor, and Mr. Harris aſſiſted him. He was an excellent preacher, of a very meek temper, and exemplary converſation, but was faſt declining in health, and ripening apace for a better world. He finiſhed his work and warfare in the ſummer of 1746, aged but 34. Rev. Miles Edwards, now paſtor at Troſnant, near Pontypool, is his ſon.

Mr. C. Harris had exerciſed with acceptance for about five years, and now the church deſired him to accept the paſtoral care: with his uſual modeſty he complied, and continued to diſcharge the truſt repoſed in him as long as bodily

ſtrength continued, which was about forty-four years after his ordination; theſe, with the five before it, make his ſervices in this church of near fifty years continuance.

Mr. H's parents deſigned their ſon for buſineſs, and educated him with no other view. After he began to preach, he had no further literary advantages but what he obtained from cloſe application. He was naturally modeſt, of a weakly conſtitution, and ſeldom went much abroad. He drew up the Circular Letter in 1747, and preached at the Aſſociations in 1752, and 1754.

About 1750, and after, Mr. C. Harris was much exerciſed with an uneaſineſs that aroſe in the church concerning the doctrines of the Trinity, and the proper Deity of Chriſt. Several miniſters were invited to aſſiſt in ſettling that diſpute, among whom the Writer of this was one *. The late Dr. Joſeph Stennett happening to come into the country at the time of the uneaſineſs, preached upon the ſubject with great concern. The debate gradually ceaſed, and peace was reſtored. Mr. Harris was a zealous advocate for the commonly received doctrines of the Trinity, and the proper Divinity of our Lord Jeſus. Though he did not often go abroad, he had much care at home for many years, with little help, except now and then occaſionally. The chief aſſiſtance he received in the miniſtry was from Mr. Morgan Harris, a very valuable young man, whoſe father, of the ſame name, and grandfather Mr. John Harris †, had been very worthy and excellent paſtors of the church at Blaenau. Mr. Morgan Harris, father of the Morgan Harris who aſſiſted Mr. C. Harris, was very acceptable at home and abroad among all the Baptiſt churches in Wales. His miniſterial gifts, his great prudence, with his meek and courteous behaviour, rendered him very engaging wherever he was known. But after a precarious ſtate of health, he finiſhed his courſe in February 1746-7, aged about 42. He left one infant, whoſe name was John, and the mother with child of another, which proved alſo to be a ſon, and was called Morgan. Morgan was of a weakly conſtitution, rather more ſo than his father, but a remarkably pious young man, of very good underſtanding, and of a moſt excellent temper and behaviour. He became a member at Llanwenarth; was regularly called to the miniſtry in 1774, and ordained in 1779 to aſſiſt the feeble paſtor Mr. C. Harris; and an agreeable help he was; but he died in the beginning of 1790, about 43 years of age. He left a ſon, an infant.

* Rev. Joſhua Thomas, of Leominſter. EDITOR.

† Of this excellent man, Mr. John Harris, ſee an account in the Hiſtory of the Welſh Aſſociation, page 49.

Mr.

Mr. C. Harris, after the death of Mr. Morgan Harris his aſſiſtant, preached but ſeldom. His daughter, an only child, is married to Mr. John Harris, named already; they live in Abergavenny. The latter part of his time the father removed to them, to be under the tender care of his daughter. He was tranquil and comfortable in mind under the gradual decays of nature, and had the uſe of his faculties to the laſt. He departed this life on the 27th of May 1792, in the 77th year of his age, and was interred in the burying ground of the meeting-houſe at Llanwenarth. His ſucceſſor, according to his deſire, preached his funeral ſermon, in Welſh, from 1 Cor. xv. 55, 56, 57. and Mr. Morgan Rees preached it on the ſame words, in Engliſh.

Mr. THOMAS ADAMS,

A *Deacon* of the Baptiſt church, at *Leominſter*.

This good man finiſhed his courſe on the 21ſt of April 1792, aged 70 years, in the comfortable view of his intereſt in Chriſt, and a glorious eternity. He filled his office near thirty years, till he was rendered unable by the decays of nature. On the evening of the firſt ordinance day that he was confined at home by weakneſs, he ſaid to his paſtor, who called in the evening to ſee him, "This is the firſt ordinance day that I have been abſent from the table ſince I joined the church."—Then he added, "I always contrived affairs beforehand ſo as not to be abſent on Lord's Supper days." A conſiderable part of his time he was a farmer, about four miles from the town, yet he, and Mrs. Adams, conſcientiouſly obſerved that caution, *Not forſaking the aſſembling of yourſelves together as the manner of ſome is.* Both of them carefully, and in good time, attended the houſe of God, on Lord's days, and week days alſo; and after their reſidence in town they were equally exemplary in this reſpect, though they had many cares, and a family of ten children. Mrs. Adams died on the 14th of March 1791, aged 57.

Rev. JOHN NUTTALL, *Goodſhaw Chapel*, Lancaſhire.

Mr. John Nuttall was paſtor of the Particular Baptiſt Church, at Goodſhaw Chapel. He began his labours in this neighbourhood in the year 1747: by his miniſtry the church was raiſed, and he commenced paſtor of it about 1749, and left it in a flouriſhing ſtate at the time of his exit, which

was March 30, 1792. He was found in the gospel; preached it faithfully, continued in it steadily, was made useful to many; and although he was not without his failings, yet he was judged to be a truly pious and faithful servant of the Lord Jesus, in whom he trusted for salvation. He is succeeded in his office by Mr. John Pilling, ordained the first of May, 1793, who is a promising young man, and likely to be useful.

Rev. JOHN PARKER, *Wainsgate*, near Halifax.*

Mr. John Parker was born at Barnoldswick, near Colne, March 10, 1725, O. S. He was the son of Thomas Parker, a native of Ireland. When he was about eleven years of age, his father fixed him in a family then residing at Stocks, about three miles from the above named village. Here he continued a long time; in the latter part of which, his gravity and seriousness were such as caused him to be both feared and loved.

Mr. Parker was brought under serious impressions when he was about fourteen years of age. In this early part of life he was long confined by a disorder which affected his limbs; but the affliction was in mercy, for it pleased God, during his confinement, to bring him to a deep sense of the evil of sin, and to give a turn to his mind and thoughts which was, in a course of time, productive of the happiest effects. But being incapable of attending the public means of instruction, though he was awakened to an awful apprehension of his deplorable condition as a sinner, he had no knowledge of salvation by Jesus Christ. For a long time he had sore and heavy conflicts in his mind. He read his Bible with great diligence, and cried to God for his gracious guidance, and for the pardon of his sins; but found no immediate relief. Sometimes he thought his case absolutely hopeless, and was dreadfully harassed by temptation, and distracted with blasphemous and atheistical thoughts. About this time a pressing invitation was given him to go and hear that eminent minister in the Establishment, the late Rev. Mr. Grimshaw, of Haworth. Mr. Parker was very reluctant to go, partly on account of the lameness which still attended him, and partly because he had but very faint hopes of obtaining any benefit. The request was urged again and again, with the promise of a horse to ride on. He at length complied; and it pleased the Almighty so to illuminate his benighted mind by the discourse

* This account of Mr. Parker is taken from *His life and letters*, lately published by the Rev. John Fawcett, A. M.—A work which cannot be known without being highly esteemed. EDITOR.

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he then heard, that, it is believed, he never afterwards ſunk into his former deſpondency. Mr. Grimſhaw, who was at that time expounding the thirty-nine articles, was to him a meſſenger of peace, while he ſhewed how the guilty ſons of men are pardoned through the blood of Jeſus Chriſt, who came to ſeek and to ſave that which was loſt. This was good news to our young convert. He heard with aſtoniſhment and joy of that divine expedient which infinite wiſdom has contrived, through which God can be juſt, and yet the juſtifier of him that believeth in Jeſus. He ſaw the fitneſs of the remedy to his own caſe, and, believing the teſtimony of God concerning his Son, experienced that peace which the goſpel adminiſters to a wounded conſcience. The doctrine of a ſinner's juſtification by the perfect righteouſneſs of Chriſt, now much engaged his attention. His diſtance from Haworth prevented his frequent attendance there: However, when he was ſomewhat better able to walk abroad, he went to ſeveral different places of worſhip nearer home. But while he wiſhed to hear of complete ſalvation by grace, he found that the prevailing and faſhionable mode of preaching led men to depend for acceptance with God, not on the atonement of the Redeemer, but on their own ſincere obedience; or if they have failed in that, on their repentance, and purpoſes of amendment.

This diſquieted him much; he, therefore, modeſtly introduced himſelf into the company of one or two of thoſe clergymen on whoſe miniſtrations he then attended, hoping to obtain more ſatisfaction from them in private conference, reſpecting the important points above mentioned, than he had done from their public preaching; but to his great mortification, he found himſelf diſappointed.

It ſeems about this time, he began to hear that judicious, ſteady, and eminent miniſter of Jeſus Chriſt, the late Mr. Alvery Jackſon, paſtor of the Baptiſt church at Barnoldſwick; and he left the eſtabliſhed church with great reluctance; for he had a ſtrong attachment to it; but by degrees his prejudices againſt Diſſenters were overcome, as he found Mr. Jackſon's preaching, and manner of life, conformable to the ſacred ſcriptures. At length, he commenced a member of the ſociety, united together under his paſtoral care: And as he ſpent much of his leiſure time in reading his Bible, in devotional exerciſes, and converſation with thoſe who feared God, he made ſpeedy advances in knowledge and piety. Mr. Jackſon, who was a man of great reading, and very conſiderable abilities, being delighted with the company of his young friend, and conceiving favourable hopes of his future uſeful-

neſs in public, took great pains for the cultivation and improvement of his mind. The worthy man's labours of love were not ill beſtowed; for our young friend profited much by them, and always ſpoke of Mr. Jackſon with great reſpect and veneration.

In the year 1753, Mr. Parker was called to the work of the miniſtry. When it was firſt mentioned to him, being impreſſed with a conſciouſneſs of his own inability, he trembled at the idea of appearing in a public character. The unwearied importunity of the church to which he belonged, at length prevailed on him to attempt to expound and improve ſome portion of God's word. But his inward diſcouragements ſtill prevailed, and his modeſt diffidence induced him to form a reſolution to make no farther trial; this reſolution, however, was at length over ruled, and it might be ſaid almoſt literally, that Mr. Parker was *thruſt forth* to labour in the vineyard.

Beſides preaching occaſionally at Barnoldſwick, and other places, he was rendered very uſeful to a people in Bolland. The Lord rendered him acceptable wherever he came, and made him the inſtrument of turning many to righteouſneſs. Mr. Jackſon died Dec. 31, 1763, and our eſteemed friend, the year after, was ſettled as the miniſter and paſtor of the church and congregation at Barnoldſwick. Here he continued to labour with diligence, fidelity and fervour, for many years; till, by affliction, being rendered quite incapable of fulfiling the duties of his office, he reſigned it.

Wherever he came, it was ſtill his endeavour to promote the welfare of thoſe who were near him. He did not aſſume an air of auſterity and moroſeneſs; but, on the contrary, he was mild, gentle, affable and chearful in converſation. He had the peculiar felicity of gaining the attention of the company into which he occaſionally fell, and inſtructed or admoniſhed them without exciting their diſguſt, or kindling their reſentment. He laboured to excel in the art of winning ſouls; and ſtudied how he might, within the limits of a good conſcience, become all things to all men, that by all means he might ſave ſome. In the families where he was at any time providentially caſt, the young children, and even the ſervants and dependents were regarded by him; he gently hinted inſtruction to them, and offered up ſuitable petitions to God on their behalf; for he made it his practice to join in ſocial worſhip with thoſe who entertained him at their table, or occaſionally furniſhed him with a bed. The great end he had in view in his preaching, he alſo ſought to promote by his friendly viſits; and thus he ſeconded in the parlour what he

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advanced in the pulpit. In the gift of *public* prayer, Mr. Parker excelled moſt men in his connexions. While addreſſing God his ſoul ſeemed to expand and delight itſelf, as in its proper element. Without being tedious, he offered up petitions ſuited to the caſes of all preſent, in ſuch a ſtream of devout and unaffected eloquence, that, to adopt the language of the late Marquis of Halifax, concerning ſome of his cotemporaries, "A man would be inclined to believe that heaven itſelf dictated his words to him." The reaſon why he excelled in this happy talent was, in all probability, his being ſo much habituated to devotional exerciſes in *private*; where, from day to day, he poured out his ſoul before God, for himſelf, for his friends whoſe caſes he particularly remembered, for the whole church, and for all men. The poſture he choſe in his hours of retirement, at leaſt frequently, was that of proſtrating himſelf with his face to the ground. This poſture he thought moſt becoming an unworthy ſinful creature in addreſſing the moſt high God. In the year 1755, Mr. Parker was married to Mary Atkinſon, who was to him an induſtrious faithful and affectionate companion to the end of his pilgrimage, and who is now waiting in patient expectation to rejoin him in a better world. He was a pattern of conjugal tenderneſs; always diſcovering the greateſt regard for the wife of his boſom, ſympathizing with her in all her infirmities, ever ſpeaking kindly to her when preſent, and well of her when abſent; ſtriving to make her comfortable, and endeavouring to promote her ſpiritual and eternal welfare. As a paſtor to the flock, over which the Holy Ghoſt made him overſeer, he was diligent, peaceable, affectionate, and faithful. He gave full proof that he ſought not theirs but them; being content with a ſmall contribution from them for his ſupport.

Though he was ſteady in his own religious ſentiments, and held faſt what he looked upon to be the truth, yet he was very candid to thoſe who differed from him in doctrine or practice, leaving them the ſame liberty to think and judge for themſelves, which he knew he had a right to take.

It pleaſed God to exerciſe him with heavy and manifold afflictions. His conſtitution was greatly injured in his youth; the effects of which attended him through life, and followed him to the grave. For ſome years, he was rendered incapable of attending ſtatedly to the duties of his miniſterial office, by a complication of diſorders, chiefly of the nervous kind. He was frequently convulſed, and affected with a ſhivering, like that of a perſon in a ſtrong fit of the ague. Theſe afflictions occaſioned his reſigning the paſtoral office

at Barnoldſwick, and with it he gave up all dependence upon the people for ſupport. He had a ſmall plot of land at Lees, where he reſided, which furniſhed him with the means of keeping two or three Cows; and through prudence, induſtry and œconomy, together with ſome tokens of kindneſs from his diſtant friends, his wants, and thoſe of his family, were comfortably ſupplied. For ſome time he continued in a great meaſure ſilent with reſpect to preaching. But it pleaſed God ſo far to mitigate his complaints, that he accepted the invitations of his chriſtian friends, and began to make little excurſions, and to officiate as a ſupply in ſuch congregations as needed his aſſiſtance. This afforded him many agreeable interviews with thoſe who highly reſpected him, and for whom he had an equal regard, and contributed to the recruiting of his health and ſpirits. It ſeems that in the year 1790, he accepted of an invitation from the ſociety at Wainſgate, in Wadſworth, near Halifax, to remove to them with his family, and be their ſtated miniſter. Here this worthy man was to end his days. So long as he had ſtrength and health to do it, he not only preached publicly on the Lord's days, but more privately from houſe to houſe; where he might have an opportunity of addreſſing thoſe who neglected public ordinances; and thus, like the great apoſtle, he warned every man, and exhorted every man night and day with tears.

He was far from ſeeking to amuſe his hearers with lofty notions, and ſwelling words of vanity. He uſed great plainneſs of ſpeech in delivering the moſt important of all meſſages, and, by ſincerity and integrity, commended himſelf to every man's conſcience in the ſight of God. Though he ſeldom, if ever, wrote his ſermons, it was evident to every attentive hearer, that what he delivered was not crude and undigeſted, but the reſult of the cloſeſt thought. In all his diſcourſes he purſued a regular plan, ſupported every doctrine he advanced by proofs judiciouſly ſelected from the ſacred ſcriptures, and illuſtrated his meaning by apt and ſtriking ſimilies. It cannot be ſuppoſed that his abilities in the pulpit always ſhone with the ſame degree of ſplendour. He had his dark as well as his lucid intervals. But when he was under a favourable gale, and his ſubject peculiarly intereſting, who could hear him without aſtoniſhment! It was a feaſt divine to ſit under the ſound of his voice at ſuch ſeaſons. A torrent of ſacred eloquence, iſſuing from the fervour of his mind, ſeemed to carry away the hearts of his hearers before it. This was eminently the caſe in the vigorous part of his life; yet, when he was enfeebled with diſeaſe, and decrepit with age, his preaching exhibited a picture of dignity in ruins.

As

As he was deeply impreſſed with the importance of the meſſage he had to deliver, he did not degrade it by coarſeneſs, and inelegance of language. Men of learning and refinement have been heard to declare, That they were much pleaſed and edified by his diſcourſes.

As to his religious ſentiments, they were thoſe we commonly diſtinguiſh by the name of moderate Calviniſm. His ſtrain of preaching was experimental and practical. He laboured moſt aſſiduouſly and conſtantly, to inform the ignorant, to quicken and rouſe the ſecure, to direct the humble inquirer, to comfort the mourner, to exalt the divine Redeemer, and to promote that vital and practical holineſs, without which no man ſhall ſee the Lord. He teſtified to all, the nature, the neceſſity, the importance, and the proper fruits of repentance towards God, and faith in our Lord Jeſus Chriſt. He dwelt on the obligations under which the ſubjects of Chriſt's kingdom lie, to obey his laws, and to be conformed to his example. If you would have deprived this good man of his chief delight, you muſt have debarred him from ſpending his ſtrength in the ſervice of his divine Maſter: his work was his reward.

The very night before that in which he expired, he was remarkably cheerful in the company of a few of his friends, whom he endeavoured to encourage in the way of holineſs, and to eſtabliſh in the truth as it is in Jeſus. The following day he wiſhed to be alone, that his meditations on approaching glory might not be interrupted. Death to him had loſt its terrors, and appeared with a mild and gentle aſpect. The laſt enemy he could welcome as his friend.

It had long been his deſire, with ſubmiſſion to the divine will, that he might finiſh his labours and his life nearly together. And God was graciouſly pleaſed to grant his requeſt. When he had diſcharged the duties of the very day on which he expired, he went to reſt, ſilently fell aſleep in his Saviour's arms, and had a quick tranſition from this world to another. Who can forbear, on ſuch an occaſion, to ſay,

Life take thy chance, but O for ſuch an end!

The laſt time Mr. Parker appeared in the pulpit, which was but a few days before he was called to receive his reward, as if he had known that his end was ſo near, he preached from that memorable text, Phil. i. 21. "For to me to live is Chriſt, and to die is gain." Both parts of it were exemplified in him. Chriſt was his life while he lived, and death was his gain when he died.

Mr.

Mr. Parker died on the 29th of May 1793, in the 69th year of his age. On the 3d of June, he was interred at Barnoldſwick, where he had ſpent the greateſt part of his life. A great concourſe of people aſſembled on the occaſion, to take their final leave of a man ſo much, and ſo generally reſpected; and they were addreſſed from the pulpit, in a diſcourſe founded on the words of the apoſtle Paul to the elders at Epheſus, Acts xx. 25. "And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, ſhall ſee my face no more." It was a ſolemn ſeaſon, and perhaps will not be ſoon forgotten. A funeral ſermon was delivered at Wainſgate, the Sabbath following, June 9, from the words we have already mentioned, which, it ſeems, had dwelt much on Mr. Parker's mind for ſome of the laſt days of his life, Phil. i. 21. "For to me to live is Chriſt, and to die is gain." In compliance with the requeſt of his much loved friend, the Rev. Mr. Fawcett, ſen. was employed in the mournful office on both occaſions. Mr. Parker was of the middle ſize, pretty ſtrong made, and well built; but he rather ſtooped a little in the ſhoulders. He had a good deal of colour in his face, which was the effect of a ſcorbutic habit. His hair was ſoft and ſtraight, of a light colour in the early part of his life, then grey, and at laſt as white as wool, till by little and little, it almoſt all fell off. His eyes were frequently attended with a little inflamation. But in the year 1791, he had a fever which almoſt deprived him of his ſight, and rendered him ever after incapable of renovating his ideas by reading the ſacred ſcriptures; but he was ſo well acquainted with them that he could ſtill preach, though he lamented that he could not ſee the audience before him.

In the immediate views of death, we ſee in him nothing of the inſenſibility of the Stoic, the levity of Petronius, or the fluctuation of Socrates; but a mixture of ſolemn awe, true fortitude, rational tranquility, and lively hope—Hope founded, not on his own religious attainments, but on the all-ſufficient Redeemer, and his perfect righteouſneſs. Mr. Addiſon has juſtly obſerved, that "There is nothing in hiſtory which is ſo improving to the reader, as thoſe accounts which we meet with of the deaths of eminent perſons, and of their behaviour in that dreadful ſeaſon."

Dr. Young, ſpeaking of the death-bed of the juſt, has the following ſtriking and energetic lines:

> The chamber where the good man meets his fate,
> Is privileg'd beyond the common walk
> Of virtuous life, quite in the verge of heaven.
> Fly, ye profane! if not, draw near with awe,

For

For here reſiſtleſs demonſtration dwells.
You ſee the man, you ſee his hold on heaven.
His God ſuſtains him in his final hour!
His final hour brings glory to his God!
Sweet peace, and heav'nly hope, and humble joy,
Divinely beam on his exalted ſoul,
Deſtruction gild, and crown him for the ſkies,
With incommunicable luſtre bright.
We gaze, we weep; mixt tears of grief and joy!
Amazement ſtrikes! devotion burſts to flame!
Chriſtians adore! and Infidels believe!

Mr. Parker never profeſſed to be a poet, but as ſo many of our chriſtian friends have of late been bereaved, the ſubſequent ſpecimen of his eaſy verſe on the death of a very amiable miniſter, may not be unacceptable.

Conſolatory Verſes ſent to Mrs. Ann Slee, on the death of her huſband, the Rev. Iſaac Slee †, who departed this life, Jan. 13, 1784, at Haworth, in Yorkſhire.

Did *Abra'm*, at the call of God,
Lay his dear *Iſaac* on the wood,
Nor once refuſe to lift his hand,
To ſlay the youth, at his command?

Why then ſhould you refuſe to part
With *Iſaac*, though ſo near your heart?
Why grieve to ſee your huſband die,
When Jeſus calls him to the ſky?

Although his ſun went down at noon,
His deſtin'd work on earth was done;
He's now releas'd from ev'ry pain,
And freed from ev'ry moral ſtain.

His groans no more affect your ears,
Excite your pity, or your tears;
His ſighs no more your bowels move,
Nor wound your ſympathetic love.

He now has reach'd the peaceful ſhore,
Where ſtormy billows rage no more,
And could he ſpeak to you, he'd ſay,
" O weep not o'er my breathleſs clay!

" I've gain'd the point, and won the prize;
" I have a manſion in the ſkies;
" From all diſtreſs and danger free,
" I am where oft I wiſh'd to be.

† The Rev. Iſaac Slee, was originally a mininiſter of the eſtabliſhed church; after he ſaw reaſon to diſſent he was baptized by tbe Rev. Charles Whitfield, of Hamſterly, Durham, and became paſtor of the Baptiſt Church at Haworth, where he continued till he was removed by death to glory.

" You

" My body now, from pain releas'd,
" Within the peaceful grave ſhall reſt,
" Till the laſt trumpet ſhake the ſkies,
" And bid the ſleeping dead ariſe.

" My waſting fleſh and mould'ring bones
" Shall ſpring to life when Jeſus comes,
" And riſe to meet him in the air,
" New dreſs'd, immortal, ſtrong and fair.

" You ſaw me, with a tearful eye,
" Beſide you languiſh, faint and die;
" You ſaw the painful conflict ceaſe,
" For then, I enter'd into peace.

" My happy ſoul ſecure from harms,
" Reſts not in your's, but Jeſus' arms;
" Could you my preſent glory ſee,
" You'd long to die, and be with me."

'Tis true, my friend, your partner's gone,
And you, alas! are left alone;
The ſtroke to you muſt ſeem ſevere,
To part ſo ſoon with one ſo dear.

But let this thought your heart revive
Though he is dead, he's ſtill alive;
His joy ſhould give your ſoul relief,
And check the torrent of your grief.

Doubtleſs his ſpirit finds a place
Among the miniſters of grace;
For they who ſouls to Jeſus win
Shall bright as ſtars in glory ſhine.

Advanc'd to a celeſtial throne,
He bears the palm, and wears the crown;
He triumphs in immortal bliſs,
And reigns in life, where Jeſus is.

Riſe then above this duſky ſphere,
In longing hopes to meet him there,
On yonder bright celeſtial ſhore,
Where death ſhall part your ſouls no more.

Be waiting for the happy day;
Your partner has but led the way;
The ſhining throng will make you room,
And *Iſaac* ſhout to ſee you come.

Rev. JOSHUA ANDREWS, *Chapel-y-ffin*, Brecknockſhire.

He was baptized in Nant-y-gollen, near Pontypool, and joined the Baptiſt church at Pen-y-garn, under the paſtoral care of Mr. Miles Harris, in 1732 or 1733. Not long after, he

he was encouraged to exerciſe his miniſterial gifts in the veſtry, Lord's-day mornings, before public worſhip began; and then to go for ſome time to Briſtol, under the tuition of Mr. Foſkett and Mr. H. Evans. He went thither in 1736. That was a remarkable year at Briſtol for ſtudents from the Principality, in thoſe early days: theſe five were there at that time, Meſſrs. Benjamin Vaughan, Evan Jenkins, Griffith Davies, Joſhua Andrews, and Caleb Evans. Mr. Andrews underſtood Engliſh tolerably before he went, and ſo did not remain there very long; but he preached, while in England, at Tetbury, Kingſtanley, Chalford, Weſton near Roſs, &c. Afterwards he was an aſſiſtant at Pen-y-garn, to which church he originally belonged. About 1740, he was ordained on purpoſe to aſſiſt the paſtor Mr. Miles Harris; yet not ordained at Pen-y-garn, the chief meeting-houſe, but at Uſk, with a view to revive a dying intereſt that way, where Mr. Nathaniel Morgan, and others, had been ſo uſeful and honourable. The meeting was kept there that the people, ſeeing the order and method of the church, might be edified. Mr. Andrews viſited the churches in South Wales. He was very ſolid and judicious; his doctrine was ſound, and his conduct exemplary; yet his talents were not very popular. Toward the cloſe of 1743, he ſupplied, in a probationary way, at Llanwenarth, but did not ſettle there.

The church at Olchon was deſtitute about the year 1745, Chapel-y-ffin, a branch of Troſgoed church, now Maes-y-berllan, joined them, and both became one church. Mr. Andrews was choſen to be their paſtor, but he was ſo circumſtanced that he could not conveniently remove his family to live among them. It was agreed that he ſhould be at Olchon two Lord's-days in the month, and on one of them break bread; and the people were to provide for the other days as well as they could. He was at Pen-y-garn, &c. the other two days. As he had above twenty miles to go to Olchon, it was agreed that his two Lord's-days there ſhould follow one another; that, if it ſuited him to tarry all the week, he might do it, and be ſpared the long journey to and fro. He continued to do ſo moſtly for about forty years, and he did it beyond his ability many times. He was often afflicted with an aſthmatic complaint, and for more than fifty years frequently appeared like a dying man; yet he ſeldom miſſed preaching of a Lord's-day. He had uncommon family trials, and with all, his circumſtances in the world were low and ſtraitened: yet, through the whole, his faith, patience, and reſignation, were very conſpicuous. The greater his trials, the more he ſhone. For the four or five laſt years of his life

life he was much confined to his houſe; and often in greater ſtraits than his friends were aware of. Some months before he died, a friend went to ſee him, and aſked him whether he had any thing to eat? he ſaid, "I have bread to eat, and if I had ſomething beſides water to drink, it would be agreeable *." This being known, very much affected his friends, and immediately little collections were made for him. Thus he was a man of ſorrows and acquainted with grief; yet as a lamb, he opened not his mouth to complain. The more he was afflicted, the more he was comforted; yea, in this time of penury he was *full* of ſpiritual conſolation. An intimate friend ſays of him, in a letter, "He bore all his family trials, which were heavy and long, without cauſing any to think hard of him; and, indeed, he was a man of unblemiſhed character from firſt to laſt." In preaching, his delightful ſubjects were free, ſovereign grace, and the glory and fulneſs of Chriſt. Some thought him too much above common capacities, but he derived his comfort from the deep things of God in the goſpel; and towards the laſt, he ſaid, That his views of them, and of his intereſt in them, were more clear and comfortable than ever. He finiſhed his courſe on the 14th of June 1793, aged about 85. He had laboured in the miniſtry near ſixty years, through inconceivable weakneſs and affliction. His remains were interred in the burying ground, adjoining to the meeting-houſe at Troſnant, near Pontypool, Monmouthſhire.

Mrs. Elizabeth Foster

Late Wife of the Rev. Benjamin Foster, D. D.

Elizabeth, the wife of Dr. Benjamin Foſter paſtor of the firſt baptiſt church in New York, departed this life, Auguſt 19, 1793. She was the daughter of the Rev. Thomas Green, paſtor of a Baptiſt church in Leiceſter, about fifty miles from Boſton, in New England; who was not only eminent for his uſeful labours in the Goſpel miniſtry †, but

* This caſe of Mr. Andrews is very affecting, but not ſingular: my honoured predeceſſor, the late excellent Dr. Gill, was once in ſimilar circumſtances. Either through the low condition of the church, or the extreme inattention of the Deacons, he was in want. His neceſſities being ſuſpected, a depetation of enquiry waited on him, to whom he gave this anſwer, "Brethren, if I had more food I could eat it." Query, Are there not many paſtors *now* to be found in Great Britain, who have ſufficient reaſon to adopt the ſame language? Editor.

† It is ſaid, that in the courſe of his miniſtry, Mr. Green baptized not leſs than a *thouſand perſons*.

as a Phyſician diſtinguiſhed for his ſucceſs in the healing art. She was the youngeſt of ſeven children, five ſons and two daughters; ſix of whom have made a profeſſion of religion. Mr. Foſter was her ſecond huſband, to whom ſhe was joined in marriage on Jan. 16, 1776, and who ſucceeded her worthy father in the paſtoral care of the aforeſaid church, in Leiceſter, on the 23d day of October, following. Not long after the death of her firſt huſband, Mr. Daniel Hovey, ſhe was convinced of the importance of eternal things, and through divine grace found ſome conſolation in the glorious fulneſs of the Redeemer. Notwithſtanding the hope ſhe now poſſeſſed, and could by no means relinquiſh, ſhe was aſſaulted with too many temptations and fears to make a public declaration of her faith in Chriſt, and continued in this uncomfortable ſtate of mind till Mr. Foſter's removal to Newport, in the State of Rhode Iſland, in 1785. In the fall of that year, he was favoured with uncommon ſucceſs in his labours. The Lord was pleaſed to revive his work, and particularly to awaken the attention of young people. Some were led to enquire, what they muſt do to be ſaved? while others were conſtrained to tell what God had done for their ſouls, and to triumph in his victorious grace. In this time of refreſhing from the preſence of the Lord, Mrs. Foſter, riſing ſuperior to her fears, was enabled publickly to declare her faith in the Saviour, and in obedience to his command, with others, was baptized. Mr. Foſter had the unſpeakable ſatisfaction of performing the ſacred rite, and of noticing at the time the moſt wonderful effects of Almighty power and grace, that ever had been manifeſted at any ſeaſon when he was the adminiſtrator of that ordinance.

It may be truly ſaid Mrs. Foſter was an ornament to her profeſſion: her converſation was becoming the goſpel of Chriſt, exciting the eſteem and affection of her numerous acquaintance. Prudence was a ſignal trait in her character. As ſhe was exemplary in her patience under troubles in general; ſo through the laſt long and increaſing bodily affliction ſhe endured till ſhe obtained, as there is no reaſon to doubt, a final and a glorious releaſe. The day before ſhe expired, ſhe expreſſed her apprehenſions of the ſpeedy approach of death; but repeatedly ſignified that the proſpect gave her no uneaſineſs of mind; the ſame hope and peace ſhe poſſeſſed in Chriſt for years paſt now ſupported her in the ſolemn hour. If it was the will of God that ſhe ſhould depart, ſhe was reconciled to the event: and in the exerciſe of divine confidence ſhe committed her ſpirit into the hands of God.

Rev.

Rev. WILLIAM BUTLER, *Gretton*, Northampton.

On March 15, 1794, died Mr. Butler, the Baptiſt miniſter at Gretton, about 11 miles from Kettering. He was ſent out of the church of Arnſby, about twenty years ago. He preached ſome years at Sutton, in Leiceſterſhire, ſucceeding to the late Mr. Iſaac Woodman. He has been at Gretton about ſeven years, and appears to have been a uſeful miniſter in that place. He finiſhed his courſe like a chriſtian, and in a manner worthy of a ſervant of Chriſt. The Rev. Mr. Fuller, of Kettering, preached his funeral ſermon from 2 Tim. iv. 7, 8. *I have fought a good fight, I have finiſhed, &c.* Having ſome property of his own, he was enabled to ſubſiſt by a ſmall income. The congregation at Gretton will feel an heavy loſs, and probably find it difficult in future to ſupport the preaching of the goſpel.

Mrs. DAVID

Late Wife of the Rev. JOB DAVID, at *Frome*.

There are, it ſeems, many anecdotes in the life of this amiable Lady, which would not have been unſuitable to the deſign of the Regiſter. Though theſe are not communicated, a ſincere friendſhip prompts the following inſertion, "In her laſt illneſs ſhe diſcovered the moſt lively faith in the goodneſs of God, diſplayed through a Mediator in the goſpel; and her joy was proportioned to it. After having laboured above four years, under repeated ſhocks of the palſy, in the beginning of March 1794, ſhe was attacked with a ſevere apoplexy, and about a month after, a ſecond ſtroke of it finiſhed her courſe in a few minutes."

Rev. WILLIAM PRICE, *Leeds*.

The funeral ſermon of this amiable man was preached at Ebenezer Chapel, in Leeds, Auguſt 10, 1794, by the Rev. Mr. Edward Parſons, on Iſaiah lvii. 1. *The righteous periſheth, and no man layeth it to heart; and merciful men are taken away, none conſidering that the righteous is taken away from the evil to come.*

In this diſcourſe, which is now printed, our author, after a ſerious and ſtriking exordium, deſcribes the *righteous*, as juſtified by the obedience and death of Chriſt, and as ſhewing their faith by the uniform piety of their lives; and

and then, to illuſtrate the character of *merciful men*, introduces the appoſite parable of the good Samaritan. In proſecuting his deſign, he obſerves, That perſons of theſe deſcriptions are like the Ark of God in the houſe of Obededom, and as the ſun when he goeth forth in his might, diffuſing bliſs through the circles of domeſtic and ſocial life, in the church and in the world: That the death of ſuch diſcriminated characters is attended with a *general loſs* to ſurvivors, and of courſe, ſhould be ſo *laid to heart*, that our diſpoſitions of mind may correſpond to the divine diſpenſations. Mr. Parſons therefore proceeds "to ſhew the neceſſity and means of improving ſuch ſolemn events;" and he does it under the following particulars:

"To lay the death of the righteous and merciful to heart, implies a juſt eſtimate and a due reverence of their character—our being affected with ſuch ſentiments of genuine and humble ſorrow as ſuit the occaſion—a cheriſhing ſerious reflections on the conduct of Providence, which has bereaved us of our religious friends—the appropriation of their virtues, or a tranſcribing their excellencies into our own lives—an exerting ourſelves to repair their loſs—and, as they *are taken away from the evil to come*, gratitude for their happineſs."

Having filled up theſe outlines with the animation of a fervid piety, the Preacher enters on the character of his deceaſed Brother—a character which he was peculiarly fitted to draw, from the great intimacy which ſubſiſted between them for ſeveral years; and this we mention with the greater pleaſure, becauſe the one was a Baptiſt, and the other a Congregationaliſt.

Mr. Parſons being ſo able to ſpeak for himſelf, we ſhall give his account of Mr. Price in his own words.

"As the bleſſings of ſalvation are inſeparable from the exiſtence of internal grace, I will now proceed to ſhew how far his * perſonal intereſt in the firſt was decided by the evidence he gave of the laſt. But I ſhall avoid praiſing the dead beyond the probability of rendering his character and example uſeful to the living. Under the animating aſſurance that the eulogium of his friends, and the detraction of his enemies, are loſt in the approbation of his Lord and maſter, I cannot ſacrifice truth to adulation, or charity to the obnoxious ſpirit of invective.

"Mr. Price left no biographical materials. If he kept any diary, it was deſtroyed before he was confined to his chamber; a circumſtance the more to be regretted, as the early part of his life was diſtinguiſhed by ſome remarkable interpoſitions of providence, which I cannot recollect with ſuffi-

* Mr. Price's.

cient accuracy for the merit of public attention. I only know that he was born in January 1757, in Pembrokeſhire, South Wales, and that, at the age of fifteen, he became a member of a Baptiſt church there. Two years after this, he began to preach occaſionally in different parts of the neighbourhood, which courſe he continued to the time of his admiſſion into the Academy at Briſtol, in 1777. Here he remained, under the tuition of the Rev. Hugh Evans, and afterwards of his ſon the Rev. Caleb Evans, about three years. At the expiration of that time, he ſettled at Leeds, where he preached the word of God with little interruption and various ſucceſs till within a few weeks of his deceaſe, making a period of fourteen years.

"He was a man of a fine natural temper, of a lowly, tender ſpirit, gentle unto all, even as a nurſe that cheriſheth her children. To forgive injuries and alleviate diſtreſs were his moſt delightful exerciſes. He was one of the nobleſt works of God, AN HONEST MAN. The inſincerity he deplored in others, eſpecially in ſome profeſſors and miniſters of religion, he never indulged in himſelf: his conduct was the index of his heart. In the company of ſtrangers he was not more timid than he was unaſſuming among his intimates. Though he had read much, and was far from being deficient in knowledge, his words were few, and on this account he was often conſidered as reſerved or uninformed; but had he poſſeſſed leſs diffidence, or had he been more fully known, he would have inſpired very different ſentiments of his mental powers and ſocial diſpoſitions.

"As a follower of the Lord Jeſus, his piety was uniform and clear. Like Timothy, he had known the holy ſcriptures from a child. He told me, a little time before his death, That his mind was firſt ſeriouſly engaged in the eſſential purſuits of goſpel truth, under the miniſtry of the late Rev. Edmund Jones, of Pontypool, when preaching on Romans xiii. 12. That the impreſſions made at that time were rational and ſcriptural, he gave abundant proof in more than twenty years growing conformity to Him who was holy, harmleſs, undefiled, and ſeparate from ſinners. In the enjoyment of communion with God he cultivated love to man. By his liberality, his conſcientious dealings, his punctuality in all the duties of his ſtation, his unreſerved devotion to the glory of God, he exemplified the various beauties of experimental and practical religion, and left the world without the leaſt ſtain upon his moral reputation.

"In his miniſtry it was evident how much his ſoul was engaged by the deſire of ſaving himſelf and them that heard him.

him. If his talents were not brilliant, his aims were, and he was not without ſucceſs, as many in this congregation can teſtify. He was unequivocally a Calviniſt in ſentiment, but he never profaned the hours ſacred to public worſhip by an abſtract attention to ſpeculative opinions, nor were thoſe hours diſgraced by ſilly conceits, or angry invectives againſt thoſe whoſe views were not congenial with his own. His ſermons were experimentally and practically doctrinal. They were compoſed and preached with a view to renovate the heart, and promote the love of every virtue that could render his people amiable and uſeful in life. You cannot ſoon forget his laſt addreſs, or rather I would ſay his laſt attempt to addreſs you, from this pulpit, on the important words of Paul to the Coloſſians: *Set your affections on things above, and not on things on the earth.* He then exhibited, in his own perſon, the moſt ſtriking neceſſity of ſuch an exhortation. His body was ſo emaciated, nature was ſo far exhauſted, that after ſpeaking a few minutes he was forced to retire, perſuaded that he ſhould never return to you again.

"Through his tedious and painful illneſs he poſſeſſed himſelf like a man who knew that his Redeemer lived, who could, without preſumption, appropriate the bleſſings of that ſtate where there is neither ſickneſs, pain, nor death. But he was not altogether free from anxiety. He loved his family, he loved his people, and it was natural that he ſhould feel for the afflicted, deſtitute ſtate in which he was about to leave them. For ſeveral days after he was confined to his bed, his ſpirits were greatly agitated on their account. He was in this ſtate when he ſaid, with a degree of earneſtneſs which will not be eaſy eraſed from my remembrance, 'Theſe are ſtrong ties, and I now find it more difficult to truſt God with my temporal than with my eternal concerns;' yet this agitation ſoon ſubſided, and he was enabled to add,—'but God is the huſband of the widow, and the father of the fatherleſs.' In other interviews with him, he expreſſed himſelf to this effect.—'What a miſerable man ſhould I be in this ſickneſs without religion! I have not lived the life of the wicked, and I doubt not but I ſhall die the death of the righteous. The pains I now endure are nothing when compared with my deſerts, and they are working for me a far more exceeding and eternal weight of glory. All my hopes of heaven are founded on the merits of Chriſt, and to Him I ſhall eternally aſcribe all the praiſe of my ſalvation.' In this happy frame of mind he continued till the moment when he reclined his head on his pillow, and ſaid,—'I am now going *.' May our laſt end be like his!"

* He died Saturday, July 26, 1794.

Mr. S. STILLMAN, and Miſs H. STILLMAN, of *Boſton*, N. E.

In a letter of June 4, 1794, one of Dr. Stillman's affectionate fellow labourers thus writes: "Dr. Stillman is choſen Chaplain to the Houſe of Repreſentatives the preſent year; but he is ſomewhat confined with indiſpoſition, and has a daughter ſuppoſed to be in the laſt ſtages of a conſumption; of courſe his troubles are great, but he has a God to ſupport him." By a more recent account we are informed, That Mr. Samuel Stillman, (a ſon of the Doctor) a youth of 22 years of age, ſteady and attentive to his buſineſs in the mercantile line, but labouring under conſumptive ſymptoms, had, by the advice of his phyſicians, been ſent to the Iſland of Madeira, from whence he returned *only* alive. The ſofteſt attentions of his father, his mamma, and the family, were paid him day and night, till Jan. 17, when he died. Two weeks before his diſſolution his ſiſter Harriet, about 26, (unmarried both of them) took to her chamber with the ſame kind of complaints. From his funeral the affectionate relatives had recourſe to the ſick room of the dear girl, who lingered till July the 10th, and then died. But it appears that much mercy has been graciouſly mingled with this diſpenſation. With his ſon, the Doctor had ſome agreeable and comforting converſation eight or nine days before he died, and other opportunities of a ſimilar kind it is likely might have been enjoyed but for the quantities of laudanum which were adminiſtered to him. He, however, aſſured his father, that he was convinced of his loſt condition as a ſinner, but feared that he had not ſuch a ſenſe of it as he ought to have—yet that he could truſt his all with Chriſt, if called that moment to die.

Harriet had been under great diſtreſs for ſome time, and almoſt concluded that ſhe was too great a ſinner to be ſaved. But in the beginning of June, it was pleaſed God to reveal himſelf to her by the encouraging hiſtory of the penitent and pardoned thief on the croſs. The grace diſplayed in *his* forgiveneſs, accompanied with this declaration, *To-day ſhalt thou be with me in paradiſe*, gave her peace and conſolation; and, except in a few dark intervals, her ſoul was happy from that time to her death, which was five or ſix weeks. She was unwilling that her father ſhould pray for her life; "I fear," ſaid ſhe, "I ſhall be impatient—I long to be gone—I long to be with Chriſt."—"I am perfectly happy," ſaid ſhe one day to her mamma, "I have ſuch confidence in his promiſes, that I can truſt all on Chriſt—I can ſmile at pain and death." Thus ſhe continued till the laſt, and in the very moments of diſſolution was calm and happy.

ORDI-

ORDINATIONS, &c.

IN

1793 AND 1794.

Rev. THOMAS BLUNDEL. April 3, 1793, Mr. Blundel was ordained paſtor of the church of Chriſt at Arnſby, in Leiceſterſhire, lately under the care of the Rev. Robert Hall deceaſed. Mr. Joſhua Burton, of Foxton, introduced the ſervice of the day by reading ſuitable portions of ſcripture, and prayer. Mr. Richard Hopper, of Nottingham, explained the ordination ſervice. Mr. Mills, of Sheepſhead, prayed the ordination prayer. Mr. Fuller, of Kettering, gave the charge from Tit. ii. 15. *Let no man deſpiſe thee.* Mr. Sutcliff, of Olney, addreſſed the church from Eph. v. 2. *Walk in love*; and concluded the ſervice with prayer.

Rev. JOHN MIELL's ordination at *Wimburn*, Dorſet, April 24, 1793, was conducted in the following manner: Mr. Saffery, of Sarum, read Pſalm cxxxxii. 1 Tim. iii. and prayed. Mr. Stradling, of Lymington, delivered the introductory addreſs; and enquired of the church if it were their deſire that Brother Miell ſhould become their paſtor; which was anſwered in the affirmative, and teſtified by the lifting up of hands. He then deſired them to give ſome account of the ſteps they had taken, and of the providences which had concurred to bring about the preſent ſettlement: which being done by one of the members, in the name of the whole, Brother Miell was requeſted to ſignify his acceptance of the call, and to give a confeſſion of his faith; with which requeſt he complied with. Then Mr. W. Steadman, of Broughton, prayed. Mr. Horſey, of Portſmouth, delivered the charge from Acts xx. 28. *Take heed therefore unto yourſelves, and unto all the flock over which the Holy Ghoſt hath made you overſeers.* Mr. Lewis, the Independent miniſter of Ringwood, prayed: Then Mr. Dyer, of Devizes, preached to the people from Col. ii. 19. *And not holding the head, &c.* Mr. Budden, of Downton, concluded in prayer. The ſervice was performed in the Independent meeting-houſe; that of the Baptiſts being too ſmall to contain the number of people who aſſembled on the occaſion.

Previous to the ordination, four perſons were baptized in a river near the town, in the ſight of a numerous concourſe of ſpectators; and in the evening, Mr. Saffery preached from Heb. xiii. 5, latter part. The whole was conducted in a ſolemn and edifying manner. The meetings were well attended: The Great Head of the church was preſent; and it was a very comfortable and profitable day to many, both miniſters and people. The Baptiſt church is in a proſperous ſtate; has had con-

ſiderable additions within this eight or nine months, and is exceedingly well ſuited in their preſent paſtor.

Rev. JOHN PILLING (Extract of a letter from the Rev. Mr. Wade, of Accrington.) John Pilling was ordained paſtor of the church at Goodſhaw Chapel (near Burnley, Lancaſhire) May 1, 1793. According to deſire, I introduced the meeting by reading Iſa. liv. 1 Tim. iii. ſinging Pſalm cxxxii. and prayer. Mr. Hyde aſked the uſual queſtions with wiſdom, order, and propriety. Mr. Pilling's anſwers were conciſe, full, and judicious. Mr. Fawcett prayed the ordination prayer with becoming ſeriouſneſs; it was well adapted to the caſe. Mr. Hirſt gave the charge from Acts xx. 24. which was plain, and very uſeful. Mr. Fawcett addreſſed the people from Acts ix. 31. This laſt diſcourſe was perhaps one of the beſt I ever heard or read, on the ſubject.

Rev. JOHN MANNING. Mr. John Manning was ordained paſtor of the church of Chriſt, at Spaldwick, Hunts., on May 7, 1793. Mr. John Whitmee, of Great Gidding, opened the buſineſs of the day by reading ſuitable portions of ſcripture, and prayer. Mr. Joſhua Nicholls, of Kimbolton, ſtated the ordination ſervice. Mr. Dickens, of Keyſo, prayed the ordination prayer. Mr. John Sutcliff, of Olney, gave the charge from 2 Tim. ii. 1. *Now, therefore, my ſon, be ſtrong*, &c. Mr. Iſaac Gardner, Independent miniſter of the church at Cambridge, prayed. Mr. Dickens addreſſed the church from 1 Theſſ. v. 12, 13. *And we beſeech you, brethren, to know them who labour*, &c. Mr. Audley, an Independent miniſter in Cambridge, cloſed in prayer.

Rev. JOHN CHERRY'S* ordination took place on Wedneſday, May 29, 1793, in the Baptiſt Meeting-houſe, at Wellington, (Somerſet). Mr. Dawſon, of Lyme, read ſuitable portions of ſcripture, and prayed: Mr. Sprague, of Tiverton, explained the nature of the buſineſs for which the miniſters were aſſembled, and requeſted the confeſſion of faith. The confeſſion was then made. Mr. Tommas, of Briſtol, offered up the ordination prayer, with which laying on of hands was obſerved. Mr. Clark, of Exeter, delivered the charge, and then Mr. Benjamin Thomas, of Preſcot, prayed. Mr. Tommas, of Briſtol, preached to the church; and Mr. Horſey, of Portſmouth, cloſed the ſervice by prayer. At ſuitable intervals the congregation were engaged in ſinging.

The ſervice appeared to be pleaſing to thoſe who conducted it; was profitable to thoſe intereſted in it, and confeſſedly ſolemn to the ſpectators. The prevalence of affection and harmony is a circumſtance not uncommon among real Chriſtians at the ſettle-

* Brother Cherry has opened an Academy at Wellington, for the education of young gentlemen, the circumſtances of which portend its uſefulneſs and reſpectability.

ment

ment of a miniſter, and it was evident that the beſt diſpoſitions prevailed through the whole of this day.

Rev. JAMES BARNETT, Lymington, (Extract.) I was originally a member with the Rev. Mr. Horſey, at Portſea, and while exerciſing my gifts among his people, was requeſted to viſit the 2d Baptiſt church at Lymington; after continuing here a probationer about eighteen months, I received a call to the paſtoral office, which I accepted, and which was publicly notified June 12, 1793, in the following manner: Brother Bain, of Downton, began the ſervice by reading and prayer. Mr. Stokes, of Lockerly, introduced the buſineſs; aſked the uſual queſtions of the church and miniſter, and received my confeſſion of faith. Mr. Beſtland prayed, and Mr. Edwards, of Portſea, gave the charge. Mr. Croome then prayed, and Mr. Budden, late of Downton, preached to the people. Mr. Sedcole, an Independent miniſter of Swanage, cloſed the work of the day by prayer. Brother Perry conducted the praiſes of God at proper intervals through the whole. Since my ordination we have baptized and received into our little ſociety ſeventeen perſons, ſix of them are ſailors; they belonged to tranſports which lay here five months, with a part of Earl Moira's army. Their converſion to God was a matter of ſurpriſe and joy to us, particularly of one of them who had been a member of the church of Rome.

Rev. THOMAS NEWHOUSE, (Extract.) On the 18th of June 1793, Mr. Thomas Newhouſe was ordained paſtor of the church in Giſburn Foreſt, Yorkſhire. Brother Nathan Smith, of Barnoldſwick, introduced the work of the day by reading Ezek. iii. 17—21. 1 Tim. iii. and prayer. John Stutterd, of Coln, aſked the uſual queſtions, and received brother Newhouſe's confeſſion of faith; attempted the ordination prayer, and alſo the charge from Col. 4. 17. *Take heed to the miniſtry which thou haſt received in the Lord, that thou fulfil it.* Brother Nathan Smith preached to the people from Heb. xiii. 22. *I beſeech you, brethren, ſuffer the word of exhortation.*

REV. THOMAS HUNT, Watford, (Extract.) Dear Sir, Agreeable to the hint which you gave me in your favour of the 29th of December laſt, I ſend you the following account of the manner in which I was called to the work of the miniſtry, and of my Ordination. Once a fortnight a conference on religious ſubjects was carried on for upwards of two years, between ſome of the members of the church of Chriſt, under the paſtoral care of the Rev. Abraham Booth, meeting in Little Preſcot-ſtreet, London.

Standing related to that church as a member, I was called upon to unite and aſſiſt with other brethren in thoſe exerciſes, and the leading ideas were ſummed up by our Paſtor, who alſo gave his opinion upon the ſubject, and concluded the meetings in prayer. In proceſs of time, the church thought proper to call upon me to ſpeak more largely from a text of my own chooſing at their

next church meeting. In this practice I continued at their different church meetings during the ſpace of ſix months. After this, a time of ſolemn prayer was ſet apart for divine direction, and ſuitable portions of ſcripture were read by our paſtor. At the following meeting, held May 18, 1791, the church unanimouſly agreed to give me a call to the work of the miniſtry, which I cordially accepted in the fear of God, looking up to him for aſſiſtance.

On the laſt Lord's day of May 1791, immediately after public worſhip in the afternoon, my paſtor gave me a word of exhortation from Acts xx. 19. *Serving the Lord with all humility of mind, and with many tears and temptations.* From which he obſerved, 1. That the miniſterial work is a ſervice, and that miniſters are the ſervants of Chriſt, who is the Lord here ſpoken of. 2. The manner in which the miniſters of Chriſt ſhould fill up their office, *with all humility of mind.* The chriſtian ſhould be ſeen in the miniſter, and the miniſter ſhould exemplify the chriſtian. 3. That a miniſter's work is frequently attended with great trials, and many difficulties; the apoſtle ſpeaks of his ſerving the Lord *with many tears.* I might therefore expect to meet with difficulties partly from the world; at other times, from quarters where I leaſt expected it; and frequently from myſelf, and the temptations of ſatan: theſe things would ſometimes cauſe me to ſhed tears. On the 5th of June 1791, I entered upon the public miniſtry, and delivered a diſcourſe, being my firſt ſermon, from Pſalm xxvii. 14. *Wait on the Lord, be of good courage, and he ſhall ſtrengthen thine heart, wait I ſay on the Lord.*

My Ordination, which took place on the 12th of September 1793, was conducted as follows: Public worſhip began at half paſt ten o'Clock. Mr. Sutcliff, of Olney, opened the ſervice with prayer. Mr. Liddon, of Hempſted, delivered an introductory diſcourſe, and by various arguments defended Proteſtaniſm in general, and the Diſſenters in particular reſpecting their mode of worſhip on theſe occaſions, 1. By refuting an objection. 2. By rectifying a miſtake. 3. By explaining the nature of the ſervice in which we were engaged. The church having recogniſed their call, I recogniſed my acceptance of it, and then delivered the leading articles of my faith. Mr. Gill, of St. Albans, implored the divine bleſſing on the new relation which the church and I had now formed.

Mr. Booth, my Paſtor, then gave me a ſolemn, faithful, affectionate charge, and addreſſed the people, *both in one diſcourſe,* from Phil. ii. chap. former clauſe of the 16th verſe. *Holding forth the word of life.* He ſhewed, 1. What is intended by the word of life. and 2. Called our attention to the duty here enjoined. It is neceſſarily ſuppoſed of the miniſter who holds forth the word of life, 1ſt, That he underſtands it himſelf before he can explain it to the underſtanding of others. 2dly, That he gives credit to it before he can recommend it to the faith of others. Then, 3dly, That he exhibits the word of life by the public preaching of the goſpel. He applied the ſubject firſt to myſelf; and the

charge

charge was included in three particulars. 1ſt, That I ſhould hold forth the word of life in its purity. 2dly, In its amplitude, and 3dly, In its practical influence. He then addreſſed the Deacons and private members of the church; and his exhortation to them was included in the following particulars: *Hold forth the word of life.* 1. By a regular and ſtated attendance on the means of grace, and the ordinances of God's houſe. 2dly, By adhering to, and ſteadily maintaining thoſe doctrines which are revealed in the word of life. 3dly, By ſupporting the cauſe of truth, and giving your paſtor all the encouragement which he may ſtand in need of. 4thly, By conſtantly maintaining peace, love, and unanimity among yourſelves. 5thly, By ſuch a humble, holy, and exemplary walk and converſation as ſhall adorn the doctrine of God your Saviour in all things. The exhortation was then applied to the congregation at large. Mr. Pilly, of Luton, concluded in prayer. The whole ſervice proved very pleaſant; it was compreſſed within three hours and a half; and the conducting of it gave general ſatisfaction *. May the Lord crown the labours of that day with his bleſſing, to the future comfort of the church, and their unworthy paſtor, who ſubſcribes himſelf,

Your obliged friend and brother in the goſpel,

THOMAS HUNT.

The Rev. JOHN ROWLAND, at Cold Rowley, Durham, 23d of October 1793. Mr. Curator†, an Independent miniſtring Brother, of Newcaſtle, opened the worſhip with a ſhort prayer, explained the ſervice to be attended to, read Epheſ. iv. 1—16. 1 Tim. iii. 1—7. ſung and prayed. Mr. Whitfield conducted the ordination ſervice, by propoſing the queſtions to the church and the paſtor, and received the confeſſion of faith: he alſo offered up the ordination prayer. After a pſalm (132. C. M. from the pauſe), was ſung, he gave the charge from 1 Tim. iv. 16.

* The brevity of this ſervice is to be attributed, in ſome meaſure, to the following circumſtance. The church at Watford had laid their plan after the old method, to have *two* ſermons at the ordination; and hence Mr. Hunt came to town, and requeſted his *paſtor* to preach one, and *ma* the other: I ſaid to him, "My good brother, I am ſure I would gladly ſhew you any reſpect in my power, but it is not probable that I can be with you at the time you have fixed; beſides, why ſhould we always have two ſermons at an ordination, and tire the people to death? Muſt we forever groan and go on in the road of impropriety? Do give my love to friend *Booth*, and beſeech him to break the neck of a cuſtom of which every body complains. *He* has done ſo much good that if he takes upon him, I mean, if he innovates a little, nobody will blame *him*: a diſtinction will be made by all, but idiots, between reformation and revolution. Mr. Hunt, I ſuppoſe, carried the meſſage, and only *one* ſermon was preached; and ſo pleaſed were the people with the manner in which the buſineſs was conducted, that Brother Hunt hopes, when it is generally known, it will become, in ſome reſpect at leaſt, a model for future ordinations, and form a new æra in the hiſtory of theſe ſervices. EDITOR.

† Who is ſince dead: he was a lively and exemplary and uſeful miniſter.

recommending

recommending attention and perſeverance from the weighty motive of being thereby inſtrumental in promoting the ſalvation of preacher and hearers. After the 410 Hymn of the Selection was ſung, Mr. Skinner, of Newcaſtle, delivered a very ſuitable diſcourſe to the people from Deut. i. 38. *Encourage him.* Mr. Robinſon, another Independent miniſtring brother, of Hexham, concluded with prayer.

Rev. WILLIAM TERRY, at Snape, Yorkſhire, Nov. 13, 1793. The buſineſs of the day was opened by Mr. Rowland, of Cold Rowley, in a ſhort introductory prayer, reading Matt. xxviii. Tit. i. 1 Pet. i. 1—4. with a brief account of ordinations among the primitive churches, and in the diſſenting congregations; then ſung and prayed. Mr. Whitfield propoſed the neceſſary queſtions to the church and the paſtor; heard his faith, which was approved, and made the ordination prayer. After ſinging a hymn, he preached to the paſtor from 1 Tim. iv. 16. Mr. Aſhworth, of Gilderſome, having prayed, preached to the people from Phil. i. 27. *Only let your converſation be as it becometh the Goſpel of Chriſt:* He alſo concluded with ſinging and prayer.

This ſervice was conducted in a dwelling houſe, the poor people not having a meeting houſe; a barn being too dark and cold; and their *friendly* neighbours the *Quakers* and *Methodiſts* at Maſſam, being ſo *un*friendly as each to deny the uſe of their reſpective houſes upon this occaſion: But it was pleaſing to recollect, that the throne of grace is every where acceſſible, and that the people were within the promiſe, Mat. xviii. 20.

Rev. JOSEPH RING, at Bradford, Wilts, (Extract of two letters) April 24, 1794. Yeſterday we attended at Bradford the ordination of Brother Joſeph Ring. Mr. Cooper began the ſervice by reading a ſuitable part of ſcripture, attended with prayer and ſinging, after which he proceeded to introduce the work by a brief, but judicious diſcourſe, in which he conſidered the Chriſtian miniſtry as an appointment of Chriſt; inſiſted on the independencey of Goſpel Churches, and congratulated the people on the liberty they enjoyed in this caſe. He then propoſed the uſual queſtions to the church and miniſter. Mr. Ring now delivered memoriter, a confeſſion of his faith, with much ſeriouſneſs, regularity, and good ſenſe. His ſentiments are ſtrictly evangelical. Mr. Rawlings, of Trowbridge, prayed the ordination prayer with great ſpirituality, adding the impoſition of hands, in which he was joined by ſeven or eight of his ordained brethren. Dr. Ryland, of Broadmead, then delivered a moſt pious, pertinent, ingenious, and animated charge from 2 Tim. iv. 5. *But watch thou in all things.* After a few verſes more were ſung, Mr. Tommas, of the Pithay, delivered a very ſuitable diſcourſe to the people from 1 Theſſ. v. 12, 13. *And we beſeech you brethren to know them which labour among you, &c.* It was truly delightful to hear how affectionately and feelingly this venerable ſervant of Chriſt addreſſed the Church. We all rejoice in the gifts and grace of Dr. Ryland, and think it a great privilege for the

church

church at Broadmead, the academy at Briſtol, and the Baptiſt intereſt in general, that Providence has brought him into this neighbourhood. May the great Head of the church long preſerve, aſſiſt, and ſucceed him!

Rev. Dr. Ryland's Settlement.

Extract of a letter, May 20, 1794.

"Laſt Thurſday, the 15th inſtant, I attended the long wiſhed for event of Dr. Ryland's ſettlement as paſtor of the Baptiſt Church at Broadmead, Briſtol. Mr. Hughes began the ſervice about half paſt 10 o'Clock, by reading ſeveral parts of ſcripture attended with prayer. Mr. B. Francis then gave out a ſuitable hymn, as he did ſeveral times afterward; but as he was to preach a ſermon in the evening, he took no other part in the firſt public ſervice. Mr. Kingdon then gave the following account of the buſineſs of the day.

'As the members of the church aſſembling in this place have been deprived by death of their beloved paſtor, the late Dr. Evans, and as, on various accounts, it is neceſſary the paſtor of this church ſhould poſſeſs abilities for giving inſtruction to pious young men who are candidates for the miniſtry; they, after ſeeking divine direction, conſulting friends, and employing their thoughts much on the ſubject, ſuppoſed that Dr. Ryland did poſſeſs ſuch abilities, and was likely to be reſpectable and uſeful among them both as tutor and paſtor.

'Accordingly they laid the matter both before the church at Northampton and Dr. Ryland, for their ſerious conſideration. The Doctor and his church there, after ſeeking direction from heaven, on the moſt mature deliberation, could not but think the call was from the Lord, and that therefore it was their duty to comply with it. And though it was a ſore trial to the church at Northampton to part with a miniſter and paſtor, who, on many accounts, had been, and ſtill is very dear to them, yet from the conſideration that his removal to Broadmead was likely to conduce to his great uſefulneſs, and the more general benefit of the Chriſtian church, they generouſly conſented to give him up, and publickly diſmiſſed him for the above ends to this church: and we, ſome of the miniſters and members of neighbouring churches, are here preſent to witneſs this union, to teſtify our approbation of it, and thankfulneſs for it; to implore a divine bleſſing upon it, and to give this our highly reſpected Brother Dr. Ryland, a ſincere welcome to our pulpits, to our houſes, and to our hearts.'

"Mr. Kingdon then prayed. Mr. Clark, of Exeter, preached; and Mr. Tommas, of Briſtol, cloſed the ſervice in prayer."

The following is a ſhort but faithful ſketch of Mr. Clark's diſcourſe on this intereſting occaſion.

As my worthy brother, whom, upon the preſent occaſion, I am called to addreſs, had long ſuſtained the paſtoral office with much honour and reputation in another part of the Lord's flock

flock; I do not think it meet, and I perſuade myſelf it will not be expected, that I ſhould at this time attempt to give what is commonly termed a Charge, but ſhall embrace this opportunity of expreſſing that reſpectful and affectionate eſteem which I have long poſſeſſed for your dear and honoured paſtor, and my good wiſhes for this chriſtian community, by directing your attention to thoſe words which you find in the ii. chapter of the book of Ruth, and the middle clauſe of the 4th verſe.

THE LORD BE WITH YOU.

Theſe words contain a friendly ſalutation of Boaz to his reapers—they expreſs true humility and genuine piety—The reply made by them, "The Lord bleſs thee," manifeſts that they had drank into the ſame pious temper and diſpoſition. How delightful to ſee maſter and ſervants thus unite in expreſſing their regard to God, and eſteem for one another!

The paſſage may ſerve to direct our attention to the following obſervation. THAT IT IS A MATTER OF GREAT IMPORTANCE IN WHATEVER SITUATION, CONNEXION, OR CIRCUMSTANCE OF LIFE WE MAY BE, TO HAVE THE LORD WITH US.

By having *the Lord with us*, we mean ſomething diſtinct from his neceſſary preſence as he is an omnipreſent being; and ſomething more than his common preſence by which all things are upheld in exiſtence: we intend ſuch an interpoſition of his providence and grace as ſhall effect the various purpoſes for which we ſtand in need of him. The Lord is with his people to protect them—to guide them—to provide for them—to aſſiſt and ſucceed them.

But what I would particularly attempt in improving the foregoing obſervation, with reſpect to our dear Brother, is,

To point out ſome of thoſe important ends for which the miniſters of Chriſt, and their chriſtian friends on their behalf, would wiſh the Lord to be with them:

To ſet forth ſome things which are neceſſary in order to our entertaining an expectation of the Lord's being with us:

And then offer ſome conſiderations as encouragements to ſupport ſuch an expectation.

The miniſters of Chriſt may very properly deſire the Lord to be with them in the diſpenſations of his providence, by affording them ſuch meaſures of health and ſtrength as may ſubſerve to a conſtant and vigorous attendance on the various duties of their office.

The preſence of the Lord alſo will be deſired by the miniſters of Chriſt, as neceſſary to the proſperity and welfare of their own ſouls. It is a matter of great importance that our own ſouls be in a proſperous ſtate—this will mightily influence our private ſtudies, and public miniſtrations: a lively ſenſe of divine things upon our minds will diſcover itſelf both in the houſe of God and in the houſes of our friends—it will fortify againſt the many

many temptations to which we are expoſed, promote holy boldneſs and courage in our work, and cauſe a ſacred fervor to run through the duties to which we are called—but this lively ſenſe cannot be poſſeſſed only as the Lord, in the ſpecial influences of his grace, is with us.

The preſence of the Lord cannot but appear of the greateſt importance in every part of our miniſterial work. We need the divine preſence to direct and influence us in the choice of our ſubjects, and in collecting matter thereon; when addreſſing the congregation, to ſecure from the fear of man and the deſire of applauſe, and to enable us to deliver the truths of God with freedom, faithfulneſs, and fervor; and in adminiſtering the ordinances of the goſpel, that they be attended to with ſpirituality and ſolemnity of mind: and as we need the divine preſence for aſſiſtance, ſo likewiſe for ſucceſs, for a Paul may plant, and an Apollos water in vain, unleſs the Lord is preſent to give the increaſe.

The divine preſence is needed in conducting the affairs of the church; the ſpiritual affairs I mean; for as to the temporal concerns of it, the leſs we have to do with them the better: much wiſdom, ſpirituality, reſolution and meekneſs, are neceſſary for managing the concerns of the houſe of God in ſuch a manner as may promote the glory of God, and the intereſt of the community over which we preſide, for which we need the Lord to be with us.

In the houſes of our friends we need the Lords preſence, that our viſits may be conducted with wiſdom and ſpirituality, ſo as to be ſubſervient to the grand ends of our miniſterial character. Yea, in the whole of our deportment we need the Lord to be with us, that we may preach by our lives as well as with our lips; and exemplify in our general conduct the great and important truths that from time to time are held forth by us. Theſe are ſome of the deſirable and important ends for which the miniſters of Chriſt cannot but be ſolicitouſly concerned, for themſelves, and their chriſtian brethren for them, that they may enjoy the divine preſence; for theſe purpoſes we need the Lord to be with us. We are not ſufficient of ourſelves to think any thing as of ourſelves, all our ſufficiency is of God.

But in what way are we to expect the Lord to be with us in our public character?

It is highly neceſſary to ſuch an expectation that we be attentively concerned for a cloſe and ſteady walk with him in our private character. Without this, his ſpirit will be grieved by us, and if grieved, his ſenſible influence be withdrawn. Would we have the Lord with us? let us make the enjoyment of his preſence the matter of earneſt prayer, and in all our engagements maintain a dependence on him—let us be found in the diligent uſe of thoſe means in which his preſence is to be expected—and ſee to it that our ends be right when ſeeking the divine preſence. Let our ultimate end in deſiring

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the preſence of God be the ſame as his in affording it—even his own glory in the advancement of a Redeemer's kingdom, and the intereſt and welfare of the ſouls of men. However fervent our deſire of his preſence to aſſiſt and ſucceed us may be, or however firm our dependence thereon, if our end is not right, if ſelf is our ultimate object, of which we are in no ſmall danger, our deſire and dependence cannot meet the divine approbation, nor have we any reaſon to expect the aſſiſtance or ſucceſs that is ſought by us. Were we to expreſs in prayer, the ends for which we aſk the preſence and bleſſing of God, when ſelf is our object, we ſhould be utterly confounded, and ſhould be made to ſee and feel that ſuch petitions cannot be granted, but muſt be an abomination in the ſight of God. It is then of vaſt importance that we look well to the end for which we deſire a divine bleſſing. We may be diligent in preparing for the work of the ſanctuary, we may be earneſt in our application to God in prayer, both for aſſiſtance and ſucceſs; yea, we may be exerciſing a dependence on him, and all this from no other principle than Self-love, and with a view to Self-advancement; conſequently, more than this is neceſſary to a well grounded expectation of having the Lord with us—even a regard to his glory. Finally, if we would have the preſence of the Lord with us, let us take care what uſe we make thereof when indulged with it; that we do not ſacrifice to our own net, or burn incenſe to our own drag, but give to him the glory due to his name, both for the aſſiſtance afforded, and ſucceſs granted.

Theſe things are highly neceſſary to an expectation of the ſpecial and ſenſible preſence of the Lord; and where theſe are found, there is abundant encouragement for his miniſters to expect his preſence. The work in which they are engaged is the Lord's—the ends purſued are what he is purſuing—he knows the need they have of his preſence—and he has graciouſly promiſed it to them. For theſe purpoſes, my Brother, we wiſh the Lord to be with you: to be with you as a man, a chriſtian, and a chriſtian miniſter; to afford you health of body, proſperity of ſoul, aſſiſtance in your work, and to crown your labours with abundant ſucceſs.

But now, Brethren, we turn our eyes from your dear and honoured *paſtor*, to expreſs our deſires on *your* behalf, that the Lord may be with *you*—But for what ends? Among the various that might be ſpecified, we mention two; The one is a growth in grace and the knowledge of Chriſt Jeſus; and the other, an increaſe in your numbers of ſuch as ſhall be ſaved.

But in what way are you to expect the Lord to be with you? Do you wiſh him to be with you, that you may be a ſpiritual people, alive for God, and making advances in the divine life? then let each one be making the life and power of religion in his own heart the matter of his earneſt concern: Let there be a diligent attention to thoſe means which are adapted to promote

mote the life and power of religion in one another: watch over each other: converſe freely together upon the moſt intereſting ſubjects: attempt, as inſtruments, to kindle the flame of ſpiritual and devout affections in each others breaſt. Do you expect the Lord to be with you to bleſs you with an increaſe of grace and numbers, through the inſtrumentality of him whom you have choſen to be your paſtor? In what way are you to expect it? Need I ſay, or are you not beforehand with me in ſaying, by prayer for him? Yes; pray for him in your cloſets, in your families, and in the houſe of God. Do you deſire the Lord to be with you making the miniſtrations of your paſtor ſubſervient to your ſpiritual profit? be found regular in your attendance on them; attend with ſpiritual views; be judicious, but not critical hearers of the word. Do you deſire the Lord to bleſs your miniſter to the increaſe of your numbers? follow the word delivered by him, not only to your own heart by fixed meditation, but alſo to the conſciences of your children, ſervants, and others with whom you may have opportunity, by ſerious and faithful converſation. Do you deſire that your families may be bleſſed through his inſtrumentality? give him an opportunity of converſing with your children and ſervants on their moſt important intereſts, when he viſits you—In a word, do you wiſh the Lord to be with you as a church, for your proſperity, both with reſpect to an increaſe in grace, and addition to your numbers? uſe every mean that is adapted to promote theſe ends. Forſake not the aſſembling yourſelves together, and, with every mean uſed, forget not that which is of the higheſt importance, fervent prayer to the Lord. Bleſſed be his name! where theſe things are attended to, there is encouragement from the word of God, and the experience of his people, to expect his gracious preſence both in your perſonal and collective capacity.

And now, Brethren, may the Lord be with you as a church of the living God—May he be with you who are in office in this church to crown your attempts for promoting its moſt important intereſts with a moſt divine bleſſing—May he be with the aged and the young; with thoſe who have had a long ſtanding in the houſe of God, and with ſuch as have lately made a profeſſion of his name—May the Lord be with our other Brother * who miniſters among you in holy things—May he enjoy much of the divine preſence in his own ſoul, and from time to time come forth under the ſpecial unction of the Holy Spirit—May the Lord be with our dear Brethren in the other diſtinguiſhing character they ſuſtain, and work to which they are called—that they may have the pleaſure of ſeeing many go forth to publiſh the goſpel of ſalvation as burning and ſhining lights. That Miniſters and People, Tutors and Students, may have abundant reaſon to rejoice together, may the Lord be with you, even ſo Amen and Amen.

* The Rev. Mr. Hughes aſſiſtant preacher to the Rev. Dr. Ryland, and his colleague in the Academy.

THE

THE

COMMENCEMENT

AT

RHODE ISLAND COLLEGE.

PROVIDENCE, Sept. 6, 1794.

On Wedneſday laſt was celebrated the anniverſary Commencement of Rhode Iſland College. At ten o'clock in the morning, the proceſſional train was formed as uſual, and proceeded to the Baptiſt Meeting-houſe, eſcorted by the independent company of Light Infantry, in uniform, commanded by Col. Spurr

The exerciſes of the day were performed in the ſubſequent order, after a prayer by Preſident Maxcy.

Salutatory addreſſes in Latin, and an oration in Engliſh, on the progreſs of reaſon—By Jeremiah Bailey.

An oration, 5th intermediate, on the pleaſures of philoſophy, with its advantages to government—By Enoch Hazard.

MUSIC—An oration in Greek, on the wealth of nations—By William Briggs.

An oration, 4th intermediate, on the effects of luxury in empires—By Daniel Warren.

Diſpute on this queſtion, "Whether the uſe of ſpirituous liquors is advantageous to mankind"—By John Miles, John P. Little, and Maſon Shaw.

An oration, 2d intermediate, on ſcience as the ſource of empire—By Nathaniel Searle.

MUSIC—An oration, 11th intermediate, on ſimplicity—By William Grant.

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An oration, 10th intermediate, on the progreſs of revolutions in nations—By Samuel Watſon.

An oration, 6th intermediate, on the abſurdity of paying deference to cuſtom and precedent—By Zenas L. Leonard.

The proceſſion returned to the College, where the corporation, clergy, and other gentlemen of liberal education, partook of an entertainment provided for the occaſion. After dinner, the proceſſion returned to the meeting-houſe, when the following exerciſes were performed.

MUSIC—An oration, 1ſt intermediate, on the political influence of the clergy—By Timothy Briggs.

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Music—An oration, 3d intermediate, on the theatre—By Solomon Sibley.

An oration on the inexpediency of the Americans engaging in the European War—By James Ellis, a candidate for the degree of Maſter of Arts.

The degree of Bachelor of Arts was then conferred by the Preſident on the following young Gentlemen, Alumni of the College; Jeremiah Bailey, Samuel W. Bridgham, Timothy Briggs, William Briggs, William Grant, Lloyd B. Hall, Enoch Hazard, William Hazard, John P. Little, John Miles, Stephen Nelſon, Zenas Leonard, Joſeph Rawſon, John Richmond, Jairus Remington, Nathaniel Searle, Maſon Shaw, Solomon Sibley, Daniel Warren, and Samuel Watſon.

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The honorary degree of Maſter of Arts was conferred on the Rev. Thomas Baldwin, of Boſton.

The Rev. John Thornton Kirkland, of Boſton, an Alumnus of Cambridge College, and Maſter of Arts, was admitted ad eundum in this college. The Rev. John Uſher, of the ſame college, was admitted ad eundum in this.

The Degree of Doctor of Divinity was conferred on the Rev. Thomas Barnard, of Salem, Maſſachuſetts.

The Degree of Doctor of Laws was conferred on the Hon. John Jay, Eſq. Chief Juſtice of the United States.

The Degree of Doctor of Laws was conferred on John Cokeley Lettſom, M. D. F. R. S. and A. SS. of Great Britain, and one of the Vice-Preſidents of the Royal Humane Society.

A Charge was then delivered to the Graduates, by the Preſident.

An oration on the power and improvement of reaſon, and the valedictory addreſſes—By Samuel W. Bridgham.

A prayer by the Rev. Dr. Stillman concluded the exerciſes of the day.

The proceſſion returned as uſual to the Chancellor's.

The buſineſs of the day was conducted with the greateſt order and decorum, in the preſence of a crowded and brilliant aſſembly.

In the evening the college edifice was handſomely illuminated, and fire-works were played off from the green.

At their late anniverſary, the Corporation of the College elected the Honourable Francis Malbone, and Major-General Martin, both of Newport—the Hon. Theodore Foſter, and the Rev. Stephen Gano, both of this town—and the Rev. Thomas Baldwin, of Boſton, truſtees of the college.

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A Charge was then delivered to the Graduates, by the Preſident.

An oration on the power and improvement of reaſon, and the valedictory addreſſes—By Samuel W. Bridgham.

A prayer by the Rev. Dr. Stillman concluded the exerciſes of the day.

The proceſſion returned as uſual to the Chancellor's.

The buſineſs of the day was conducted with the greateſt order and decorum, in the preſence of a crowded and brilliant aſſembly.

In the evening the college edifice was handſomely illuminated, and fire-works were played off from the green.

At their late anniverſary, the Corporation of the College elected the Honourable Francis Malbone, and Major-General Martin, both of Newport—the Hon. Theodore Foſter, and the Rev. Stephen Gano, both of this town—and the Rev. Thomas Baldwin, of Boſton, truſtees of the college.

Extracts of Letters from a Clergyman in Connecticut, giving an account of the GENERAL ASSOCIATION of the *Congregationaliſts* to which he belongs, and of the GENERAL ASSEMBLY of the *Preſbyterians* in the Southern States of America.

June 24, 1793.

Our General Aſſociation, conſiſting of paſtors delegated from the 12 Aſſociations into which our 202 Connecticut churches are divided, has applied to our Legiſlature for a contribution through our churches, for defraying the expences of Miſſionaries among the ſouthern and weſtern frontiers of the United States. Since the peace, 80 or 90,000 have emigrated from New England into the frontiers and wilderneſs, as high as the 45 degree of lat. and weſtward to the lake Erie and Ontario. The body of them are Preſbyterians, or Congregationaliſts, who, not chuſing to live as Heathens, without ordinances, are continually applying for our miniſters. In theſe infant ſettlements, congregations are too ſmall and ſcattered to be able to ſupport fixed paſtors. It is therefore of high importance, that by occaſional preaching religion may be kept alive amongſt them till they can be brought to form regular churches. Our Legiſlature has enabled us to aſk contributions for three years, which probably may be protracted according to ſucceſs. We have already received about 200l. ſterling of collections from churches in this State, and our General Aſſociation, which ſat laſt week, has appointed eight ordained miniſters as miſſionaries among the frontiers for four months, and the General Aſſembly of the weſtern Preſbyterians ſynods cordially act in concurrence with us. They alſo have ſeveral Miſſionaries to the weſtern and ſouthern frontiers, who have met a welcome reception; and, in ſundry places, a work of grace has attended their pious labours. Laſt year an union was happily effected between the General Aſſembly of their ſynods, and the General Aſſociation of our Connecticut churches. This Spring, three of our delegates ſat (without vote) in the General Aſſembly at Philadelphia; and laſt week, Dr. Rodgers, and two other delegates from that Aſſembly, ſat in our General Aſſociation in Connecticut.

November 1, 1793.

I was at Philadelphia in May laſt, ſent thither with two of my brethren from Connecticut, by our General Aſſociation, to attend the General Aſſembly of the Preſbyterian church, which is diffuſed through the ſtate of New York, and all the States to the ſouthward of it. That church is formed on the plan of the

the church of Scotland. *Our* churches in Connecticut are on a platform, about mid-way between that of the church of Scotland and the Independents. More than two years ago it was propoſed, that ſome further intercourſe and connexion ſhould be eſtabliſhed between our church and the Preſbyterians at the ſouthward: and a Convention, conſiſting of about ſix Gentlemen deputed from our General Aſſociation, and as many from the General Aſſembly of the Preſbyterian church, met in this town, to concert a plan of intercourſe and connexion. The reſult of that Convention was, that there be a committee appointed on both ſides, who ſhould correſpond by letters; that there be another committee appointed on both ſides, to recommend and give proper credentials to thoſe miniſters, or candidates for the miniſtry, who were about to travel into the limits of the other body; and that there be three Gentlemen annually deputed from our General Aſſociation, to attend their General Aſſembly, and as many deputed from their General Aſſembly to attend our General Aſſociation; that the Gentlemen deputed either way ſhould have a right to attend all the buſineſs of the body to which they ſhould be deputed, and to bear a part in all the debates, but ſhould have no right to vote. The ends propoſed by this connexion are mutual acquaintance and improvement, and an increaſe of brotherly love and friendſhip. Laſt May was the firſt time that the reſult of the Convention of 1791 was acted upon. In purſuance of this plan, three of us were deputed by our General Aſſociation, as before mentioned. This was the occaſion of my being in Philadelphia. I ſend you the former acts of the Aſſembly, and alſo a regiſter of this State containing a catalogue of the miniſters of all denominations. Thoſe marked B. are Baptiſts; E. are Epiſcopolians; thoſe marked C. call themſelves ſtrict Congregationaliſts—they are ſeparatiſts from the conſociated churches, as the generality are called, and are under the ſuperintendence of the General Aſſociation. By theſe publications you will ſee, that there are nearly as many miniſters of our order, viz. Congregationaliſts, in the ſtate of Connecticut, as there are of the Preſbyterians in *all* the States to the ſouthward of Connecticut. The other denominations in the States ſouthward of us are Epiſcopalians, Baptiſts, Dutch Calviniſts, German Lutherans, German Calviniſts, Papiſts, Methodiſts, Moravians, Quakers, Seceders from Scotland, &c.

The INDEPENDENTS taxing their BAPTIST BRETHREN.

Maſſachuſetts, July 26, 1794.

"In the Regiſter, page 524, you have ſtated the caſe of Diſſenters in Old England; and now I will give you a view of our connexions in New England.

There has been a Baptiſt church in Medfield, twenty miles from Boſton, ever ſince the year 1776, and they have a miniſter now preaching with them, yet they were all taxed laſt year towards the ſupport of the congregational miniſter of the town: And on the ſecond inſtant, one of the Baptiſt ſociety there was ſeized for ſaid tax, and carried to Boſton and there *impriſoned*; but our two Baptiſt miniſters in Boſton ſent a letter to the aſſeſſors of Medfield about it, which they received the next Saturday night; and as their proceedings were contrary to law, the congregational miniſter of Medfield was ſo much agitated, that on Lord's-day morning, the 6th inſtant, he ſent two of their aſſeſſors to Boſton, and they releaſed the priſoner, without his paying any coſts, and conveyed him home the next day. I was in Boſton the week following, and was informed of the uneaſineſs of many in town and country at their violent conduct. This inſtance may give you ſome idea of the weakneſs of what they call their eſtabliſhed religion in our government. If chriſtians in general would unite and renounce that tyranny, it would ſoon be at an end in America. But as the *Man of ſin* muſt die with the *conſumption*, he hath a ſlow lingering death, 2 Theſſ. ii. 3, 8. Perhaps his death will be more violent in Europe than in America."

Rev. Mr. DAVID JONES.

The Rev. Mr. David Jones, ſometime miniſter of the Baptiſt church at Freehold, in New Jerſey, has communicated to us his journal of viſits, made in 1772 and 1773, to the Indians, on the rivers *Ohio* and *Siota*—a Piece of about 90 pages. In an accompanying letter, dated *Eaton*, Pennſylvania, June 7, 1794, he ſays, "I am now appointed chaplain to the army, and am the only one in America: by this you may learn that our Society appears in a different point of view to your's in England, where you are abuſed with the odious character of a DISSENTER. I am to ſet out in a few days for head quarters, which is near 900 miles in the rout I am to go. Several reaſons prevailed on me once more to enter into

into the ſervice of my country. 1. My health is impaired, and travelling in times paſt has had a good effect on it. 2. The army lies oppoſite to Kentucke where I have buſineſs to tranſact. 3. I am a neighbour to the commander in chief, General Wayne, whoſe chaplain I was during the laſt war, and to whom I am much attached; and laſtly, I am in hopes once more of having an opportunity to ſpeak to the Indians, ſhould I live to the end of the war."

Extracts from Mr. Jones's Diary, we intend to give as ſoon as our circumſcribed limits will allow us the pleaſure. At preſent we ſhall ſatisfy ourſelves by mentioning a piece of intelligence from another of his letters.

"In the beginning of 1793, Mr. John Evans, from Wales, obtained recommendations from the Preſident of the United States to go in ſearch of the Welſh Indians, but by all accounts they live 1500 miles beyond the Miſſiſſippi, which makes his journey 2500 miles from Philadelphia. I have not heard of him ſince he arrived at the Miſſiſſippi. I fear he will never return, as he had to travel through the Spaniſh dominions, and the Indians very ſavage."

MINUTES OF THE MIDLAND ASSOCIATION OF BAPTIST CHURCHES,

Meeting for divine worſhip at *Bewdley*, Bond-ſtreet and Cannon-ſtreet, *Birmingham*, *The Coppice*, *Coſeley*, *Eveſham*, *Leominſter*, *Perſhore*, *Stourbridge*, *Tewkeſbury*, *Upton*, *Warwick*, *Willenhall*, and *Worceſter*.

Having alſo received Letters from *Dudley*, *Hook Norton*, *Ryeford* and *Weſtmancoat*.

Being met in Aſſociation at Bond-ſtreet, *Birmingham*, May 21 and 22, 1793 *.

Maintaining the important doctrines of Three equal Perſons in the Godhead; eternal and perſonal Election; original Sin; particular Redemption; free Juſtification by the Righteouſneſs of Chriſt imputed; efficacious Grace in Regeneration; the final Perſeverance of the Saints; the Reſurrection of the Dead; the general Judgment at the laſt Day; and the Life everlaſting: With the Independence of the ſeveral Chriſtian ſocieties they repreſent.

* The Midland letter of 1793, was received too late for inſertion in its proper place, but the minutes of this, and the other aſſociations, are introduced: 1. To ſhew the ſtate of the churches; and 2 To aſſiſt any hiſtorian who may in future write the hiſtory of the Baptiſts. EDITOR.

Tueſday evening 6 o'clock, the miniſters and meſſengers being aſſembled, Brother Edward Edmonds, the miniſter of the place, introduced the ſervice by prayer; Brother Thomas, of Leominſter, was choſen moderator; the letters from the churches were read, and Brother Payne concluded in prayer.

Wedneſday morning 6. Met again, Brethren Smith and Pope prayed; Brother E. Edmonds produced and read the Circular Letter *; which being approved, was ſigned by the moderator, and ordered to be printed. The church at *The Coppice* requeſting to unite with this Aſſociation, on profeſſion of the ſame faith and order with ourſelves, was received accordingly.

As ſeveral of the letters contain intreaties, that a day might be ſet apart, on which the churches of the Union ſhould meet for ſolemn prayer to God, in particular relation to the preſent alarming ſtate of public affairs; it was agreed, that *Monday* the 17th of *June*, ſhould be appointed for that purpoſe; or if that day ſhould prove inconvenient to any of the churches, ſuch are earneſtly deſired to appoint another as ſoon as poſſible, on the ſame account.

Agreed to recommend to the aſſociated churches, the continuance of the prayer meetings on the firſt Monday of every month, for the revival of religion among the churches, and the intereſt of our Lord's kingdom at large: To recommend to parents and miniſters belonging to our different Societies, to renew the ancient and advantageous practice of *Catechiſing the Children* of their reſpective families and congregations: To continue the DOUBLE LECTURES, in the ſummer months;— to be obſerved until the next Aſſociation in the following order:—

1 PERSHORE, Wed. June 12, 1793.	5 BIRMINGHAM, *Cannon-ſtreet*, Wedneſday, October 2
2 EVESHAM, Wedneſday, July 3	6 COSELEY, Tueſday, April 1, 1794
3 DUDLEY, Tueſday, Auguſt 6	7 WARWICK, Wedneſday, May 7,
4 BEWDLEY, Wedneſday, Sept. 4	

The Miniſter of the place where the preceding lecture is held, to be one of the preachers at the next following; and the congregations are deſired to nominate the other preacher, either by meſſenger or letter, at the lecture immediately preceding their own. The Moderator cloſed this meeting in prayer.

At 10. Brother Maſon, of Stourbridge, prayed; Brother L. Butterworth preached from Matt. vi. 10. *Thy kingdom come*, Brother Davies, of Tewkeſbury, prayed; (Brother Jenkins who was appointed to preach this year, being abſent) Brother Ryland, of Northampton, preached from Hab. iii. 4. *And his brightneſs was as the light; he had horns coming out of his hand; and there was the hiding of his power.* Brother Smith, of Coſeley, concluded in prayer.

Evening 6. Brother Thomas Edmonds, of Upton, prayed; Brother Pearce, of Cannon-ſtreet, Birmingham, preached from

* The Circular letter principally conſiſts of animating exhortations to GROWTH IN GRACE.

Phil.

Phil. iv. 1. *Therefore, my Brethren, dearly beloved and longed for, my joy and crown, ſo ſtand faſt in the Lord, my dearly beloved.*
Brother E. Edmonds cloſed the Aſſociation with prayer.

State of the Churches ſince the laſt Aſſociation.

By Baptiſm and Experience	87	By Letters of Diſmiſſion	16
By Letter - -	11	Excluſions - -	8
	98	Deaths - -	19
			43

Increaſe this year - 55

The churches at Bewdley, Perſhore, and Dudley, are deſtitute of ſettled miniſters. The reſt are all ſupplied.

The next Aſſociation to be held at Coſeley, on Tueſday and Wedneſday in Whitſun week; our Brethren Edmonds and Pearce, both of Birmingham, to preach; in caſe of failure, Brother Davies of Tewkeſbury.

The ſame Aſſociation met at *Coſeley*, in Staffordſhire, June 10 and 11, 1794.

Tueſday Evening 6. Brother Webſter, of Broſeley, opened the aſſociation with prayer; Brother Pearce, of Birmingham, was choſen Moderator; the letters from the churches were read, and Brother Thomas, of Leominſter, prayed, and diſmiſſed the congregation.

The miniſters and meſſengers remaining together, a letter from the Church at Shiffnal, in Shropſhire, was read, avowing union with the churches of this aſſociation in faith and order, and requeſting to be admitted among them as an aſſociate church; their requeſt was granted.

Brother Burford, of Tamworth, read a letter from the brethren there, ſtating that they had lately made an effort for the introduction of the goſpel among the inhabitants of that town, to accommodate whom, they had been at an expence too heavy for themſelves to bear, and therefore requeſted the aſſiſtance of the churches towards defraying that expence; and alſo the labors of the miniſters as often as any of them could could make a viſit convenient to themſelves. The miniſters and meſſengers heartily approving of the ſtep our friends at Tamworth have taken, agreed to recommend the caſe to their reſpective churches, and to forward the contributions as early as poſſible in the enſuing month (July) to Brother Pearce, of Birmingham. Brother Burford concluded with prayer.

Wedneſday Morning, met at half paſt ſix. Brethren Davies, Dawſon, and Smith, prayed. The Circular letter was read, approved, and ſigned by the Moderator.

Agreed to recommend to the Aſſociated Churches, the eſtabliſhment of an ASSOCIATION FUND, to be applied to the ſupport of *Village Preaching*, *Infant Intereſts*, and the *Double Lectures*; each Church to ſend their benevolence, with their letter, to the next aſſociation: That Monday, the 7th of July, be appointed as a day of public humiliation and prayer, in relation

lation to the ſtate both of the nation and the church of God. Brother Biſſel cloſed this meeting in prayer.

Met again at half paſt 10. Brother Harriſon prayed; Brother Pearce preached from Eph. iii. 10. *To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wiſdom of God.* After ſinging, Brother E. Edmonds preached from Rom. vi. 22. *But now being made frée from ſin, and become ſervants to God, ye have your fruit unto holineſs, and the end everlaſting life.* Brother Rees concluded in prayer.

In the Evening met at 6. Brother Palmer, of Salop, prayed; Brother Davies preached from 2 Cor. viii. 9. *For ye know the grace of our Lord Jeſus Chriſt, that, though he was rich, yet for your ſakes he became poor, that ye through his poverty might be rich.* Brother Henry Dawſon prayed, and diſmiſſed the aſſembly with the uſual benediction.

State of the Churches ſince the laſt Aſſociation.

By Baptiſm & Experience	98	By Letters of Diſmiſſion	13
By Letter - - - - -	12	Excluſion - - - -	23
Reſtored - - - - -	2	Death - - - -	20
	112		56

Increaſe this Year - 56

The Churches at Worceſter and Shiffnal are deſtitute of Miniſters.

The Double Lectures to be this year on the following days.

1. PERSHORE, Wedneſd. July 2, 1794	4. COPPICE, Tueſday, October 7
2. DUDLEY, Tueſday, Auguſt 5	5. BEWDLEY, Wedneſday Nov. 5
3. BIRMINGHAM, *Bond-ſtreet*, Wedneſday, September 3	6. TEWKESBURY. April. 1, 1795
	7. WARWICK, Wedneſday, May 6

The next Aſſociation to be held at Bewdley, on Tueſday and Wedneſday in Whitſun-week. Brethren Biſſel, of Coſeley, and Butterworth, of Eveſham, to preach; in caſe of failure, Brother T. Edmonds, of Upton. Put up at the Wheat Sheaf.

The doctrinal articles at the head of the letter are the ſame this year as laſt. But in the liſt of churches for 1794, *Bromsgrove* and *Shiffnall* appear, and inſtead of *Stourbridge*, as in 1793, *Brettel-lane* is inſerted, as the church has of late removed from the former to the latter place for worſhip.

The deſign of the aſſociation letter *, part of which *ſeems* to be the compoſition of Brother Pearce, of Birmingham, is to ſtir up church members *to forget the things that are behind, and to preſs after thoſe which are before*: to this end they are exhorted, To ſearch narrowly into the real ſtate of their own ſouls: To examine into the cauſes of declenſions: To look again to the Croſs of Chriſt, from which firſt relief was found, and where alone it can now be obtained: To make a freſh ſurrender of themſelves to the Lord; and, To endeavour to be *public bleſſings* to their families, to the particular ſociety with which they aſſemble, to the church of Chriſt at large, and to the whole world.

* It fills ſeven pages. 8vo.

"A

"A chriſtian's heart ought to be as comprehenſive as the univerſe—the *Aſiatic*, the *American*, and the *African*, as well as the *European*, have a claim on your philanthropy. Made of one blood, derived from one common anceſtor, they are yet *your brethren*. Oceans and continents, though they forbid perſonal intercourſe, do not make the relation wider, or the obligation leſs. In heaven you expect to join with happy ſpirits from every nation, kindred, and tongue under heaven. Preſent difference in clime or colour will form no diſtinctions there—*All ſouls are equal, ſaith the Lord*, and it is enough that *a ſoul exiſts*, for a good man to uſe exertions for his ſalvation. Means are connected with ends, and when God in his providence gives being to the one, we may reaſonably expect the other is at hand—Means are *now* uſing by our denomination, as well as others, to propagate the goſpel among the heathen. We call *you to the help of the Lord againſt the mighty*. Has God given you the ſpirit of prayer? Forget not the ignorant and idolatrous, nor the *men of* GOD, who are gone to ſhew them the way of ſalvation.

"God has freely given you food and raiment for theſe twenty, forty, or ſixty years. Have you nothing to give to him who has given all to you? Nothing for him who became poor, and ſhed his precious blood for you? Nothing for him who has promiſed heaven to you? Did Chriſt think ſouls ſo valuable, that he laid down *his life* for their ranſom, and are they to *you* ſo inſignificant, that you cannot part with the *ſuperfluities* of life for their ſake? Can you bear to beſtow that on fine cloaths, or fine houſes, or ſumptuous entertainments, which might maintain a ſervant of Chriſt among the Heathen? O, beloved, if there be any conſolation in Chriſt, if any bowels of mercy, fulfil ye our joy, and rather deny *yourſelves*, than deny *poor ſinners the means of obtaining a knowledge of the Saviour*—Conſider what bleſſings you enjoy by the *Goſpel?* Did that man of God ſacrifice too much who brought the news of a Redeemer firſt to *England?* And can you ſacrifice too much to ſend theſe tranſporting tidings to *Aſia* or *Africa?* God will fulfil his own word, and give *the uttermoſt parts of the earth unto his Son for his poſſeſſion*,—let your love to Chriſt decide whether you ſhall be helpers in this glorious cauſe, or no."

THE

KENT AND SUSSEX ASSOCIATION OF BAPTIST CHURCHES,

Aſſembled at *Sandhurſt*, the 3d and 4th days of *June*, 1794†.

Tueſday. The meſſengers of the ſeveral churches in this connexion met at three o'clock: the 52d Hymn of the 1ſt book,

† *Aſhford* in Kent, and *Battle* in Suſſex, are not enrolled this year among the churches; but the doctrinal articles of this body are mentioned again as in 1793. See Regiſter page 33. EDITOR.

Watts,

Watts, was ſung: and brother Copping prayed. The names of the meſſengers were called over, brother Knott was choſen moderator, and Brother Middleton ſcribe. The moderator then read the preliminaries of the aſſociation, requeſted the meſſengers to read their reſpective letters, and after minutes had been taken of their contents, the moderator prayed, and adjourned the aſſembly at five o'clock.

Public worſhip began at 7 o'clock. Sung Watts, Pſal. cxxxii. Brother Stanger prayed. Sung 2d Book, xxxiv. Brother Knott preached from 2 Theſſ. i. 7—10. *And to you who are troubled, reſt with us, &c.* Sung 2d Book xxii. Brother Booker concluded in prayer.

It was agreed that the begging caſes which were preſented to the aſſociation ſhould be recommended to the attention of the churches in the following order. 1. Handcroſs. 2. Wivelsfield. 3. Brighthelmſton. 4. Chatham. Adjourned.

Wedneſday. The meſſengers met at 6 o'clock, and Brethren Peſcodd, Brown, Thomas Stanger, and Terry, prayed. Brother Middleton read the Circular letter he had been deputed to write, which was approved, and ordered to be printed for the uſe of the churches: The ſubject of it is, THE NATURE OF CHRISTIAN CANDOR.

Letters from the Charleſton aſſociation, in America, for the years 1792 and 1793, were read, and Brother Middleton was deſired to draw up a letter in the name of the aſſociated churches to their beloved brethren in America. The Moderator concluded in prayer at eight o'clock.

Public worſhip began at 10 o'clock. Brother Atwood read 1 Cor. iii. Sung 2d Book, lxix. Brother Atwood prayed. Sung 2d Book, clxv. Brother Humphrey preached from Col. i. 4. *Since we heard of your faith in Chriſt Jeſus, and of the love which ye have to all the ſaints.* Sung 1ſt Book cxxxiv. Brother Purdy concluded in prayer.

It was agreed, That in order to cultivate intercourſe and correſpondence between our reſpective churches, in addition to our annual meeting, our miniſters be deſired to viſit the churches, and that correſpondence, by letter, be maintained between the churches as frequently as may be convenient: That for the future our annual meeting commence at one o'clock on Tueſday, and continue, by adjournments, to Wedneſday night: That the next Aſſociation be held at Handcroſs, in the pariſh of Slaugham, in Suſſex, on the firſt Tueſday and Wedneſday in June 1795. The Brethren Coe and Purdy to preach; and in caſe of failure, the Brethren Atwood and Knott: That Brother Stanger write the next Circular Letter, and that an anſwer to one of the following queſtions be recommended to him as the ſubject of it: 1. *What are the beſt evidences of the grace of God in a believers heart?* 2. *What is the privilege and duty of communion with God?* That the obſervance of the annual faſt day, and the monthly prayer meeting

meeting, be recommended to the churches, becauſe of the bleſſing which has hitherto attended them: That Brother Middleton be requeſted to write to the church at Aſhford, in the name of the aſſociated body, inviting it to return to the Aſſociation: That Brother Middleton be deſired to reviſe the Rules of this Aſſociation, and to produce a copy of the ſame at the next annual meeting, in order to their being printed for the uſe of the churches.

The Moderator prayed; and though the general ſtate of the churches loudly calls for deep humiliation before God, yet with gratitude we own that much peace, harmony, and Brotherly love prevailed while we were together. The aſſembly was diſmiſſed at two o'clock.

Brother Brown, of Battle, preached a lecture in the evening, from Heb. iii. 1.

The ſtate of theſe churches ſince the former aſſociation.

Baptized	55	Diſmiſſed	6
Received by letter	5	Excluded	37
Reſtored	2	Dead	16
	62		59
Increaſe	3		

THE

YORK AND LANCASHIRE ASSOCIATION OF PARTICULAR BAPTISTS ‡,

Aſſembled at *Hebden Bridge*, near *Halifax*, June 11 and 12, 1794.

June 11, Brother Aſhworth opened the ſervice by prayer, and Brother Sharp preached from 2 Cor. iv. 17. Met again in the evening at ſix: Brother Littlewood being choſen Moderator, prayed. The letters from the ſeveral churches were read, and then the Circular Letter by Brother Hirſt, which was approved, and ordered to be printed.

June 12, Brother Hindle prayed; Brother Langdon preached from Matt. xxviii. 20, and Brother Sutcliff, of Olney, from 2 Tim. i. 8. and concluded the public ſervice with prayer and ſinging.

Agreed, That when the annual meeting is requeſted to be held for the year enſuing, at a place which may be thought inconvenient, on account of its diſtance, the propriety or impropriety of it may be determined by a majority of the brethren preſent when ſuch requeſt is made: That the next Aſſociation be held at Bacup, on the Wedneſday and Thurſday in Whitſun-week, and that Brother Pilling, Brother Littlewood, and Brother Hartley, be requeſted to preach; and in caſe of failure, Brother

‡ A liſt of theſe churches may be ſeen in the Regiſter, page 34.

Hyde

Hyde, Brother Sharp, and Brother Fawcett; (Put up at the George and Dragon:) That the Circular Letter be drawn up by Brother Stutterd, *On the moſt likely means for the revival and promotion of vital, practical religion, in our churches and congregations.*

Received on profeſſion	36	Dead	20
Received by letter	16	Diſmiſſed	15
Reſtored -	4	Excluded	14
	56		49

Increaſe . . . 7

The Circular Letter to this Aſſociation is a long Epiſtle †, or rather a ſmall edifying *treatiſe*, on THE NATURE AND IMPORTANCE OF EVANGELICAL REPENTANCE, drawn up by the Rev. John Hirſt, of Bacup.

The following is only a brief ſketch of his remarks on this very intereſting ſubject: Repentance ſuppoſeth ſin committed: No fallen man can produce it in himſelf, nor is it a proper condition to be performed by creatures in order to obtain ſalvation, but is a part of ſalvation itſelf, and a free gift of God: It is needful for all men; and as preaching is the general expedient by which ſinners are brought to the enjoyment of this bleſſing, it ſhould be preached to *every creature*.

The *nature* of repentance is thus deſcribed: It implies a total change of mind reſpecting ſin, that evil thing which only could make it neceſſary: It conſiſts in godly ſorrow for our manifold abominations in heart and life, connected with faith in the Lord Redeemer, and hope of mercy through him: It includes an entire renunciation of all confidence in the fleſh, and a looking for acceptance with God, through the righteouſneſs of Jeſus Chriſt alone: And it iſſues in a turning from ſin to holineſs of life and converſation.

That ſurely muſt be of great *importance* which the moſt eminent miniſters that ever exiſted have conſtantly urged and inſiſted on, as the peculiar meſſage they were commiſſioned from God to deliver to men. The Harbinger of the divine Saviour was a preacher of repentance, and ſo was Jeſus Chriſt himſelf. Before his death, and after his reſurrection, he commanded his apoſtles to preach the ſame doctrine—hence, to ſuch as were known to be in the gall of bitterneſs and bond of iniquity their meſſage was, *repent, and pray;* and *every* miniſter of Chriſt is thus commiſſioned to preach to his fellow ſinners.

That muſt be of great *importance*, without which there is no remiſſion of ſins, nor final happineſs in heaven; but with which we are intereſted in the promiſes and grace of the goſpel; freely and fully pardoned; entitled to the ordinances and privileges of the church of God on earth, and ſhall be brought to the everlaſting enjoyment of all the felicity of heaven.

† It fills 11 *large pages*, in a ſmall letter which printers call Long Primer.

ACCOUNTS

FROM REV. MESSRS. THOMAS AND CAREY, MISSIONARIES IN BENGAL.

1. Papers addreſſed to the EDITOR of the Baptiſt Annual Regiſter from both the Miſſionaries.
2. Extracts of their Letters to ſeveral perſons, and to the Particular Baptiſt Society, for propagating the Goſpel among the Heathen.

To which are added, Explanatory Notes.

TO REV. JOHN RIPPON.

June 7, 1793.

Rev. and Dear Sir, *Atlantic Ocean*, Lat. 45 N. 7 W.

The Cron Princeſſa Maria appeared off Dover, June 13, at 3 in the morning: we were all embarked at 5, and at ſea at 6. All dine at the captain's table; all have cabins; all as well off as heart can wiſh: we look back on what is paſt with wonder and pleaſure: it is a pleaſure to give iſſue to a thankful heart both to God and man; 'tis a pleaſure to thank you, dear Sir, for your kind exertions— Do pray go on and form a ſociety in London. We expect to give you good tidings—Our hearts rejoice greatly in being actually at ſea, and on our way to the poor Hindoos,* for whoſe ſalvation we thirſt, and may not this be a token that mercy is ripe for them. We have a fine fair wind, and the Triton, a Daniſh frigate, brings you this.

Calcutta, Jan. 4, 1794.

We all arrived here ſafely through the kind providence of God. Moonſhee ‡ has turned his face to idols to our great grief, but is now with Mr. Carey. Parbotee we have not yet ſeen. I have taken a houſe in Calcutta. My former was written to ſend by the Triton which convoyed us to Madeira, but the high ſea prevented our ſending letters on board. In this are incloſed the two articles I promiſed.—A ſketch of the burning of the Woman, and my converſation with the Natives in 1792, before my return to England.

Ever, ever yours,
J. THOMAS.

* The *Hindoos*, or *Gentoos*, are the inhabitants of that part of India, known by the name of Hindoſtan, or the Mogul's Empire, who profeſs the religion of the Brahmans, ſuppoſed to be the ſame with that of the Gymnoſophiſts of Ethiopia.

Encyclopædia Britannica. EDITOR.

‡ This Moonſhee or teacher is Ram Ram Boſhoo, mentioned in the former Regiſter, pp. 358, 370, and of whom a favourable account is given in the following ſheets. EDITOR.

MR.

MR. THOMAS'S ACCOUNT OF AN HINDOO BURNING.

In the year 1790, as I was coming down the river Ganges, in a Budgerow *, I ſaw a great concourſe of people gathered together on the bank of the river, near a village called Baulee, about 4 miles from Calcutta. On enquiry, I found they were aſſembled to ſee a poor woman burn herſelf alive with the body of her deceaſed huſband†. I immediately went on ſhore, and approached the pile whereon lay the body of the deceaſed, ſurrounded with Brahmans who aſſiſted in the preparation for the burning. The woman was performing her laſt rites in the river. I immediarely called out to the Brahmans, as the men who ought to teach the common people how to walk ſo as to pleaſe God; I ſolemnly charged upon them the ſin of aiding and abetting in ſhedding this innocent blood, till they ſeemed aſtoniſhed. Long time I had hindered the ceremony by the many things I ſaid to them, till at length they intreated me to move farther from the pile, ſuppoſing that my preſence would defile it, or that I deſigned to prevent their proceeding; but I ſeveral times objected to remove, declaring myſelf in the hand of the great God, though in the midſt of many murderers. I declared alſo to them all, that I would ſee the woman herſelf, and talk with her, before ever ſhe ſhould be burnt. They replied, it was utterly contrary to all their laws and cuſtoms, and refuſed to comply with my demand. But I continued to perſiſt, and began to upbraid them with a deſign of putting the woman to death privately. At length they yielded, and the Brahmans themſelves made

* A kind of accommodation boat, in common uſe there.

† The ORIGIN of this inhuman practice may be gathered from the following extract: "At the demiſe of the mortal part of the Hindoo great law giver and prophet, Bramah, his wives inconſolable for his loſs, reſolved not to ſurvive him, and offered themſelves voluntary victims on his funeral pile. The wives of the chief Rajahs, the firſt officers of the ſtate, being unwilling to have it thought that they were deficient in fidelity and affection, followed the heroic example ſet them by the wives of Bramah. The Brahmans, a tribe then newly eſtabliſhed by their great legiſlator, pronounced and declared, that the ſpirits of thoſe heroines immediately ceaſed from their tranſmigrations, and had entered the firſt boboon of purification: it followed, that their wives claimed a right of making the ſame ſacrifice of their mortal forms to God, and the manes of their deceaſed huſbands. The wives of every Hindoo caught the enthuſiaſtic (now pious) flame. Thus the heroic acts of a few women brought about a general cuſtom. The Brahmans had given it the ſtamp of religion, and inſtituted the forms and ceremonies that were to accompany the ſacrifice, ſubject to reſtrictions which leave it a voluntary act of glory, piety, and fortitude."

Holwell's Hiſtorical Events relative to India. EDITOR.

a path

a path through the multitude, down to the river where the poor woman was. She appeared to be near 60 years of age. Her attendants withdrew and left her ſtanding in the water, about two feet deep. I aſked her, whether or no it was of her own will, or by perſuaſion of the Brahmans, that ſhe was going to do this violence to herſelf: She anſwered, it was of her own will. I endeavoured to prove to her, that no law of God ever required any ſuch thing: that innumerable laws and cuſtoms were invented of men, and impoſed on the world, as though they were of ſupreme authority: that ſhe ought by no means to think of pleaſing the Divine Majeſty by this act of cruelty to herſelf and children, and that though the flames of this fire ſhould ſoon be extinguiſhed, yet ſhe had ſtill to endure unquenchable fire and everlaſting torments; for ſhe would die in the act of violating the divine and holy law of God.

I eagerly liſtened for a hopeful anſwer; when, to my utter aſtoniſhment, ſhe ſaid: "I have died ſix times in this manner, with this very man, and now 'tis all come to my mind." This ſhe ſpake, placing her fore finger on her forehead, and alluded to their doctrine of tranſmigration of ſouls. She appeared by the heavineſs of her ſpeech and eyes to have been intoxicated with opium, or the like drug. I was ſo much diſappointed, and grieved at heart, that after a few words more, I left her, and retired back to the pile: ſhe followed me, with a baſket of flowers in her hand, which ſhe ſtrewed on each ſide of the way as ſhe came. She then threw the baſket from her, took her laſt farewell of her friends, aſcended the pile, aſſiſted by a Brahman, and laid herſelf down by the deceaſed, placing her right arm under his head, and her left over his breaſt. Dried leaves were then thrown over them both, and oil poured on the whole. Immediately two bamboos*, which were faſtened with ropes to ſtakes on one ſide of the pile, were drawn over all, and held down by Brahmans on the other ſide of the pile, in order to prevent any effectual ſtruggles. Now the neareſt relation was called upon to ſet fire to the pile beneath both their heads. Loud horns, drums, and univerſal ſhoutings, prevented me hearing the cries of the unhappy victim, though I ſtood the neareſt to the pile. The whole was quickly conſumed in my preſence, and I departed, bitterly exclaiming againſt the horrid practice itſelf, and all that encouraged it. In the ſame journey I ſaw two more piles at each of which a living woman had been burnt;

* A kind of large cane.

ſo that the reports of this cuſtom being diſuſed among them are totally without foundation. Probably the number * of victims deſtroyed by this kind of death would be much leſſened, if the unwiſe laws concerning ſurviving widows were repealed, for theſe forbid widows to marry, and enact that they ſhall be kept on the pooreſt food, and fill the loweſt ſtations in the family. But it is feared the cuſtom will never be utterly aboliſhed until that ſure prophecy is fulfilled; *The Lord will famiſh all the gods of the earth, and men ſhall worſhip Him.* Amen. Zeph. ii. 11.

* A dreadful inſtance of this inhuman practice is contained in a letter from Father *Martin*, a Jeſuit Miſſionary at Madura.

"The Prince of Morava dying in 1710, his wives, to the number of 47, were burned with his corpſe in the following manner: They digged a deep ditch without the town, and in it erected a pile of wood, on the top of which the deceaſed was laid, richly clothed and adorned: when they had ſet this on fire, with a world of ceremonies performed by the Brahmans, that company of unfortunate women appeared, covered with jewels, and adorned with flowers, like ſo many victims deſigned for the ſacrifice. They walked ſeveral times about the pile, the head of which was perceived at a great diſtance. The chief of them, having addreſſed the ſucceſſor of the late prince, reſigned the dagger of the deceaſed into his hands, who took it without ſhewing the leaſt ſign of grief or compaſſion. Alas! ſaid ſhe, what farther comes of all human happineſs! *I am ſenſible I am throwing myſelf headlong into hell!* Theſe words ſtruck all the ſpectatators with horror. She had a chriſtian woman in her ſervice, who frequently diſcourſed with her concerning the truth of revealed religion, in order to perſuade her to embrace chriſtianity, but without ſucceſs. She having ſpoke thus, boldly turned her face to the pile, and calling upon her gods, flung herſelf into the midſt of the flames. The ſecond of theſe women was the ſiſter of RAYA, a prince of the blood, who aſſiſted at that deteſtable ceremony. When he received the jewels from his ſiſter with which ſhe was adorned, he broke out into tears, embracing her moſt tenderly: ſhe ſeemed unmoved at it, and with a reſolute countenance, looking ſometimes at the pile, ſometimes at the aſſiſtants, cried with a loud voice, Sheeva, Sheeva, which is the name of one of their idols, and threw herſelf into the flames as the firſt had done. The other women followed her ſooh after; ſome of them appeared compoſed, and others were caſt down and bewildered. One of them, frighted above the reſt, run to a chriſtian ſoldier who was preſent, and begged of him to ſave her; but he ſtunned with ſurprize puſhed the unfortunate creature from him into the glowing pit, and retired immediately; but ſo terrified that he ſoon fell ill of a fever and frenzy, of which he died, the night following. Whatever intrepidity ſome of theſe women diſcovered at firſt, yet as ſoon as they *felt the flames they roared in a moſt dreadful manner*, and tumbling over each other ſtrove to gain the brim of the pit, but in vain, for the aſſiſtants prevented it by throwing upon them large pieces of wood. The next day the Brahmans gathered their bones, which they threw into the ſea. The pit was levelled, a temple built on the ſpot, and the deceaſed Prince, with his wives, reckoned among the deities."

Propagation of Chriſtianity, Vol. II. pp. 156–157.

Mr. Thomas's LAST Conversation with the Brahmans, before his return to England, 1792.

IN the month of January, 1792, I was returning from a journey on the River Ganges, and expected by one more tide to reach Calcutta, but the tide flowing ſooner than I expected, I was obliged to come to about ſeven or eight miles ſhort of that place. It was about the middle of day, and dinner not being quite ready, I thought to take a ſolitary walk on ſhore. On landing, I ſaw no town or village near, but, converſing with a poor native, I underſtood I was within half a mile of a Hindoo college, where two famous Pundits * and ſeveral ſtudents, the Brahmans, reſided. I immediately determined to go and pay them a viſit, and the poor man directed me, pointing at a large grove of trees, among which they all dwelt. As I advanced, I propoſed to myſelf to go among them as an enquirer, and to ſay little or nothing to them directly like a teacher. On my arrival at one of the outer dwellings, I met with an elderly Brahman, who aſked me what I did there? and, while I was ſatisfying him, another Brahman came up, of a more open countenance and intelligent manner, with whom I began to converſe, not without pleaſure. I told him, I had in my heart one very great anxiety, that I myſelf was a ſinner, that I had but a little time to ſtay in this world, and when I ſhould die my ſoul would depart to Heaven, or Hell, and dwell there for ever and ever. You are a Brahman (ſaid I), can you tell me what I ſhall do to eſcape the wrath to come, obtain forgiveneſs of ſins, and admittance into Heaven? He replied, you muſt give to the poor. I thanked him, and aſked how *much* I ought to give, ſo that I I might be ſure, and not fail of eſcaping that wrath, and obtaining this felicity. He then ſaid, I muſt give one-fourth of all that I poſſeſſed. But ſaid I, Brahman, if all I poſſeſs, ſhould amount to four rupees only (viz. four half-crowns), then by giving one rupee to the poor ſhall I certainly eſcape Hell? Can I obtain Heaven for one rupee? Here the poor Brahman felt himſelf involved in an unexpected dilemma: for it is by no means a notion among them that many will get to Heaven. I deſired him to ſpeak again, and he then directed me to do holy deeds; but when we came to diſcuſs the quantity and

* *Pundits* Learned Doctors.

quality of thoſe deeds, he abruptly broke off, at the dread of another dilemma, and ſaid he would take me to the College juſt by, where the Pundits and more able Brahmans would anſwer me better than he could. The buildings are of mud walls, covered with ſtraw, and ſurrounded with cocoa nut and other trees, which made a pleaſant grove, and afforded an agreeable ſhade. Their ſeveral houſes are all round about it, at different diſtances. As you ſtand oppoſite the front of it, you ſee a large open ſhed, conſiderably raiſed, where the Pundits give leſſons to their ſtudents every morning: on each ſide is a row of tolas, or cottages, joined to each other, all exactly alike, and thoſe are habitations for the ſtudents, who come from diſtant countries, and partake of the bounty allowed by the Rajahs *, or other perſons who contribute to their ſupport. On our arrival there, they ſeemed to have heard of my coming, for the ſtudents poured out from their tolas on each ſide, and aſſembled themſelves under the large ſhady trees; thither they brought mats, and ſpread them underneath the ſhade for the Brahmans to ſit on; a chair alſo was brought for me, and they all ſat down. After a little time, one of the venerable Pundits appeared, and all roſe up to receive him; ſome paid him homage by proſtrating themſelves at his feet, and others, who perhaps had already ſeen him on that day, offered him leſs tokens of veneration and reſpect: all now waited for my taking my ſeat, but I profeſſed to honour my elders, and requeſted the Pundit to take his ſeat firſt. At this they were the more aſtoniſhed, becauſe it is not the cuſtom of Europeans to ſuffer Natives to be ſeated in their preſence. After much perſuaſion the Pundit ſeated himſelf in the front of the Brahmans. I then took my chair, and all the Brahmans were ſeated on the mats, in the ſame poſition which our taylors commonly uſe at their work. I now began to rehearſe the queſtions and converſation that had paſſed between me and the Brahman I brought with me, to which they liſtened with all avidity: I then aſked them what I could do to obtain the great ends in queſtion. Some ſaid I ought to apply myſelf to the name of God: by this they mean more or leſs, that I ſhould perform the ZOAP, which conſiſts in its greateſt latitude of pronouncing the name of God millions of times, without ſpeaking any other word; and ſome whom I know have continued this vain repetition for whole days and nights together, till their mental faculties have been

* *Rajahs*, Pagan Princes, great Officers of State. EDITOR.

deranged.

deranged. I replied after this manner, How can the infinitely great and holy One be pleaſed to hear his name ſo often pronounced from theſe polluted lips? I enquired if the Supreme Being was wiſe and good; to which they yielded ready affirmatives. I then fixed my eye on one of the neareſt Brahmans, and aſked him if he had any ſons? he ſaid he had. Whenever you ſhall return home, ſaid I, ſuppoſe your ſon was to come running to meet you, and falling down at your feet ſhould cry out, Peta, Peta, Peta, Peta *, inceſſantly, without ever ſaying another word, what would you think of him? I ſhould think, ſaid he, that he was become fooliſh. So I fear, ſaid I, would the wiſe and good one, if I was, in the ſame manner, to call over his holy and reverend name.

I continued my enquiries, and they directed me to waſh in the River Ganges†, and the water of that ſacred river would

* *Peta* ſignifies Father.

† *Ganges*. By comparing what different writers have ſaid of this famous river of the hither India, in Aſia, we learn, That it is in great eſteem among the Natives, not only for the long courſe it runs, the depth of its ſeveral channels, and the pureneſs of its ſtream, but from the ſanctity of its waters, which they perſuade themſelves have an efficacy *to waſh away all ſin*. This river is in a manner lined with their ſacred pagodas or temples, and at certain feſtivals there has been a concourſe of an hundred thouſand people, who come to bathe in it. They pay their devotion to it as a God, and carry their friends from diſtant countries to make their exit on its ſhores, and as they die heave them into the middle of it. The greateſt felicity that many of the Indians wiſh for is to die in this river. They deem the perſon happy who terminates his exiſtence upon its margin, and even felicitate that family, an individual of which has been drowned in its ſtream. The Hindoos, at the point of death, if near this ſacred river, will with the utmoſt compoſure deſire to be carried out that they may expire on its banks; and it is common on the near approach of diſſolution to requeſt that their aſhes may be put into an urn and given to the Ganges. And, hence, theſe circumſtances form a conſpicuous part of the congratulations given to ſurvivors.

One part of a Shanſcrit Inſcription, tranſlated by Charles Wilkins, Eſq. at Calcutta in 1785, may be conſidered as an inſtance: "*Sardoola Varna* a prince who diſplayed the enſign of royalty in ſacrifice, and ſubdued the world by an infinite renown, gratified the hopes of relations, friends, and dependants, and honour was achieved *from the deed of death*, NEAR THE UPRISING OCEAN;"---an expreſſion this which is interpreted of his being carried to *Ganga-Sagar* to die. EDITOR.

The reaſon of this aſtoniſhing veneration is, "becauſe they imagine the Ganges does not take its ſource from the boſom of the earth, but deſcends from Heaven into the paradiſe of Devendre, and from thence into Hindooſtan. Many of the Jews and ancient Chriſtians believed this river to be the Piſon, one of the four mentioned in Scripture (Gen. ii.) as the boundaries of the terreſtrial paradiſe." *Encyclopædia Britannica*.

cleanſe away ſin. I aſked them ſuch queſtions as theſe—Does not ſin, according to the Shaſters, defile and darken the mind? If ſin was taken away, would there not be a great change of mind, as from light to darkneſs, and miſery to happineſs? and then would not the renewed enjoy ſweet communion with the Supreme, who is all light? Can waſhing the body cleanſe away pollution of mind? Do you yourſelves, when you waſh in the Ganges daily, find this great change? Do you go down into the water with a mind darkened by ſin, and come up with a mind enlightened of the Ganges? It is difficult for me to expreſs their utter confuſion and aſtoniſhment; for, it is probable, they had never before heard any of theſe things queſtioned. But their candour allowed them to ſpeak freely againſt their own experience, which immediately reflected the condemnation of their own doctrines.

Others directed me to worſhip the Gods. I then enquired if it was written in their Shaſters, that without faith no worſhip or ceremony could be acceptable to God? They ſaid yes—then ſaid I, my worſhip and ceremonies can never be accepted, for I have none of that which you call faith—no Caſt* no faith—how ſhall I worſhip—how ſhall I be accepted? The queſtion then was, whether or no I could obtain faith, and how? Faith, they ſaid, was obtained by reading the Vedas; But, ſaid I, the words of the Vedas are reputed ſo holy, that if any man ſhould read them who is not a Brahman, it would be his ſin; I am not a Brahman, neither can I become a Brahman if I would give ten thouſand worlds. Beſide, ſaid I, do you believe the words of Judiſteer†? O! yes, certainly, certainly, ſaid they, from every quarter. Now Judiſteer is a very great character in their grand poem, the Mahabharot ‡, and ſome think the account there given of him is a mutilated tradition of Jeſus Chriſt—be that as it may, they ſay of him in this poem, That he was not born by ordinary generation, but of Dhormo, the Holy One: That when he was born all the hills of the earth were enlightened: That, while a child, ſome great king ſought his death: That, as he grew up, he went about doing good, and diffuſing bleſſings wherever he

* *Caſt* ſignifies order, or tribe.

† *Judiſteer*. "Judiſteer" (whoſe name is commonly written Yudhiſht'hir by Sir William Jones) "is the eldeſt of the five brothers whoſe fortunes and exploits are the leading ſubject in the Mahabhârit," a beautiful Indian Drama. Sir *William Chambers*. EDITOR.

‡ *Maha* is great.—*Bharot* is ſong or poem, I am not ſure which.

came:

came: That he had ſeveral younger brethren, who had not the knowledge of the Holy, like him; and on a certain day, his mother ſent one of her younger ſons to fetch water from a tank, or pool: on his coming to the tank, he ſaw Dhormo, the Holy One, ſitting on the water's edge, in ſhape of a bird: Dhormo aſked him four queſtions; the laſt and the chief of them was, Which is the way to Heaven? The lad ſaid he could not tell. Dhormo then forbad him to take water, till the queſtion was anſwered. But he preſuming, went to take water, and fell down dead. The mother finding her ſon did not return ſent another, and the ſame things happened to him; ſhe ſent them all, one after another, except Judiſteer, and they all died in the ſame manner; laſt of all ſhe ſent Judiſteer—when he came, he readily anſwered all the queſtions, and to this queſtion, which is the way to Heaven? he anſwered thus: viz. *Veda Bibhinna*; *the Vedas* * *are diſcordant*, contradictory, one directs this way to Heaven, another that. *Shreeteo Bibhinna*; *the Shaſters*§ *are alſo diſcordant. Naaſho moneerjuſhea muttong nobhinna*; *none of the rules of the ancients, but what are diſcordant. Dhormuſheea tuttung nibrreetung goohoinga. The way to Heaven is different from all theſe. Maha zona zano Gotuſheea Pontha*; *the path which the great perſon walks in, that's the way.* Judiſteer having fully replied, Dhormo was well pleaſed:

* *Veda.* Vêd is a Shanſcrit term, by which the Hindoos denominate the books of the law of their religion. This word is written by the Tamulians, or Malabars, Vêdam, and called Bêd by the Bengalies, who have in effect no *v* in their alphabet †. The Vedas are of Shanſcrit compoſition in Nâgari characters, and are very numerous, but were reduced to *four* by Vyaſa, who is ſuppoſed to have ſelected from them every information that is neceſſary for man. The Hindoos conſider them as the fountain of all knowledge, human and divine. They are divided into the three general heads of *works*, *faith*, and *worſhip*; and, if they may be judged of by that compendium of them, which is called *Upaniſhat*, they abound with noble ſpeculations in metaphyſicks and fine diſcourſes on the being and attributes of God. Colonel Polier, a great collector of Indian Antiquities, poſſeſſes a complete copy of all the four Vedas in eleven large volumes ‡. EDITOR.

† *Dow's Diſſertations.*

‡ *Diſſertations relating to Aſia*, by Sir William Jones, and others, 8vo. 1792, vol. i. p. 27, 115, 185, vol. ii. p. 4, 98, 104, 107, and 110.

§ *Shaſters.* Theſe are Commentaries on the Vedas. "The word Sâſtra, derived from a root ſignifying *to ordain*, means generally an *Ordinance*, and particularly a *Sacred Ordinance* delivered by inſpiration: properly, therefore, this word is applied only to *Sacred Literature.*"
Sir *William Jones.* EDITOR.

in token of which, his brothers were all reſtored to life, who taking water all went home with him. Now Brahman, ſaid I, I aſk you the way to Heaven? you direct to the Vedas—Judiſteer ſays the Vedas are diſcordant. Nothing that is diſcordant could ever come from God you know. I aſk you the way to Heaven? and you direct me to the ſayings of the Shaſters; but Judiſteer ſays, the way to Heaven is different from all theſe: which am I to believe, you or Judiſteer? You cannot be both right. Here they expreſſed their wonder, how I came to be acquainted with what was written in their Shaſters, and they knew not what to ſay, but continued to declare, they never ſaw or heard of the like. Another queſtion aroſe concerning who this Maha Zoan could be? Some ſaid God---but I objected he was never called Zoan, or a perſon in their Shaſters: others ſaid it muſt mean any holy man; I aſked if ever they heard of a holy man who walked differently from the Vedas and all the Shaſters? They ſaid No. Beſides, I ſaid, it was the ſuperlative term here uſed, and could not be applied to any but One. I could no longer withhold, but now began to unfold to them the word of God, which, at ſundry times and places and in divers manners, was ſent to men in paſt ages by the Prophets: I particularly ſpoke of the prophecies of the Great One that was to come, of the time, the tribe, the place, and the manner of his coming. Of his conception, his birth, myſterious perſon, miracles, life, death, reſurrection, and aſcenſion, and of his ſhedding down the Holy Ghoſt in the firſt times; and of his giving that reſt, and peace, which paſſeth all underſtanding, to poor ſinners, even to this day, of whom I myſelf was one; and that he does ſo in all parts of the earth wherever his ſaving health and holy name is known.

It would not be an eaſy work to deſcribe their affecting emotions of mind, which they all along expreſſed in different ways: Some ran and climbed up the cocoa nut trees, gathered the nuts, and broke the ſhell, that I might drink the ſweet water out of them; (God Almighty grant that I may break the ſhell to many of them, that they may drink of living waters, out of the inexhauſtible fountain in Chriſt,) others brought ſweetmeats, fruits, milk, and the like, and laid them all at my feet, ſaying it would be their ſin to ſuffer me to go away and not eat, for the day now was declining: we had been ſix hours and upwards in converſation, and I began to take leave, but they continued to follow me even down to the boat; there I ſhewed them a BIBLE, *the firſt they ever ſaw*; and I reminded them

them of a ſaying in their Shaſters, That all nations of the earth ſhould one day become of one Caſt, and one religion; they aſſented: alſo, that there ſhould come a little book, and eat up all their great books *. Yes, they all knew this ſaying to be common: then holding up a BIBLE of Paſham's edition, I ſaid, THIS is the *little Book*, THIS IS THE BOOK OF GOD. I alſo pleaſed them very much by ſhewing them a part of it tranſlated into their own language, and by aſſuring them of the awful and pleaſing effects this book will ſhortly have upon all nations of the earth. The evening came on, and we parted. Never, methinks, did a people ſhew more reluctance to part with a man, who was a total ſtranger; they ſtood on the ſhore, waiting and looking as long as they could ſee me and the boat. Not long after I ſailed for England, but this is one of the firſt places I intend to viſit (Deo volente) when I return.

EXTRACTS FROM LETTERS ADDRESSED TO THE SOCIETY, TO THE BAPTIST CHURCH AT LEICESTER, AND TO VARIOUS INDIVIDUALS, BY MR. CAREY, ARRANGED ACCORDING TO THEIR DATES.

Bay of Bengal, October 17, 1793.

We ſet ſail [from Dover] on Thurſday morning, June 13, in the Kron Princeſſa Maria, Captain Chriſtmas, from Copenhagen. The captain behaved to us with the politeſt attention. and as we were a large family, he allotted us the beſt place in the ſhip, by ordering his own great cabin to be parted into two. We had been but a little time on board before the women were taken with the ſea ſickneſs, then the children, and before night myſelf; but in a week we all recovered, and had a very pleaſant voyage to the Cape of Good Hope; only we were hindered a few days by calms when we were off Cape Verd in Africa. We paſſed the tropic of Cancer in June 29; the 21ſt of the following month we croſſed the line, and Auguſt 1, we paſſed the tropic of Capricorn; on the 20th we ſaw the Cape of Good Hope, but on Lord's day night 25th, we were alarmed by a terrible accident:—There is a bank which extends into the ſea from Cape des Aquilas, the ſouthermoſt point of Africa, for about 80 leagues ſouth, upon which

* Their Shaſters are very voluminous.

runs a ſtrong current, and which when it meets the wind raiſes the ſea in a moſt tremendous manner. We were in latitude 38° ſouth, and thought ourſelves ſecure from that danger; but early in the morning I was awakened by the violent motion of the ſhip, and found ſtools, table, and every thing which was not ſecured, rolling about the cabin, whilſt the earthen and glaſs ware was cruſhed to pieces. Mr. Thomas called at the door to inform me that we had carried away our fore and main top maſts: I aroſe and went upon deck; the gloom of the night (though providentially the moon ſhone); the ſea, like mountains, beating the ſhip in all directions; the maſts, yards, ſails, and rigging, hanging over the ſides, with the men upon them, endeavouring to unrig them and let them looſe, formed a tremendous ſcene. All on board uniformly declared that they had never been in ſuch an alarming ſituation before; and at one time we concluded that the veſſel was going to the bottom. Our ſhip is about 130 feet long, and was mounted on a ſea* at leaſt 50 or 60 yards high, from which ſhe plunged head foremoſt with incredible velocity: I ſaw her going, I knew her weight was 600 tons, and concluded with others that ſhe could never recover it:—I had but a moment to reflect, but felt compoſed, and reſigned to die. That I might not be toſſed overboard, I caught hold of what was next to me: the plunge was dreadful; her bow-ſprit was under water, and the gib-boom carried away; but in a moment I ſaw her riſe again, mounted on another ſea, without having ſhipped one hogſhead of water. At laſt we cleared the wreck;—in eleven days we refitted, and except one ſquall, which carried away our new main-top-maſt, have had nothing to alarm us ſince.

The rains have ſupplied us with plenty of water, and we have loſt none of our company except a black woman and child, who were very ill when they came on board; and the carpenter, who, after the very great exertions he was obliged to make on account of our misfortune off the Cape, caught cold, which was ſucceeded by a pleuriſy, and followed by the ſcurvy, of which he died when we were within ſix days ſail of *Bengal*.

We have not been entirely deſtitute of religious opportunities ſince we have been at ſea: family worſhip has been conſtantly attended to, both morning and evening; and we have

* An immenſe wave.

had

had preaching twice every Lord's-day in our cabin, ſometimes to twelve perſons. Some ſeaſons have been pleaſant to ourſelves, but I fear of little or no ſervice to others. I have enjoyed many opportunities of private devotion; though after all the mercy and goodneſs ſhewn, I am ſtill the moſt unfruitful of all the plants in the vineyard of God;—yet I feel a growing ſatisfaction in having undertaken this work, and a growing deſire for its ſucceſs. Sometimes I am much animated with the proſpect before me; but at others, a ſenſe of my own unworthineſs and unfitneſs ſo diſcourages me, that I fear I ſhall never be of any uſe in the world:—one conſideration, indeed, revives my hopes, and ſupports my mind in the darkeſt ſeaſons—GOD hath ſaid, *he* will be with his miniſters unto the end.

It has afforded me much pleaſure to recollect the times of public worſhip in the churches in *England*, and to reflect that now perhaps hundreds, if not thouſands, are praying for me. You will alſo eaſily believe that my friends have not been forgotten by me on theſe occaſions.

I hope the ſociety will go on and increaſe, and that the multitudes of heathen in the world may hear the glorious words of truth. *Africa* is but a little way from *England*; *Madagaſcar* but a little further: *South America*, and all the numerous and large iſlands in the *Indian* and *Chineſe* ſeas, I hope will not be paſſed over. A large field opens on every ſide, and millions of periſhing heathen*, tormented in this life by means of idolatry, ſuperſtition and ignorance, and ſubject to eternal miſery in the next, are pleading;—yes, all their miſeries plead (as ſoon as they are known) with every heart that loves the Redeemer, and with all the churches of the living God. O that many labourers might be thruſt out into the vineyard of our Lord Jeſus Chriſt, and that the gentiles may come to the knowledge of the truth as it is in *him!*

* According to Mr. CAREY's calculation in his Pamphlet entitled *An Enquiry into the Obligations of Chriſtians to uſe means for the converſion of the Heathen*, it appears that FOUR HUNDRED AND TWENTY MILLIONS of mankind (i. e. above half the world) are yet in pagan darkneſs!---If MY SOUL is of ſuch unſpeakable value, that were I to exchange it for a WORLD I ſhould be a LOSER, (Matt. xvi. 26.) by what mode of calculation ſhall I aſcertain the aggregate amount of ſo immenſe a number of immortal ſpirits, each of which is as valuable as mine?

Calcutta,

Calcutta, November 14—25.

After beating about, and being driven back by currents for near a month, we arrived in *Balaſore* Roads on the 7th inſt. and on the 10th Mr. *Thomas* and I began our labours. We came in a ponſowah from the ſhip, and at ſlack water we lay to at a *Bazar*, or market. Mr. *Thomas* ſoon began to diſcourſe with the Hindoos, and preſently the people all left their merchandize, and came under a hovel to hear the goſpel, to which they liſtened with great attention for three hours, and appeared to be much pleaſed. One of them prepared us a dinner; a plantain leaf ſerved inſtead of diſhes and plates, and inſtead of knives and forks we uſed our fingers as the natives do. When we left them they intreated that we would build us a houſe, and come and live among them. On our arrival at *Calcutta* we found poor *Ram Boſhoo* waiting for us. We hear that *Parbotee* ſtands well, and that he and *Mohun Chund* are coming down to us.

Providence has favoured us ſo that we have ſold our inveſtments tolerably well; but the neceſſary expences attendant on our firſt ſettling, will make us very ſhort for the firſt year; however, the work is *God*'s—it has been favoured by God—we *ſhall* ſurmount all difficulties, and the glory will redound to God again.

I feel ſomething of what Paul felt when he beheld Athens and "his ſpirit was ſtirred within him." I ſee one of the fineſt countries in the world, full of induſtrious inhabitants; yet three-fifths of it are an uncultivated jungle, abandoned to wild beaſts and ſerpents. If the goſpel flouriſhes here, "the wilderneſs will in every reſpect become a fruitful field."

A pious European who reſides here, has much encouraged us to make an effort in this city, and there ſeem to be many thouſands of Portugueſe ready to leave the church of Rome, if any one could preach in Portugueſe to them—perhaps we may try, though our great deſign is to preach to the Hindoos and Moors. I have had ſeveral converſations with a Brahman who ſpeaks Engliſh well, and being unable to defend himſelf againſt THE GOSPEL, he purpoſes to come, attended by a Pundit, and try the utmoſt of their ſtrength.

We are all well, the climate at this, which is the cold ſeaſon, is not unpleaſant, except through the great difference there is between the heat of day and night, which is often 10 degrees; yet the heat is tolerable. The more I know of Mr. *Thomas* the more I love him: we maintain the greateſt affection

affection for each other: he has compleated his tranſlation of the book of *Geneſis* on our paſſage, at which he laboured indefatigably, ſo as I think to hurt his health; but through mercy is now recovered. We have now Geneſis, Matthew, Mark, and James, in the language of the country, and ſhall ſoon have more I hope. It will be of very great ſervice to us if the ſociety can ſend out a *Polyglott Bible* by the next conveyance. *Ram Boſhoo* is a good Perſian ſcholar, and it will certainly help us much. Alſo a copy of the goſpels in the *Malay* tongue would be of uſe. In return, I hope we ſhall ſend you tidings which will rejoice your hearts.

Bandell, December 16—26.

We have been near a month at *Bandell*, which is a Portugueſe ſettlement; but are now going further up the country, perhaps to *Nuddea*, *Cutwa*, *Gowr*, or *Malda*; at preſent it is uncertain which.

We have frequent opportunities of addreſſing the Hindoos, and their attention is aſtoniſhing. Laſt Lord's day we viſited them at a neighbouring village called *Saa-gunge*, and Mr. *Thomas* preached to near 200 of them;—they liſtened with great ſerioufneſs, and ſeveral followed to make further enquiries about which is the way to heaven, and what they ſhould do to walk therein? Every place preſents us with a pleaſing proſpect of ſucceſs, and we are of one mind, and one ſoul:—Pray for us; we daily remember you; and the proſperity of the ſociety lies very near our hearts.

I never in my life found more ſatisfaction in any undertaking than in this in which I am now engaged; and though I have loſt much in point of ſocial intercourſe, yet, I find ſuch a ſweetneſs in reflecting on the cauſe in which I am embarked, as more than compenſates for any loſs I can ſuſtain. The pleaſure of being able to preach the goſpel, I enjoyed greatly while in England: This enjoyment I am now deprived of, through my not having yet obtained a ſufficient acquaintance with the language.

Parbotee I have not ſeen, but have heard a good account of him: Mr. *Thomas* has alſo received a letter from *Mohun Chund*.

The utmoſt harmony ſubſiſts between me and Mr. *Thomas*. Several Brahmans and Pundits have been very preſſing with us to ſettle at *Calcutta*, and preach to them; accordingly Mr. *Thomas* reſides there, and I live at a houſe belonging to a black man, who generouſly offered it to me for nothing, till

I am

I am otherwiſe accommodated. I am about renting a ſmall quantity of land of a native, ſome miles eaſt of the city, ſo that we may have opportunities of preaching the goſpel all over the moſt populous part of *Bengal*.

Since I have been here my family has been very heavily afflicted with the bloody flux; my wife and two eldeſt children have been very ill, and it is ſtill a doubt whether my eldeſt ſon will recover or not. Many might attribute this to the climate; I believe it might ariſe from cold, but I am more and more convinced that all my times are in the hand of God, and that as all is under his direction, ſo all ſhall work together for good to them that love him. Theſe things are afflictive and ſeverely felt; but I bleſs God, I faint not: and when my ſoul can drink her fill at the word of God, I forget all. I had fully intended to devote my *eldeſt ſon* to the ſtudy of *Shanſcrit**,

* "*Shanſcrit* or *Sanſcrit* (from two words ſignifying perfection) is a dead language, but the oldeſt poliſhed language of India. The Shanſcrit is of a wonderful ſtructure; more perfect than the *Greek*, more copious than the *Latin*, and more exquiſitely refined than either, yet bearing to both of them a ſtronger affinity, both in the roots of verbs, and in the forms of grammar, than could poſſibly have been produced by accident; ſo ſtrong indeed, that no Philologer could examine them all three without believing them to have ſprung from ſome common ſource, which perhaps no longer exiſts." Sir *William Jones*. EDITOR.

The grand ſource of Indian literature, the parent of almoſt every dialect, from the Perſian Gulph to the Chineſe ſeas, is the Shanſcrit, a language of the moſt venerable and unfathomable antiquity; which although now ſhut up in the libraries of Brahmans, and appropriated ſolely to the records of their religion, appears to have been current over moſt of the oriental world; and traces of its original extent may ſtill be diſcovered in almoſt every diſtrict in Aſia.

Excluſive of the Shanſcrit there are three different dialects applied (though not with equal currency) in the kingdom of Bengal; viz. the Perſian, Hindoſtanic and the proper Bengaleſe. The Perſian entered Bengal with the Mogul conquerors. The Hindoſtanic or Indian language appears to have been ſpoken for many ages, throughout all proper Hindoſtan. It is ſtill applied to the purpoſes of commerce in Surat, Guzarat, and other places on the weſtern coaſt. It is indubitably derived from the Shanſcrit. The Bengaleſe is intimately related to the Shanſcrit alſo, both in expreſſions, conſtruction, and character. It is the ſole channel of perſonal and epiſtolary communication, among the Hindoos of every occupation and tribe. All their buſineſs is tranſacted, and all their accounts are kept in it; and as their ſyſtem of education is in general very confined, there are few among them who can write or read any other idiom. The uneducated (or eight parts in ten of the whole nation) are neceſſarily confined to the uſage of their mother tongue.

Preface to Halhed's Grammar of the Bengal Language.

my

my ſecond to the *Perſian*, and my third *Chineſe*. I ſhall have opportunity for this, and if God ſhould hereafter bleſs them with his grace, this may fit them for a miſſion to any part of *Perſia*, *India*, or *China*. The difficulty of preaching to heathens, is, I preſume, much leſs than has been imagined. I think from what I have ſeen there would be very little danger of hurt in either Heathen or Mahometan countries; and if this country is any ſpecimen at all, I think the encouragement to be very great. I hope the ſociety may be ſtrengthened and encouraged, and that *we* may ſoon be able to encourage them by good accounts from *Hindooſtan*.

The plan laid down in my little piece I ſtill approve, and think it the beſt that can be followed. A miſſionary muſt be one of the companions and equals of the people to whom he is ſent. Many dangers and temptations will be in his way. One or two pieces of advice I may venture to give. The firſt is to be exceedingly cautious leſt the *voyage* prove a great ſnare: On board an Eaſt Indiaman eſpecially, it may be expected all the diſcourſe will be about high life, and every circumſtance will tend to unfit the mind for the work, and prejudice the miſſionary againſt the people to whom he goes. Alſo in a country like this, ſettled by Europeans, the grandeur, the cuſtoms, and prejudices of the ſettlers are exceeding dangerous. They are very kind and hoſpitable; but even to viſit them, if a man keeps no table of his own, would more than ten times exceed the allowance of a miſſion: and their diſcourſe is chiefly about the vices of the natives: ſo that a miſſionary muſt ſee thouſands of people treating him with the greateſt kindneſs, whilſt he muſt be entirely different from them in his life, his appearance, and every thing, or elſe it is impoſſible for him to ſtand; their profuſe way of living being ſo oppoſite to his character, and ſo much above his ability. It will be very eſſential to miſſionaries to be men of calmneſs and evenneſs of temper, and rather inclined to ſuffer hardſhips, than covet the favours of men; and ſuch who will be *indefatigably employed* in the work ſet before them; an inconſtancy of mind being ſo highly injurious to it.

I am very impatient to hear of the miniſters and churches in England, and all other parts within the compaſs of your correſpondence: pray be particular when you write: the advancement of the Redeemer's kingdom will be very pleaſing news to me, and I in return hope to ſend you ſome accounts, which

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may be cauſe of joy to you, and to all who love our Lord Jeſus Chriſt in ſincerity.

To the Church at LEICESTER.*

Bandell, Dec. 25, 1793.

My very dear Friends!

LONG before this time I expected to have ſent you an account of my welfare and of the dealings of God with me; but having been prevented till now, I embrace the preſent opportunity with pleaſure, and referring you to Mr. Y——— for an account of my voyage and all the incidents relating to it, I ſhall principally addreſs myſelf to *you* (as to thoſe whoſe eternal welfare I have much at heart) reſpecting the things of God. Often do I recollect, with a mixture of pleaſure and pain, the ſweet communion which I have enjoyed with you.—To *you* I delighted not only to communicate the goſpel of Chriſt, but my own ſoul alſo, becauſe you were dear unto me; and particularly ſhall I always remember the memorable time of my parting from you---that indeed was the trial of love; but the great undertaking in which I am engaged preponderated, and ſtill weighs down in my mind every other conſideration.

I have certainly loſt much *ſocial pleaſure* ſince I came hither, as I cannot preach yet, except to my own family, not being ſufficiently acquainted with the language; nor have I at preſent more than one chriſtian friend to whom I can open my mind, beſides my dear colleague Mr. *Thomas*.---I am ſurrounded by heathens---all places in the country are full of monuments of idolatry, and every morning great numbers of people may be ſeen at the river's ſide paying their devotion to the *water*, which they take up in handfuls and pray to in the moſt fervent manner †. Temples to *Seeb*, *Biſhno*, and *Brimha*, are every where to be ſeen; and flowers conſecrated to ſacred purpoſes, are preſerved growing in the ſtreets of the moſt populous

* Of this Church, Mr. Carey had been paſtor.

† A veneration for the elements, but eſpecially fire and water, ſeems to have been common to all the ancient Eaſtern nations. The Medes and Perſians conſidered fire and water as the only true images of the divinity; and it is evident, that the Hindoos, if they do not worſhip fire, hold it in religious reſpect. Every day at ſun-riſe the prieſts go to ſome river, or to the tanks of their temples, to perform the Sandivancy, or worſhip to Brahma the ſupreme.

Sketches of the Hindoos, Vol. i. p. 232.

places.

places. *Burning women* with their huſbands, is a practice too frequent*: We were at *Nuddea* (an eminent place for learning) laſt Lord's day, and were informed that about a month ago two women devoted themſelves in this manner. The practice of ſwinging by the back † is very common; I have ſeen the ſcars ariſing from it in the backs of many perſons, and a perſon now lives in the ſame houſe with me who carries them in his fleſh.---Notwithſtanding all this they are a very attentive and inquiſitive people, and very kind and friendly; nor do I perceive any thing unfriendly in the conduct of the Mahometans.

I feel happy in being here, and begin to know a little of the language. We have been here almoſt a month, and have hitherto lived with Europeans at a Portugueſe ſettlement, and the people are papiſts; but next week we go entirely to live among the natives. At Nuddea the Brahmans‡ and Pundits are very deſirous that we ſhould come and preach the goſpel. Nuddea is a very large town, containing about 3000 families, 800 of whom are Brahmans. Could we ſucceed here, the prejudices of almoſt all the people in India would ceaſe, as it is the place which greatly rules religion all over the country.---The work is GOD's,---*his* promiſe is on our ſide, and in *his ſtrength* we go forth.

I much want to hear from you. Have you got another miniſter§? A ſpiritual holy man? Are you cloſely purſuing

* This inhuman practice at preſent prevails moſt in the Mahratta dominions, and in the countries of the ancient Rajahs, where inſtances of the kind are frequently to be met with. Their LAW ſays, "It is "proper for a woman to burn herſelf with her huſband's corpſe," and the Brahmans teach that thoſe who burn themſelves with their huſbands, ſhall be exalted to the SUTTEE, or higheſt ſphere, where the God BRAHMA, and his particular favourites reſide.

Some Hindoos, though few, bury the dead; and it is ſaid among theſe that it is the duty of the widow to BURY HERSELF with the body of her huſband. The religious ceremonies being performed, ſhe deſcends into the grave with him, and taking the body in her arms, is with it covered with the earth. Mr. *Craufurd* ſays, In the countries in which I have been, I have heard of TWO inſtances of this horrid ceremony.

† See Mr. THOMAS's account in the former volume of the Regiſter, p. 364.

‡ The Brahmans are the eccleſiaſtics of the country, ſucceſſors to the BRACHMANS, who were a branch of the ancient Gymnoſophiſts, or philoſophers of India.

§ It is with pleaſure and thankfulneſs that the church at Leiceſter give an AFFIRMATIVE reply to this interrogation; the great Head of the

ſuing ſpiritual things? And do you cloſely and conſtantly keep to prayer meetings and church meetings? Are you not only at *peace*, but do you live in LOVE, and have you *fervent charity* among yourſelves?—O that I may hear good of you? Be very attentive to *diſcipline*—the neglect of that has ſunk you low before; *now*, pray my dear friends, avoid the quagmire into which you have before fallen. Endeavour to carry it friendly one to another, and to be helpers of one another in the ways and work of God; and if any be fallen, you that are ſpiritual reſtore ſuch an one in the ſpirit of meekneſs. Love your miniſter, and conſider him as a man, How do my *young friends* do? How do they go on who were baptized the two laſt times before I left you? They and all of you are often upon my heart before God. How do my dear *old friends* do? I take pleaſure in the remembrance of their love and friendſhip. How many have been added*? Who converted? Who dead? What changes have taken place among you? Who removed from you? Is there any preaching at *Thurmaſton*, *Syſton*, *Sileby*†, &c.? Be very particular in giving me an account of every thing. Nothing from *Leiceſter* can be unimportant to me. I ſhould rejoice to ſee any of you, but fear I muſt wait till we meet in the other world, and may God grant that it may be with joy. My wife, ſiſter, the children, and Mr. Thomas unite in ſincere regards to you all, and I am with ardent affection,

Your brother in the goſpel,

WILLIAM CAREY.

P. S. Pray give my very reſpectful love to Mr. *Robinſon*‡.

the Church having favoured them with a miniſter ſoon after Mr. CAREY left them, whoſe ſervices have been rendered both pleaſant and uſeful: viz. Mr. B. CAVE, who, after a probation of ſeveral months, was publicly ſet apart to the paſtoral office, Sept. 24, 1794.

* The church has been enlarged by two pleaſing additions this year, of twelve perſons at one time, and five at another.

† Villages in the neighbourhood of LEICESTER, where brother CAREY uſed often to preach the word of life; and where his ſucceſſor ſtill carries the glad tidings of ſalvation by the blood of the Lamb.

‡ The worthy Vicar of St. Mary's, Leiceſter.

Manick-

Manicktullo, Jan. 3d, 1794.

I EMBRACE this opportunity to write to you, though few incidents have occurred, and my knowledge of the language is so imperfect, as to make it impossible for me to communicate any thing of importance to you. Our passage was long, but pleasant, and in it I had opportunity to see and hear much of the depravity of the human heart. Our captain was a very polite, well-bred Englishman; and, to the honour of the Danes I may say, that if they have no religion, they have much less irreligion than the English. We landed at Calcutta on the 11th of November, and have been seeking for a proper place where to fix our residence, which is, I believe, now determined, or nearly so. Mr. Thomas engages in his profession at Calcutta, which may turn out for the benefit of the mission,* as there cannot be, exclusive of the Europeans, fewer than 200,000 Pagan natives in it, to whom he may preach, as many of them are very desirous to hear the gospel. On account of the expensiveness of living there, I am going to Dekarta, which is about 32 miles to the eastward. Thus, with our forces necessarily divided, we shall make an attack in two places at once upon the kingdom of Satan, and God, the Captain of our Salvation, can make us more than conquerors. The weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds; and when the Lord of Hosts himself shall set up a kingdom that cannot be moved, it will be with these spiritual weapons. The superstition of the natives is not so great an obstacle to us as the CAST; to this they are so attached, that they would rather suffer death than lose it. A great hindrance to the setting up of gospel churches, will be that those of one Cast cannot eat or drink with those of another: yet the whole of it appears to be a mere custom, established on long tradition, and not accounted by them a religious distinction. However, it is just the opposite of what Paul told the Athenians, that God had made of one blood all nations of men to dwell on the face of the

* In Mr. Thomas's first interview with the Original Society in England, he told them, that when the missionaries came to be settled, he supposed they might turn their attention to some employments, by which they might in part support themselves.---EDITOR.

earth. There are now not four Caſts * among them, as moſt writers ſay: they have only two, namely, the *Brahman* and *Sooder*, with their ſubdiviſions, which are very numerous, and merely reſpect employments; as goldſmiths, braziers, waſhermen, watermen, huſbandmen, fiſhermen, &c. which are perpetuated in the ſame families from generation to generation. Two caſts, the *Bice* and *Ketra*, they ſay exiſted prior to the *Kaly Youg* §, or corrupt age, but have been loſt ever ſince that began, which was about the time of the creation. Their wiſe men all acknowledge but one God; and their temples of *Seeb*,

* *Four caſts.* The Hindoos were *generally* divided into four Caſts or tribes. 1. The Brahman. 2. The Khatry or Chettri. 3. The Byſhe, Vyſe, Vies or Banian, all expreſſive of the ſame caſt. 4. The Soodera or Suder. Of theſe four caſts the *Brahmans* are foremoſt in every reſpect, and, in point of precedency, claim a ſuperiority to princes. All the prieſts are choſen from among this order: ſuch as are not admitted to the ſacerdotal function being employed as ſecretaries and accountants. The *Khatry* or ſecond caſt, are thoſe from whom the ſovereigns are choſen, and theſe are to defend and govern. The *Vyſe* or *Banians*, who conſtitute the third caſt, have the charge of mercantile affairs, and are to enrich by commerce and agriculture. The *Sudera* or fourth caſt, the moſt numerous of all, comprehend the labourers and artiſans: theſe are to ſerve and obey, and are divided into as many claſſes as the arts they follow. But for certain offences they are ſubject to the loſs of their caſt, which, as it has been often obſerved, is reckoned *the higheſt puniſhment they can ſuffer*: and hence is formed a kind of fifth caſt, named *Parian*, on the coaſt of Caromandel, but in the Shanſcrit or ſacred language *Chandala*: Theſe are eſteemed the dregs of the people. The Brahmans are allowed to *read* their Vedas, or ſacred books; the Khatries, or caſt next in dignity, may *hear* them read; while the Vyſe and Sudra caſts can only read the Shaſtras, or commentaries on the Vedas. But the poor Chandalas are not permitted even to enter a temple, or to be preſent at *any* religious ceremony. *Encyclopædia Britannica.* EDITOR.

§ *Caliyog. Yug, Yoog*, and *Joog*, ſeem to be but one and the ſame word, with a different orthography, and mean an *age*: thus *Kreeto Joog* intends the firſt age of the world; *Treetaa Joog* the ſecond age; *Dwapor Joog* the third; and *Kalee Joog*, or *Caliyog*, means according to their extravagant calculations, the fourth or preſent age of the world, the iron-age, which they call the age of contention and baſeneſs. "Now the Hindoo aſtronomers agree that the 1ſt of January 1790 was in the year 4891 of the *Caliyoga*, or their *fourth* period †;" and then it follows, that their "*Kalee Yoog*, or principal chronological æra, began in the year 3102 before Chriſt, according to the common method of computation ‡," which runs up to the year of the world 902, when Adam was ſtill in life. EDITOR.

† *A Supplement to the Eſſay on Indian Chronology.*

‡ *Chronology of the Hindoos*, by William Marſden, Eſq. *Philoſophical Tranſactions*, 1790.

Birſhna,

Birſhna and *Birmmha*, with all the worſhip and offerings preſented to numberleſs objects both animate and inanimate, are made only becauſe they ſuppoſe God to be well pleaſed with that regard which they pay to theſe uſeful men or things. They are much ſtrengthened in their idolatry by the idolatry of the Portugueſe and Armenian churches, from whoſe practice they bring arguments with which they combat Chriſtianity.

I have not yet ſeen Parbotee or Mohun Chund, they are about 200 miles from us, but Ram Boſhoo is with us. He is, I doubt not, a converted man; but, during the abſence of Mr. Thomas, he was overcome by the perſecutions that he ſuffered, and bowed down to idols. When Mr. Thomas left India, Ram Boſhoo went to viſit one of the Rev. Mr. Brown's* people at Calcutta, who told him that if he would be baptized, and loſe Caſt, he would give him ſome ſupport; he anſwered, 'Do you ſuppoſe that I will be baptized for the ſake of money? truly no.' He was then aſked, 'Will you ſay that all which you have heard from Mr. Thomas is falſe, and that you don't believe any thing about it? if you will, you ſhall have money.' He replied, 'No, that I cannot ſay, nor will I accept of money on any ſuch terms.'

It is the cuſtom of the Hindoos for the eldeſt member of the family to be its head; and all the earnings of the whole houſehold are thrown into one common ſtock; ſo that if any want employment, they are ſupported by the community till they have work. Moonſhee having no work went to an elder brother, who ſupported him, till his maſter (a profeſſor of religion) forbad him to ſtay there: he was thus entirely neglected by all European profeſſors, and the jealouſies of the Hindoos ran ſo high, that they threw duſt at him, and loaded him with all the opprobrium they could invent; in this ſtate he fell ill of a fever, and the affection to his diſtreſſed family, the ſhame and perſecution he underwent, and the arguments uſed to perſuade him, prevailed. They reaſoned thus: "How do you know that Chriſtianity is true? you have only ſeen

* The Rev. Mr. Brown is a miniſter of the church of England, who preaches at Calcutta, and has the charge of the Orphan School in which the illegitimate children of the Europeans by the native women are brought up. EDITOR.

Matthew, Mark and James; this it ſeems is but a ſmall part of the Bible; how can you tell that the Engliſh is a true tranſlation? you don't underſtand the originals. Beſides, great numbers of Chriſtians are of a very different opinion, and worſhip images as well as we," meaning the Catholics and Armenians, of whom there are many thouſands here; "and how can you ſay that worſhipping images after their cuſtom is not warranted by ſome other part of the Bible which you have not ſeen?" thus they pleaded, and he being left alone "tranſgreſſed," as he ſays, "for a morſel of bread." Though I entertain an *high opinion* of him, and think him a very *intelligent*, as well as *good* man *, yet you may eaſily ſee that this will for a time prevent our forming a church; we ſhall have many things to grapple with; but I have no reaſon to complain, God is very kind, and his tender mercies are over all his works. You will, no doubt, remember me in your prayers; I would write to Mr. Booth, and Mr. Timothy Thomas, but have not time now, I fear; tell them that I have not forgot them.

Manicktullo, Jan. 3—5, 1794.

SINCE our landing, we have been in ſo unſettled a ſtate, and ſo much employed in ſeeking out a proper place for our reſidence, that I have not been able to make thoſe obſervations on the country or people, which are neceſſary to inform or entertain a correſpondent.

The people are very loquacious, and very deceitful, but not malicious:---they are very numerous; I do not think I over-rate them, when I ſay, that the inhabitants of *Hindoſtan* amount to nearly one hundred millions. Superſtition is here triumphant in every place; but both Moors and Hindoos are very induſtrious, and in many branches of manufacture, excellent workmen. The cultivated part of the country bears a great reſemblance to ſome of our

* Mr. Carey's high opinion of Ram Ram Boſhoo is evident from the two following extracts, "*Ram Boſhoo* ſtill keeps cloſe to us; I have had much converſation with him, and find him a very ſenſible well-informed man, and am often much pleaſed with his diſcourſe; I have yet great hopes of him;---he is certainly a man from whom much good may be expected."

"Notwithſtanding poor *Moonſhee*'s fall I entertain a very high opinion of him as a converted perſon: He is a man after my heart, he is a faithful counſellor and a diſcerning man, and very inquiſitive, ſenſible and intelligent. If he wants any thing it is zeal."

Engliſh

Engliſh counties. The people are univerſally very attentive to the goſpel, and hear with that ſerioufneſs which you will ſeldom ſee in an Engliſh auditory. We have had many opportunities of diſcourſing with them, and I have *never yet* ſeen them depart, without giving evidence of very conſiderable impreſſions being made upon their minds. They have appeared to be convinced of the many contradictions which abound in their own religious writings; they have conſtantly deſired us to viſit them again; and when we told them that we came from *England* on purpoſe to inſtruct them, they have given every demonſtration of joy.

A few days ago, I met with a very ſenſible Brahman, who ſpoke very good Engliſh, and entered into converſation with him; he defended his Shaſters for ſome time; at laſt ſaid I, 'Can you think that can come from GOD, who 'is *all truth*, which ſays, "If any perſon kill himſelf, he ſhall never be forgiven:" and yet, "if a woman kill herſelf by burning with her huſband, ſhe ſhall certainly obtain Heaven by it?" He was confounded; and after I had told him of the way of ſalvation by Jeſus Chriſt, and preſſed him to embrace it, he enquired my name, and told me that he would come to ſee me; at the ſame time preſſing me to come and viſit him again. Indeed theſe are "a people prepared for the Lord."

Moſt of the Brahmans ſay, that they do not yet know the way of life, but that they attend their own religious ceremonies in order that they may find it, and when they have found it, they will leave off thoſe practices. When we inform them of the way of ſalvation (as revealed in the goſpel) and tell them of the death of Chriſt for ſinners, they are *ſurpriſed* with the FITNESS of the divine remedy.

But there are difficulties in our way. Their attachment to their CAST, and the great inconveniencies which they muſt ſuffer if they ſhould loſe it, are more formidable obſtacles to us than you can ſuppoſe*. Yet this is our encouragement,

* And ſo far do they renounce intercourſe with thoſe who have once forfeited their Caſt, that "were a Hindoo of any other Caſt to touch a CHANDALA (or outcaſt) even by accident, he muſt waſh himſelf and change his raiment. He would refrain from the productions of the earth, if he knew that they had been cultivated by a Chandala. A Chandala cannot enter a temple, or be preſent at any religious ceremony. He has

couragement, the power of God is ſufficient to accompliſh every thing which he has promiſed, and his promiſes are exceedingly great and precious reſpecting the converſion of the Heathen.

The Moors, who are *Mahometans*, are more rigid and fierce than the Hindoos; but a congregation of an hundred or more may be collected almoſt any where, who will hear one part of the Koran compared and ſet at variance with another, without the reſentment which might be expected in ſuch a caſe. They all believe the imputation of Adam's guilt to his poſterity, and maintain that every man is what God makes him to be.

The Hindoos acknowledge but one Supreme Being; but they make offerings to a variety of imaginary ſubordinate beings, or rather to creatures; as the images of good men, animals, plants, &c. With theſe offerings they believe that God is highly pleaſed. But the minutiæ of their worſhip are ſo various, that ſcarcely any even of themſelves can give a tolerable account of them.

To the honour of the government I may obſerve, that the black people here are as free as the natives of England, and the courts of law ſeem to favour them full as much as the Europeans.

Their national character is that of avarice; to this we may add a ſtrong propenſity to lying. The firſt of theſe ſeems to be the effect of the oppreſſive dealing which they have experienced under former governors. But the whole police has aſſumed a very different aſpect under the government of Lord Cornwallis, and eſpecially in favor of the natives.

Dekarta, Feb. 15, 1794.

I have taken a few acres of land at *Haſhrabad*, near this place, which is about forty miles eaſt of Calcutta upon the river Jubana. An Engliſh gentleman, to whom we were all entirely unknown, has generouſly invited us all to ſtay in his houſe till we have erected one of our own: this I am now engaged in; the walls will be made of matts faſtened to wooden poſts; and the roof formed of

has no rank in ſociety, and cannot ſerve in any public employment. Hence the puniſhment of expulſion, which is ſuppoſed in its conſequences to extend even to ANOTHER LIFE, becomes MORE TERRIBLE THAN THAT OF DEATH."

Craufurd's Sketches of the Hindoos, vol. i. p. 124. Note.

bamboos,

bamboos and thatched. The neighbouring inhabitants yield me a little aſſiſtance in the work, and four or five hundred families intend to come and reſide in our neighbourhood; this is occaſioned by Moonſhee's repreſenting me to them in a favourable light. Although the country is an excellent ſoil, it has been lately almoſt deſerted on account of the tigers, and other beaſts of prey, which infeſt the place, but thoſe are all afraid of a gun, and will ſoon be expelled; the people, therefore, are not afraid when a European is nigh. We ſhall have all the neceſſaries of life, except bread, for which rice muſt be a ſubſtitute: wild hogs, deer, and fowls, are to be procured by the gun, and muſt ſupply us with a conſiderable part of our food. I find an inconvenience, in having ſo much of my time neceſſarily taken up in procuring proviſions, and cultivating my little farm; but when my houſe is built I ſhall have more leiſure than at preſent, and have daily opportunities of converſing with the natives, and purſuing the work of the miſſion——here is certainly a large field for uſefulneſs——much larger than you can conceive, both among the Hindoos and Muſſulmans. They are very numerous, very inquiſitive, and very attentive to the goſpel. When I can ſo far know the language as to preach in it, I have no doubt of having a ſtated congregation, and I much hope to ſend you pleaſing accounts. I can ſo far converſe in the language as to be underſtood in moſt things belonging to eating and drinking, buying and ſelling, &c. My ear is ſomewhat familiarized to the Bengalee ſounds: it is a language of a very ſingular conſtruction, having no plural except to pronouns, and not a ſingle prepoſition in it: but the caſes of nouns and pronouns are almoſt endleſs, all the words anſwering to our prepoſitions being put after the word, and forming a new caſe; except theſe ſingularities, I find it an eaſy language. I feel myſelf happy in my preſent undertaking, for though I never felt the loſs of ſocial religion, ſo much as now, yet a conſciouſneſs of having given up all for God is a ſupport, and the work, with all its attendant inconveniences, is to me a *rich reward*. I think the ſociety would do well to keep their eye towards Africa or Aſia, countries which are not like the *wilds of America*, where long labour will ſcarcely collect ſixty people to hear the word; for *here* it is almoſt impoſſible to get out of the way of hundreds, and preachers are wanted

a thouſand times more than people to preach to. Within India are the Mahratta country and the northern parts to Caſhmire, in which, as far as I can learn, there is not one ſoul that thinks of God a-right. I hope you will ſend me an account of every thing important in the Churches, eſpecially *Leiceſter*. You muſt not expect my journal till next year; I regularly keep one, which I intend then to tranſmit.

Feb. 23.——Though I am ſurrounded by mercies, yet for this fortnight paſt my life has been rendered uſeleſs as to ſpiritual things, being for the preſent wholly occupied in temporal concerns, and the Sabbaths now are quite diſconſolate. In one of theſe Sabbaths I am ſeeking communion with you, and I feel that a diſtance of ten or fifteen thouſand miles, cannot prevent the communion of ſaints. Though deprived of a perſonal intercourſe with my European friends, I have at leaſt one religious friend, and that is Ram Ram Boſhoo, he has indeed much timidity, but is a man of very good underſtanding, and well informed; he is alſo a perſon of ſtrict probity. The part where I am building my houſe is within a quarter of a mile of the impenetrable foreſts called Sunderbunds; and though quite deſerted before, through fear of the tygers, the people are now returning, encouraged by my example, and we ſhall ſoon have three or four thouſand in our vicinity. Theſe people and all others in the neighbourhood are much pleaſed with my coming, and two or three days ago a deputation of five or ſix Brahmans, with a preſent in their hands, came to thank me, or rather to ſay that they were *glad* I was coming to live among them, for they have no ſuch word as *thank you*, nor any expreſſion of *thankfulneſs*, in all their language. With reſpect to perſonal ſafety, I am juſt the ſame here as in England; my health was never better, the climate, though hot, is tolerable; but, attended as I am with difficulties, I would not renounce my undertaking for all the world. I long to know how all the miniſters do; how the Miſſion-Society goes on, whether the churches flouriſh or not, and in ſhort every thing that occurs. Salute all the Brethren in my name, and let every Miniſter and every Chriſtian with whom you have the ſmalleſt connexion know that this conveys my chriſtian affection to them.

W. C.

Bengal

Extracts from Mr. Thomas's Letters.

Bengal Bay, October 26, 1793.

When we laſt wrote we were waiting at Dover for the arrival of the Kron Princeſſa Maria. On Thurſday morning, June 13, we put to ſea, in expectation of writing by the Triton frigate, which convoyed us out of the track of privateers, who might otherwiſe have detained us; but when ſhe took leave it blew ſo freſh, that we could not hoiſt out a boat, ſo that a large packet of letters which were written by each of us were not ſent. For my part I expected a very uncomfortable and lonely paſſage; having to meſs with the ſervants we agreed for two cabins only, and two perſons to meſs at the Captain's table; but HE that gave Joſeph favour in the ſight of Pharaoh, had graciouſly provided for us and our little ones, far beyond all expectation. We found the Captain a very well-bred Engliſhman; he would not ſuffer me to abſent myſelf from his table, and received and entertained us all, as though we had been people of conſequence, ſo that he has often ſhewed us kindneſſes, which we could no other way account for than by the hand of God upon us for good.

Never did men ſee their native land with more joy than we left it, and this alſo is not of nature, but from above. Brother Carey, while very ſea ſick, and leaning over the ſide of the ſhip to relieve his ſtomach from that very oppreſſive complaint, ſaid, "his mind was filled with conſolation in contemplating the wonderful goodneſs of God." We expect to finiſh our voyage this week, and in hopes of a ſpeedy opportunity to ſend to Europe, I have begun writing in time; we have never put in at any place as we intended, for at the Cape the wind was ſo fair to go on, that we propoſed to put in at the Mauritius; but as ſoon as we came near that iſland the wind proved contrary, and we paſſed on to *Bengal Bay*. We have been three months without having ſeen a ſingle ſhip, which we think rather extraordinary. Poor Mrs. Carey has had many fears and troubles, ſo that ſhe was like Lot's wife till ſhe got paſt the Cape; but ever ſince, it ſeems ſo far to look back to *Piddington*, that ſhe turns her hopes and wiſhes to a ſafe arrival in Bengal; ſhe has had good health all the paſſage, and the little babe is grown a ſtout fellow; all the children are remarkable healthy, which we cannot but feel as a great kindneſs towards us. Mrs. Carey's ſiſter alſo ſhares

good

good health, and all bear the heat much better than I expected. Mr. Carey was at one time ill with a complaint which he was ſubject to at home, but the Lord had mercy on him and on me; he is now as well I ſuppoſe as ever he was in his life, and has been for ſome months. We have preached twice on each Lord's Day, and have a tolerable choir of ſingers. Some perſons on board who came to hear us at firſt have entirely left us, and others have heard us conſtantly: but to our great ſorrow we don't ſee the bleſſing of God on our labours. Some profane cuſtoms on the Sabbath Day, and in common converſation, have been left off indeed, but the one thing needful is utterly lacking in them, and now we remember the words which our Lord ſpoke to Ezekiel, chap. iii. 6. "Surely had I ſent thee to a people of ſtrange ſpeech, and of an hard language, whoſe words thou canſt not underſtand, ſurely had I ſent thee to them they would have hearkened to thee, but the houſe of Iſrael will not hearken." We have nevertheleſs reaſon to be thankful for ſome ſweet and precious ſeaſons of grace on board, which we have reliſhed among ourſelves, both on Sabbath Days, and in family worſhip, which we enjoy regularly twice a-day. We have finiſhed a tranſlation of the book of Geneſis on the paſſage*, and Brother Carey helped me out in paſſages which I could not ſo well have underſtood without him---ſo let the goldſmith help the carpenter and the carpenter the goldſmith, till the work of God be done. We have enjoyed ſome remarkable favours of Providence on our paſſage, beſides thoſe already mentioned; among others, about ſix or eight weeks ago we began to fear a want of water, and to talk of an allowance, which we have never been limited by yet---well, the next day the Lord ſent down abundance of rain in two different ſhowers, and we filled many caſks. When we think on theſe things that are paſt, we truſt *him* afreſh for all that's to come. At

* Mr. Thomas has tranſlated Matthew, Mark and James before.

Sir William Jones, in his Diſſertation on the Gods of Greece, Italy, and India, ſays, "The only human mode, perhaps, of cauſing ſo great a revolution," as the converſion of the Muſſelmans and the Hindoos, "will be to tranſlate into *Shanſcrit* and *Perſian*, ſuch chapters of the prophets, particularly ISAIAH, as are indiſputably Evangelical, together with one of the *Goſpels*; and a plain prefatory diſcourſe, containing full evidence of the very diſtant ages, in which the predictions themſelves, and the hiſtory of the divine perſon predicted, were ſeverally made public; and then quietly to diſperſe the work among the well-educated natives."

EDITOR.

preſent

preſent I rejoice, and know very little of ſorrow: I rejoice becauſe God is with us, the throne of Grace is open, and the precious word of God is unſealed to us. I rejoice to be ſo near a flock of black ſheep, and I long to run and roll away the ſtone from the well's mouth, that they may drink: I rejoice to be ſo near my family and ſo near land; but we have had our patience tried of late, eight or nine days, with a baffling current that ſets us back faſter than we can get forward, but theſe two laſt days we gain on it.

January 8, 1794.

We thought to write to you long before this; but our hearts have been burthened with cares and ſorrows. It was very affecting to hear of Ram Boſhoo's great perſecution and fall, deſerted by Engliſhmen, and perſecuted by his own countrymen, he was nigh unto death: the natives gathered in bodies, and threw duſt in the air, as he paſſed along the ſtreets in Calcutta: at laſt one of his relatives offered him an aſylum, on condition of his bowing down to their idols*. The practice of

* I know not which moſt to admire, the frankneſs of the miſſionaries, or the candour of the ſociety, who have favoured us with the account of Ram Boſhoo at large. Surely none but minds under a ſatanic influence can be pleaſed at the pain occaſioned by his falling down again to idols. But diſappointments of this kind muſt be expected. The wiſdom of the ſociety has, no doubt, prepared them for ſuch events, and they will eſtimate the labours of their miſſionaries by the ſincerity of their endeavours, and not by the ſplendour of their ſucceſs. Nevertheleſs, it muſt be gratifying to this reſpectable body, to find their proſpects ſo flattering as they really are: for even the caſe of Boſhoo itſelf is a hopeful one in the opinion of Mr. Thomas and Mr. Carey, who believe him to be a good man, and they *muſt be* the moſt competent judges of his character. But leſt any well-wiſher of the inſtitution ſhould be tempted to conſtrue this caſe into a diſcouragement, I would affectionately requeſt him to read the following extract, made from many pages of a volume juſt publiſhed.

In the year 1739 the Rev. Chriſtian Henry Ruach, a miniſter of the Unitas Fratrum, connected with Count Zinzendorf, was ſent from Marienborn in Germany, to ſeek an opportunity of preaching the Goſpel to the poor ſavages in North America. The firſt he met with were Mahikander Indians, who were acquainted with the Dutch language imperfectly, but well enough to underſtand him. Ferocious they were in appearance and manners. He began to converſe with two of them called Tſchoop and Shabaſch, and, without ceremony, enquired whether they wiſhed to be taught the way of ſalvation. Tſchoop anſwered in the affirmative, adding that he frequently felt diſpoſed to know better things than he did, but he knew not how or where to find them; therefore, if any one would come and inſtruct him and his acquaintance, he ſhould be thankful. Shabaſch alſo gave his aſſent. Mr. Ruach, therefore, betook himſelf

of the Roman Catholicks ſtrengthened this temptation, and he was prevailed on: he is now with Mr. Carey, from whom you will have a more circumſtantial account; he thinks well of him, and I hope he at heart is convinced of his errors. I am purſuing my Shanſcrit ſtudies, and keep a Pundit. Brother Carey pays Moonſhee twenty rupees per month, which takes about half his income. He has told you ſome of our viſits and converſations with the natives: he admires them for their ſimplicity and manners among themſelves, and their harmleſs behaviour to others, and moſt of all, for the great attention they pay to the Goſpel: but our beſt times are to come we hope.---I ſhould be very happy to ſee a Bengal Bible in any degree of forwardneſs before I die, and have been talking with a printer to day, in whoſe hands are the Bengal types which are uſed here, on the expence of ſuch a work: I ſhall probably be more particular on this ſubject in my next letter: I ſhall go on tranſlating and learning Shanſcrit. Brother Carey comes on very faſt in the Bengalee. We love one another. Adieu, J. T.

Guilf-

himſelf to Shekomeko, an Indian town where they lived, was received with much kindneſs, and immediately addreſſed them on the aim of his viſit. At firſt he was heard with great attention, and to appearance, not without impreſſion; but afterwards they laughed him to ſcorn, nor would they liſten to one word of the Goſpel of Jeſus Chriſt, but mocked whenever his name was mentioned. This occaſioned Mr. Ruach to ſtruggle with great diſtreſs and famine; nor would any one receive him into his houſe. But he ſoon diſcovered that the word of the Croſs was the power of God to ſalvation. Tſchoop, the greateſt drunkard among them, was the firſt whoſe heart was powerfully awakened through the grace of Jeſus Chriſt. And ſoon after the work of the Holy Spirit became remarkably evident in the heart of Shabaſch. Their eyes overflowed with tears whenever the ſufferings and death of our Redeemer were deſcribed to them. They often lamented their former worſhip of idols, and their ignorance of God our Saviour, who had loved them ſo much, that he died to ſave them.

About a year after, ſome white people, conceiving their intereſts would be injured, if the Indians were converted to Chriſtianity, began to ſtir up the Heathen againſt Mr. Ruach, repreſenting him as a man ſeeking only to deceive and miſlead them. By this they were ſo much irritated, that at laſt they threatened his life unleſs he left the place; and even Tſchoop and Shabaſch were filled with miſtruſt, and became diſaffected to him---yea, ſtrange to relate, Tſchoop, whom he cordially loved, was ſo much enraged, that he ſought an opportunity to ſhoot him; and Shabaſch avoided him every where. Notwithſtanding all this, he followed theſe two perſons with patience and love, praying for them, and ſowing the word of God in tears. He was prudent in all his ſteps, and continuing

to

Guilſborough, Auguſt 4, 1794.

It has been this day reſolved by the Committee

I. That the ſame ſalary of 150*l.* allowed to our Brethren Thomas and Carey for the firſt year, be continued the ſecond year, beginning November 7, 1793, and to be equally divided between them.

II. That as it will be neceſſary for ſome time that they ſhould have the aſſiſtance of ſome of the natives, in order to enable them to learn the Shanſcrit and Bengal languages, the

to act, from a good conſcience, with firmneſs, the Indians began to admire his perſeverance, meekneſs and courage; and, in a ſhort time, their confidence was reſtored, and their friendſhip eſtabliſhed. Several were powerfully affected by his preaching; and Tſchoop was the firſt who wiped away the tears from his eyes, by expreſſing an anxious concern to experience the power of the blood of Jeſus in his heart; and having become obedient to the Goſpel, in a ſhort time a little company was gathered of ſuch as were convinced of their miſerable ſtate by nature, and deſired to be delivered from it. Shabaſch was afterwards baptized, called Abraham, and proved to be an eminently good man: Tſchoop followed, and he was now called John, and became an Indian teacher and interpreter. *And, though he had formerly deſerted his chriſtian poſt*, his gifts were ſanctified by the grace of God, and employed in ſuch a manner, as to be the means of a bleſſing both to Europeans and Indians. Few of his countrymen could vie with him in point of Indian oratory; he was alſo much reſpected as a Chief among his nation. But four years of activity in the ſervice of God terminated his labours. During his illneſs the believing Indians often ſtood weeping round his bed, while he ſpake with energy of the truth of the Goſpel. And he approved himſelf to his laſt breath a miniſter of God; and his departure, gentle and placid, was that of a faithful ſervant entering into the joy of his Lord. Theſe Mahikanders appear to be two out of the three perſons, who were the VERY FIRST FRUITS of the Moravian Miſſions.

The caſe of a chief of Meniolagomekah, generally called *George Rex*, was ſimilar to the above. He was a young man of rank, of a very ſound underſtanding; and after his converſion, was named Auguſtus in baptiſm, became ſtrong in faith, and an uſeful aſſiſtant in the Indian congregation at Bethlehem. But his brother-in-law Tadeuſkund ſeduced him from the ſimplicity which is in Chriſt Jeſus, by repreſenting to him, that in Wajomick he would be a man of much greater reſpectability, than in Bethlehem---and he now even endeavoured to deſtroy the comfort of the Indian congregation---but after this the Lord gave him repentance, he was readmitted to fellowſhip, and departed this life happily.

I have made theſe extracts from *The Hiſtory of the Miſſion of the United Brethren among the Indians in North America*, in three parts, by *George Henry Laſkiel*, tranſlated from the German by the Rev. CHRISTIAN IGNATIUS LA TROBE, 1794---a work which cannot fail of being intereſting to the great numbers who pray for the ſpread of the Goſpel among the unilluminated millions in the heathen countries; on which account I preſume to recommend it to their notice and regard. EDITOR.

ſum

ſum of 20*l.* per annum be allowed to each towards the diſcharge of thoſe extra expences.

III. That in conſideration of Brother Carey's family being the moſt numerous and expenſive, the ſum of 20*l.* be added to his income.

IV. That a Polyglot Bible and a Malay Teſtament be ſent to our Brethren to be added to the ſociety's library in Bengal.

V. That a brief account of the origin and proceedings of the ſociety be printed, together with ſuch extracts from the correſpondence of the miſſionaries as may appear likely to convey to the public a true ſtate of the miſſion, and tend to promote the intereſts of the ſociety.

THE COMMITTEE TO BRETHREN THOMAS AND CAREY.

Guilſborough, Auguſt 4, 1794.

Very dear Brethren!

YOUR welcome letters were received on the 29th ult. Brother Fuller immediately called a committee which has this day met together at Guilſborough. Our ſpirits were refreſhed by the intelligence. After reading your letters to the ſociety, to the Church at Leiceſter, and to Brethren Pearce and Ryland, we ſang with ſacred joy the 428th hymn of Rippon's Appendix. "O'er the gloomy hills of darkneſs," &c.---and returned ſolemn thanks to the everlaſting God, whoſe mercy endureth for ever; for having preſerved you from the perils of the ſea, and hitherto made your way proſperous. In reading the ſhort account of your labours, we feel ſomething of that ſpirit ſpoken of in the Prophets, *Thine heart ſhall fear and be enlarged!* We cordially thank you for your aſſiduity in learning the languages, in tranſlating, and in every labour of love in which you have engaged. Under God, we cheerfully confide in your wiſdom, fidelity, and prudence, with relation to the *ſeat of your labours*, and the *means to carry them into effect*. If there be one place however which ſtrikes us, as of more importance than the reſt, it is *Nuddea*. But you muſt follow where the Lord opens a door for you.

It rejoices us greatly to hear of the good underſtanding between you; and of the high opinion and eſteem which each entertains for the other:---This ſpirit we hope will be preſerved and cultivated. Should any little difference ever ariſe, we hope you will each ſacrifice much, rather than injure the common cauſe.

Brethren, ſhould either of you be tempted to any thing that would cauſe the work to ceaſe (for you are yet in the body) conſider

conſider the anſwer of Nehemiah, *I am doing a great work and cannot come down to you!* It afforded pain amidſt our pleaſure to hear of poor R. R. Boſhoo's fall; but do not give him up. His meeting you, and cleaving to you, does not indicate an apoſtate heart: It was more like the ſpirit of a Peter than of a Judas. Your buſineſs is, *To bind up that which is broken*, and, *To bring again that which was driven away:* Such was the conduct of the chief ſhepherd of the ſheep, and ſuch we are perſuaded will be yours.

We depend, brethren, upon your freedom, to make known your wants; as much as upon your œconomical application of what is communicated: do not be reſerved; if you cannot tell your own wants tell of each others.

Remember us affectionately to your families, to R. R. Boſhoo, Parbotee, Mohun Chund, and all who love our Lord Jeſus Chriſt in ſincerity. Dearly beloved brethren, farewell; be of good courage; we alſo will be with you by our prayers and exertions, and GOD, your own GOD, will bleſs you! Farewell; grace be with you; let us often hear from you, and O! that we may hear good tidings of great joy. Once more farewell! (Signed this 4th day of Auguſt, 1794.)

ANDREW FULLER, &c. &c.

THE REV. MR. FAWCETT'S METRICAL IMITATION OF RAM BOSHOO'S HYMN IN P. 370 OF THE REGISTER.

112th Meaſure. Carey's Tune.

1. JESUS deſcended from above,
To ſave our ſouls from guilt and ſhame;
O may we then admire his love,
And render praiſes to his name.
Chorus. Jeſus alone whom we adore,
The ruin'd ſinner can reſtore.

2. He came to bear our ſins and die,
That he might ſave our wretched race:
Yet he's the ſon of God moſt high,
Adorn'd with purity and grace.
Chorus. Jeſus, &c.

3. Angelic hoſts the tidings bring,
And hail the long expected morn,
"Go, ſhepherds, viſit Chriſt your King,
The promis'd Saviour now is born."
Chorus. Jeſus, &c.

4. Sinners

4. Sinners he ranſoms by his blood;
He that believes the tidings lives;
Sinners he reconciles to God:
Pardon and peace he freely gives.
Chorus. Jeſus, &c.

5. By humble faith to him apply;
His words are kind and ever true;
"Ye thirſty ſouls, to me draw nigh,
Water of life, I give to you."
Chorus. Jeſus, &c.

6. O may we ſtill adore his name,
We who have known his ſaving pow'r;
Aſcribe ſalvation to the lamb,
And love and praiſe him evermore.
Chorus. Jeſus, &c.

A LIST OF THE PARTICULAR BAPTIST MONTHLY MEETINGS, IN LONDON AND SOUTHWARK, IN THE YEAR 1794.

Place.	*Time.*	*To begin.*	*To preach.*	*To pray.*
Mr. Tim. Thomas's	Jan. 23	Burnſide	Rippon	Williams
Mr. Button's	Feb. 20	Rippon	Swain	Dore
Mr. Dore's	March 20	Swain	Williams	Booth
Dr. Rippon's	April 24	Williams	Stennett	Swain
Mr. Booth's	May 22	Stennett	Dore	Rippon
Mr. Burnſide's	June 19	Dore	Martin	Tho. Thomas
Mr. Swain's	July 24	Martin	Tho. Thomas	Tim. Thomas
Mr. Williams's	Auguſt 21	Tho. Thomas	Button	Stennett
Dr. Stennett's	Sep. 25	Button	Tim. Thomas	Burnſide
Mr. Martin's	Oct. 23	Tim. Thomas	Booth	Button
Mr. Tho. Thomas's	Nov. 20	Booth	Burnſide	Martin

The Miniſter of each Place concludes the Meeting.

AN ACCOUNT OF THE FOUR COUNTRY CASES WHICH WERE PATRONISED IN LONDON, 1794.

Place.	*Preſented.*	*Recommended.*	*Wanted.*	*Collected.*
Hertford	Nov. 6, 1789	Mar. 7, 1794	80 0 0	80 0 0
Bramley	Feb. 5, 1790	June 6, 1794	126 0 0	
Uckfield	Oct. 1, 1790	Aug. 1, 1794	60 7 0	60 7 0
Coſeley	Oct. 1, 1790	Oct. 3, 1794	206 2 8	82 18 6

MINUTES
OF THE THREE
PARTICULAR BAPTIST ASSOCIATIONS,
In the PRINCIPALITY of *WALES*,
In the year 1794.

THIS year each Convention wrote their own Letter, the preambles of which are nearly the ſame as laſt year. The Aſſociations were held in their due order thus,

I. THE SOUTH EAST ASSOCIATION,

At *Olchon* *, Herefordſhire †, on the 4th and 5th of June.

Met *Wedneſday* morning about ten: The ſolemnity was introduced by reading the 100th Pſalm. Brother W. Jones, of Builth, prayed in *Welſh*, and Brother Thomas Evans, of Caerleon, in *Engliſh*; then Brother Timothy Thomas, of Aberduar, preached in *Welſh*, from Iſa. iv. 5. and Brother J. Thomas, of Leominſter in *Engliſh*, from 2 Tim. i. 6. former part of the verſe; and Brother Morgan Evans concluded in prayer.

Met again about two: Brother J. Evans, of Dolau, prayed; then Brother James Williams, of Roſs, preached in *Engliſh* ‡, from Iſa. lv. 3. middle part; and Brother Miles Edwards, of Troſnant, in *Welſh*, from Col. i. 12. Brother David Powell, of Nottage, concluded the work of the day in prayer. There was ſinging ſeveral times at proper intervals.

Met *Thurſday* morning about nine: Brother William Price, of Merthyr-tydfil, prayed; then the letters from the 22 churches were read, all of whom, but three, had been favoured with ſome addition. Blaenau and Hengoed noted, that they were bereaved of their aged miniſters, Meſſrs. Evan Harry and Watkin Edwards; both worthy men, gone to reſt from all their labours.

Agreed, To receive into the connexion the two churches in Merthyr-tydfil: To grant Dolau church leave to apply for aſſiſt-

* Olchon is the ſenior church of Diſſenters and Baptiſts in the Principality, yet it does not appear that any Aſſociation was ever held there before this year; the ſituation of the place, it was ſuppoſed, would render it inconvenient; but it has been held in three other places belonging to this church. However, upon conſultation laſt year, Olchon ſeemed to be the only place that would be ſuitable for the meeting, and it was kept there very comfortably. The neighbouring inhabitants were highly pleaſed, and ready to entertain more ſtrangers, if there had been more, though the numbers preſent were very conſiderable.

† Herefordſhire is an Engliſh county, but Olchon was always inhabited by Ancient Britons, and the church, was in the Welſh connexion from its very firſt formation.

‡ Many Engliſh people attended the aſſociation, this was the reaſon that ſo much of the ſervice was in their language.

ance towards defraying the expences of building their meeting-houſe at Nantgwyn: That none but miniſters and meſſengers ſhall be preſent while affairs pertaining to the churches are conſulted: To adviſe the churches not to receive into their communion any members from other churches, without a letter, or a permiſſion from the church to which they belong: To keep a meeting of humiliation and thankſgiving on account of the churches and the ſtate, in a month after the aſſociation.

To have the next Convention at Croes-y-park *, on the firſt Wedneſday and Thurſday in June. The Brethren James Lewis, John Reynolds, and John Jones, to preach.

TIMOTHY THOMAS, Moderator.

Baptized - - -	149	Dead - -	36
Reſtored - - -	17	Excluded -	37
Received by letter	8	Diſmiſſed -	1
	174		74
Increaſe - -	100		

The circular Letter to this body refers to the epiſtle laſt year on the divine *Inſpiration of Scripture;* ſhews the neceſſity of believing it, in order to proper ſtability in religion: the privilege of being grounded in the truth, and the miſery and danger of the contrary: That Jeruſalem is ſoon to be ſearched with candles, and every one to be tried: The importance of being deeply ſenſible of our fallen ſtate, the atonement by Chriſt, and a holy life; and remarks, that ſome miniſters in particular are much grieved to ſee ſo little brotherly love, and conſequently, ſo much diſaffection and backbiting among profeſſors.

II. THE SOUTH-WEST ASSOCIATION,

At the *New Houſe*, near the Town of Llanelli, Carmarthenſhire, on the 11th and 12th of June.

Met *Tueſday* afternoon: After Brother John Evans had prayed, Brother John Jones, of Ramoth, preached from Lev. xiv. 14. and Brother James Lewis, of Llanwenarth, from Heb. iv. 15. and concluded in prayer.

Met *Wedneſday* morning: The Brethren G. Rees and D. Lewis prayed; Brother J. Richards read Pſalm ciii. then Brother David Evans, of Maes-y-berllan, preached from 1 John iii. 1. Brother Benjamin Davis, in *Engliſh*, from Iſa. xlv. 24. and Brother Chriſtmas Evans from Col. i. 22. and concluded by prayer.

After a ſhort time met again: The Brethren T. Morris and Hugh Evans prayed; Brother W. Williams preached from Pſalm cxix. 6. and Brother Timothy Thomas from Prov. xvii. 17. and concluded the work of the day by prayer. They ſang at convenient ſeaſons through the worſhip of the two days.

* This place goes by ſeveral names, as St. Nicholas, Peterton, &c.

Met

Met *Thurſday* morning about eight: Brother David Evans, of Cilfowyr, prayed; then the letters from the 21 churches were read, which gave information, that they are in peace, with an addition to every ſociety but one. Some churches are grown ſo humerous, that on ordinance days there is not room enough for the members to ſit down, therefore part of them are obliged to ſit without *, and there receive the ordinance. In ſome places the people have come to be baptized by ſcores; many more are impatient to ſhow that they eſteem the reproach of Chriſt better than great treaſures. Gifts increaſe in ſeveral churches. Many lament that our ſins as a nation, and our unfruitfulneſs as profeſſors, are like to bring vengeance upon us. Several of the churches are without ſettled miniſters, which is an increaſe to their trouble. In ſome churches there are ſeveral labourers, but work plenty for all. "O brethren! pray for us, and we will pray for you, that God may carry on his work invincibly, making the little one a thouſand, and a ſmall one a ſtrong nation."

Agreed, To continue in our connexion the churches of Priory-ſtreet, Carmarthen; and Ffynnon-Henry, as they ſeparated with affection. And ſo likewiſe the church of Pant-têg, which divided in mutual love, and now conſiſts of Pant-têg, Pen-y-bont, and Tre-fâch: That, in general, as an Aſſociation, we judge it right for churches conſiſting of ſeveral branches to divide into ſeparate ſocieties, or churches, as far as it may be convenient, in order to be nearer the pattern of the New Teſtament; and we wiſh to encourage them to do ſo in love: To permit the church at Aberyſtwyth to apply to the churches for aſſiſtance towards defraying the expences which have attended the building their Meeting-houſe: To divide the quarterly meeting into three, that it may come ſooner to each church: To encourage the churches to keep a meeting of humiliation and prayer on various accounts, Wedneſday month after the aſſociation: To hold the next Convention at Aberduar, on the ſecond Wedneſday and Thurſday in June, and the Brethren George Rees, Henry David, and John Hier, to preach. The whole ſolemnity was cloſed in prayer by Brother George Rees.

Signed by the Moderator,

DAVID EVANS.

The miniſters and meſſengers are requeſted to meet next year, on Tueſday between two and three, eſpecially thoſe who bring the letters from the churches.

Baptized - -	447	Dead - -	49
Reſtored - -	35	Excluded -	39
	482	- - -	88
Increaſe - -	394		

* At preaching time they ſtand and others ſit on benches by turns, than the houſe will contain nearly double as many as when all ſit.

The Circular Letter notes, That faith is the root of holy action; and love the right principle which conſtrains the believer to good works: That the juſtification of a ſinner before God is only thro' the ſacrifice of Chriſt: That there is no meetneſs for heaven without regeneration, and that the form of godlineſs, without the power of it, is as vain as it is dangerous.

III. THE NORTH WALES ASSOCIATION,

At *Ebenezer*, in the Iſle of Angleſea, on the 26th and 27th of June.

Met *Wedneſday* morning: The work of the day was introduced in prayer by the brethren Morris Griffiths, of Llangloffan; and Nicholas Lewis, of Rhôs; Brother Gabriel Rees, of Rhydwilim, preached from Pſalm cii. 16. Brother W. Williams, of Horeb, from 2 Tim. iii. 5. and Brother John Jones, of Ramoth, from Matt. xxiv. 14. and concluded the ſervice by prayer.

Met again ſoon: Brother Owen Rees, of Carmarthen, prayed; then Brother Daniel Davis, of Llanelli, preached from Heb. iii. 1. and Brother Morgan Rees from Ezek. xliii. 10, 11, 12. Singing as uſual: the opportunities morning and evening were agreeable. Adjourned to next morning.

Met *Thurſday*, according to adjournment: Brother Hugh Williams prayed, then the letters were read from ten churches, by which it appeared that they were generally in peace and comfortable; their miniſters diligent; the harveſt very extenſive, and that more faithful labourers are wanted.

Agreed, To receive into the connexion the church at Nevin, which ſeparated from the church at Salem in Lleyn, by mutual conſent: To admit Brother C. Evans to go among the churches to requeſt aſſiſtance towards defraying the expences of erecting the meeting-houſe at Amlwch, in Angleſea: That it is agreeable to the apoſtolic pattern, for every branch, or ſociety, that breaks bread, and exerciſes diſcipline among themſelves, to be a ſeparate church, 1 Cor. xi. 20, 33. Rom. xvi. 5. Col. iv. 15. To encourage the churches to continue the practice of ſabbath-day ſchools, for inſtructing youth and others to read *Welſh*, which hath been already a peculiar bleſſing in ſeveral places: To hold the next aſſociation at Horeb, in Carnarvonſhire, the laſt Wedneſday and Thurſday in June; the Brethren John Reynolds, Gabriel Rees, and C. Evans, to preach.

The whole ſolemnity was cloſed in prayer by Brother T. Jones.

Signed by the Moderator,

GABRIEL REES.

Baptized - - -	129	Dead - - - -	13
Reſtored - - -	4	Excluded - - -	23
		Diſmiſſed to America	5
	133		41
Increaſe -	- 92		

North

North - - - -	92
South-weſt - - -	394
South-eaſt - - -	100
Total increaſe of the three aſſociations in Wales	586

There was a letter drawn up, and read in this aſſembly, with a view to be circular; but as ſome ſuppoſed it too long it was not put to preſs; in lieu of it the minutes of the three Aſſociations were printed together, with a brief account of the following ordination. Meſſrs. John Edwards and Thomas Jones were ordained as co-paſtors at Glyn-ceiriog, on the 2nd of July, which was in the week after the convention in Angleſea. Theſe two young miniſters were raiſed up in this church, and have a very promiſing proſpect of uſefulneſs in it, and in the country all around. This church was formed in 1764; the preſent miniſters are grandſons to two of the firſt conſtituents, who were much perſecuted on their very firſt ſetting out in religion. Mr. J. Edwards's own mother was likewiſe a conſiderable ſufferer in thoſe times. She alſo was one of the firſt conſtituents. But through all their troubles this church continued reſpectable, and had a good auditory. They were, for fifteen years, the only Baptiſt church in North Wales, except Wrexham which was reckoned a mixt ſociety. May it pleaſe God long to continue, and evidently to own theſe young paſtors, rendering them very uſeful and acceptable at home and abroad.

OBSERVATIONS.

The tranſlation of the above is not literal. All the 53 churches ſent letters, and all ſent one meſſenger, or more. Some churches had uncommon additions, Cilfowyr had 154 added; Ebenezer, near Cardigan, 71; and Rhydwilim, 80. To four others, above 20 were added in each. And in the North, at Glynn, 39; in another 24, and another 20; ſeveral more in the Principality baptized from 10 to 17; and between the time of the aſſociation, 12th June and the 30th Auguſt, there were 148 baptized at Cilfowyr, which with the above 154, make 302, in fifteen months or leſs. Of the 148 it ſeems there were ſome baptized every Lord's day, in one branch or other of the church, during the three months; the loweſt number at a time 4, and the higheſt number 33.

Since the aſſociation letter has been printed in Welſh, a correction has been made in the number. The increaſe is as above 586.

JOSHUA THOMAS.

THE

WESTERN ASSOCIATION,

Met in Aſſociation at *Chard*, SOMERSET,

June 11 and 12, 1794.

WEDNESDAY, 11th June, met at three o'clock. Mr. R. Thomas of Preſcot prayed. Mr. John Tommas, of Briſtol, was choſen Moderator. The preliminary articles were read, and then 39 letters from the churches. Mr. Bain of Downton prayed.

Evening. Mr. Saffery prayed; Dr. Ryland preached from John iii. 30. *He muſt increaſe*; and cloſed in prayer.

Thurſday, met at 6 o'clock in the morning. Meſſrs. Miell of Wimburn, Price of Yeovil, Joſeph Dawſon of Lyme, Cox of Horſington, Norman of Bampton, and Cherry of Wellington, prayed. Settled buſineſs of the Aſſociation fund, and ſubſcriptions for letters.

The forenoon ſervice began at half paſt 10. Meſſrs Simmonds of Wotton, and Sprague of Tiverton, prayed. Mr. Tommas of Briſtol preached from Heb. xii. 28. *Wherefore we receiving a kingdom which cannot be moved, &c.* Mr. Birt read the circular letter. Mr. Clarke, of Exeter, prayed; then adjourned.

Met in the afternoon, quarter paſt three. Dr. Rippon prayed. Mr. Francis preached from Heb. ii. 3. *How ſhall we eſcape, if we neglect ſo great ſalvation?* Mr. Kingdon prayed.

Appointed the next Aſſociation to be held at Frome, Somerſet. Meſſrs. Ryland and Birt to preach. Mr. Cherry to draw up the circular letter. The ſervice to begin at 3 o'clock on Wedneſday in the Whitſun-week.

The Moderator diſmiſſed the Aſſociation by prayer.

☞ The Baptiſt meeting-houſe being too ſmall, our Independent friends very kindly accommodated us with theirs.

In the aſſociated churches the laſt year, there were

Baptized - - -	132	Dead - - - -	58
Received by letter	12	Diſmiſſed - -	12
Reſtored - - -	2	Excluded - - -	12
	146		82
Increaſe		64	

The circular letter this year was drawn up by Mr. Birt of Plymouth Dock, on the important ſubject of HOLINESS, of which the following is only a ſhort ſketch.

"Holineſs may be diſtinguiſhed from numberleſs things, yet it has but one oppoſite, and that is ſin: and to ſin in all its departments and forms, it is the moſt entire oppoſite. There

There is nothing more like or pleaſing, or honourable to God than holineſs; and to him there is nothing ſo contrary, ſo diſpleaſing, and ſo diſhonourable, as ſin. Holineſs may be conſidered both as the ſource and the combination of all excellencies: it is the beauty of the beſt of creatures, and God himſelf is *glorious in holineſs.*

"Holineſs is eſſential to the Chriſtian character—it has the moſt prevailing influence on the meditations, engagements, and deſires of the ſaints—it conſtitutes their honour, and affords them the moſt refined and exalted pleaſure—yea, the religion of our Lord Jeſus Chriſt is conſummated in holineſs.

"You will therefore, brethren, undoubtedly make it your great concern, in this world of ſin and ſorrow, to ſupport and advance the cauſe of holineſs, and to exemplify in your diſpoſitions, your converſation, and deportment, its beauties and importance. In theſe exertions we, *your repreſentatives*, moſt affectionately and heartily join you, expecting ſhortly, through the grace of our bleſſed Lord and glorious forerunner, to meet you in that great aſſembly, where all will be holineſs, love, and joy, for ever."

EXTRACTS from ſeveral of the letters ſent to the Aſſociation*.

Chacewater and *Truro*. The letter from this church informed the body of their being in peace among themſelves; of meetings for prayer and conference increaſingly attended; and of the pleaſing proſpect their paſtor has of uſefulneſs all around.

Plymouth. The church had the paſt year been in the furnace of affliction. Conſtant preaching three times on the Lord's day; once in the week. Their venerable paſtor yet alive, and lively in the work. They have called a gifted brother, Mr. Hawkins, to the work of the miniſtry. Expreſs their hearty deſire that the repreſentatives of the churches may enjoy a Pentecoſt at the Aſſociation, and that the whole connexion may have a triumphant meeting in the grand aſſembly at laſt. 11 members added.

Plymouth Dock. Congratulates the ſons of peace on their annual meeting, informing them of the unanimity of their church, the increaſe of their congregation, and the ſucceſsful labours of their paſtor. 19 added. At *Saltaſh* alſo, a little town in the neighbourhood, he has been encouraged to erect a meeting-houſe.

* Theſe minutes were taken by a perſon preſent while the letters were read. They are only hints from *ſome* of the letters; many intereſting articles perhaps were ſuffered to paſs unnoticed. But theſe are introduced, that the Brethren belonging to our Aſſociations, *at home* and *abroad*, may conſider, if they pleaſe, of the propriety of giving a ſyllabus of any intereſting letters ſent to them, either at the end of their own printed epiſtle, or give them in the Regiſter, the medium here adopted. EDITOR.

Kingſbridge. The houſe frequently *crowded* with hearers, a conſiderable part of whom come from the numerous places in the vicinity, where Mr. Penn regularly preaches; and yet it is feared that but few of late have been converted.

Exeter. Speak highly of their paſtor. Means of grace well attended; have called two perſons to the work of the miniſtry, Mr. Joſeph Sprague who has been a ſtudent at Briſtol, and Mr. Samuel Rumſon who now reſides at Exeter, and ſupplies any of the deſtitute churches in the city and neighbourhood.

Tiverton, Cullumpton, and *Bampton.** Theſe three churches, not to the excluſion of ſeveral others, very reſpectfully mention the confeſſion of faith publiſhed (it ſhould be *republiſhed*) in London in 1689. Are in peace among themſelves, but lament, as moſt of the ſiſter churches do, a war, by which thouſands in different counties are reduced to penury and ſtarving; and thouſands on thouſands have been unneceſſarily hurried into the eternal ſtate.

Loughwood. The good old paſtor, Mr. Samuel Burford, is yet alive, and preaches twice on Lord's days to the ſatisfaction of the church and congregation. They have a prayer meeting on Lord's-day mornings, and another in the week. Brother Rowles, and Brother Arnold who is an aſſiſtant at Lyme, preach in a neighbouring village. 3 are added, and others are waiting to declare what God has done for their ſouls.

Preſcott. Well attended. Have loſt four by death, who honoured their profeſſion; among them Mr. JAMES BROWN, who had been an excellent deacon of the church, very much loved.

Wellington. 3 added.

Hatch. Since the death of their late aged paſtor, Mr. James Adams, four candidates have been with them. The 2d, Mr. Hugh Giles, after three Lord's days ſervice among them, exchanged earth for heaven. Mr. Braker is now paſtor. 3 added.

Yeovill. "We are in peace, and not without evident tokens of the divine bleſſing. Have unanimouſly invited Mr. Price to take the paſtoral care, which he has conſented to do. We have loſt 2 by death, particularly our late honoured paſtor, Mr. JOHN GILLARD, who died in a good old age, and is gone from labour to reſt."

Frome. Duly mentions the confeſſion of 1689. 5 baptized. Their requeſt to have the Aſſociation with them in 1795 was granted.

Crockerton. The auditory nearly the ſame as uſual. In poſſeſſion of peace, and a little of the life and comfort of religion. They hope, "that, while the world is in a tempeſt, profeſſors will not be, like Jonah, aſleep in the ſtorm."

* Bampton is by miſtake omitted this year in the firſt page of the printed Weſtern Aſſociation Letter.

Bradford

Bradford. Several are very desirous of encouraging social prayer meetings. 3 baptized. Brother Ring lately ordained pastor here.

Pithay, Bristol. Have continued the monthly prayer meetings for the spread of the Gospel. 17 added.

Broadmead, Bristol. Have reason to sing of mercy and judgment, after a long season of difficulty. 17 baptized, 4 received from other churches, including Dr. Ryland the pastor, and his wife, from Northampton. 11 dead. 3 excluded.

Salisbury. Rebuilding our meeting-house. 3 baptized, 1 received by letter, lost 1 by death.

Horsley. "Our audience is numerous and attentive; we wish we could add that all the hearers were doers of the word." 6 baptized, 2 dead.

Wotton. This letter, after bewailing the calamities of Europe, encourages an hope that history is illustrating prophecy; and that the political earthquakes of the nations will accelerate the conversion of the Jews, and the fullness of the Gentiles. 4 baptized, 1 dead, 1 excluded.

Chard. 2 received by letter, 1 dead.

This was the first Western Association that Dr. Ryland ever attended: he was heartily welcomed into it by the whole convention. His sermon was heard with great attention; he was earnestly desired to print it, and at length he was prevailed on to comply.

Never perhaps did a pastor and people lay themselves out more cheerfully than Mr. Rowles, his deacons, and his flock, to accommodate an Association. The ministers, messengers, and every one, seemed happy in the marked fraternity with which they were received: but it is of much more importance to remark, "That God was eminently present in each of the assemblies. Some of the most ancient and the most respectable members of the Association declared, that they never remembered an *happier* Association in their lives."

THE NORTHAMPTON ASSOCIATION,

Assembled at *Sheepshead*, LEICESTERSHIRE*,

June 17, 18, and 19, 1794.

Tuesday evening 6. We assembled in the meeting-house, when Brother Mills was chosen Moderator, and after invoking

* The Doctrinal Articles are mentioned this year as in 1793, page 25th of the Register; and the societies enrolled are the same, except *Carlton*, which is omitted, and *Codnor* is called by the name of the place at which the church now meets, viz. *Loscoe*.

the

the divine bleſſing by prayer, the letters from the churches were read, and minutes taken of their contents. Brother Burton concluded in prayer.

Wedneſday Morning 6. Met for prayer, when the following Brethren were engaged, Simmonds, of Braunſtone; Sharman, of Moulton; Benjamin Evans who is on the point of being ſettled at Sutton-in-the-Elms; R. Watts, a member of Clipſtone, now a ſtudent at Briſtol, and J. Tiſt, who preaches at Burton-on-Trent.

Half paſt ten. The public meeting began, which, on account of the largeneſs of the auditory, who could not be contained in the meeting-houſe, was carried on in an orchard, where they were agreeably accommodated with ſeats. Brother Blundell began in prayer; Brother Sutcliff gave a brief account of the nature and deſign of the aſſociation, and prayed; Brother Craps, of Spalding, preached from Micah vii. 19. *He will turn again.* Brother Edmonds prayed, and Brother Ryland, from Briſtol, preached on Cor. ii. 14. *Thanks be unto God, who always cauſeth us to triumph in Chriſt, and maketh manifeſt the ſavour of his knowledge by us in every place.* Brother Hopper cloſed the ſervice with prayer.

After dinner, met in the veſtry to hear the circular letter, drawn up by Brother Morris, which was approved, and ordered to be ſigned by the Moderator, and ſent to the preſs.

Afternoon 5. Met again in the orchard, when Brother Pearce, of Birmingham, prayed, and Brother Fuller preached from Matt. xix. 28. *Verily I ſay unto you, that ye who have followed me in the regeneration, when the ſon of man ſhall ſit in the throne of his glory, ye alſo ſhall ſit upon twelve thrones, judging the twelve tribes of Iſrael.* Brother Greenwood concluded in prayer.

Thurſday morning 6. After Brother Fletcher had prayed, the miniſters of the aſſociation related their experiences for the paſt year. The buſineſs of the fund was then ſettled, and the aſſociation concluded in prayer by the Moderator, about nine o'clock.

Brother Pearce, of Birmingham, was requeſted by the congregation to ſtop and give them another ſermon at ten o'clock, with which he complied.

State of the Aſſociate Churches.

By Profeſſion of faith	83	By Death - -	39
By Letter - -	9	By Diſmiſſion -	14
Reſtored - - -	4	By Excluſion -	22
	96		75
Clear Increaſe -	21		

N. B. Brother Fuller having been lately in London, collecting for the miſſion, gave a ſhort account of the kind treatment he had received from gentlemen of different denominations; and

and of his having, with the advice of ſome of the London miniſters, ſent out a parcel containing freſh ſupplies for our Brethren in India.

The next aſſociation to be held at Kettering on the Tueſday, Wedneſday, and Thurſday, in the week after Whitſun-week, 1795. Brother Sutcliff and Brother Hopper to preach.

Put up at the White Hart.

The ſubject of the letter, according to the appointment of the laſt aſſociation, is JOY IN GOD.

"*Holy joy* is a ſweet affection of the ſoul, excited by the view of ſome ſpiritual good, either in poſſeſſion or in proſpect. The Scriptures call it, The joy of faith,—the joy of ſalvation—joy in the Holy Spirit—joy in God, and the joy of Chriſt, implying that the believer's joy contains in it ſomething of the nature of that bleſſedneſs which Chriſt himſelf poſſeſſes.

"Spiritual joy is to be diſtinguiſhed from *natural* gladneſs of heart—from the pleaſure of *carnal* minds—as well as from the joy of the *hypocrite* which centres in *ſelf*—and though diſtinct from godly ſorrow, and other apparently oppoſite affections, is not inconſiſtent with them, but is the more experienced where theſe are cheriſhed and prevail. The ſpirit of mourning is a bleſſed preparative for the ſpirit of conſolation.

"The SOURCES of this holy joy are innumerable; we can only mention a few. The character of that Being whom we adore—the glorious goſpel of the bleſſed God—the deliverances he hath wrought for his people in all ages—the wonders of redeeming love, and efficacious grace—the perfect ſecurity of good men from ever returning to their former ſtate of ſin and miſery—the glorious nature, and the certain ſucceſs of the cauſe of Chriſt which we have eſpouſed—and finally, our hope of the glory of God in that perfection of holineſs and happineſs which awaits us. The beginning of ſalvation is the beginning of holy pleaſure, its progreſs increaſes our joy, and its completion will conſummate our bliſs. Salvation will be accompliſhed in a way honourable to God. Not one ſinner ſhall be brought to glory but by means which effectually ſecure the rights of the Lawgiver, and the grace of the Saviour. The awful breach that ſin has made between God and man ſhall be perfectly and honourably healed; ſo perfectly, that God will no more ſhew his diſpleaſure towards his people; ſo honourably, that it ſhall be *to the praiſe of the glory of his grace*. This will give emphaſis to our ſong,

and

and kindle in our hearts flames of love to God, and to the Lamb for ever."

NORFOLK AND SUFFOLK ASSOCIATION, 1794.

Our laſt aſſociation, on the 3d and 4th of June, was held at Claxton, in Norfolk, which church Mr. Smith left before the aſſociation. We had no circular letter. The following are the minutes of the meeting.

On *Tueſday*, the 3d of June, through the kindneſs of God we met together, 1ſt ſung, and Brother Culley, a meſſenger, prayed. 2d, After chooſing Brother Beard moderator; Brother Cole, a deacon of Claxton, read a letter from the church at Wattiſham, informing us they had withdrawn from the aſſociation. The churches at Shelfanger and Yarmouth ſent neither letters nor meſſengers. 3d, Letters were read, or accounts received from the three churches that remain, when it appeared that ſince the laſt aſſociation, in Claxton church one member was dead. Ipſwich church had twelve added, and two dead. Worſtead church had ſix added, ſeven dead, and five emigrated to America. 4th, The three churches that remain agreed to carry on the aſſociation in expectation of other churches joining them. 5th, Agreed that the determination of bringing a collection from each church ſhould be aſſerted as one of the articles of union. 6th, Sung, and Brother Thompſon, a meſſenger, concluded in prayer. After this we adjourned to Brother Hazell's houſe, where the following ſubjects were converſed about; viz. The wicked ſpirit going forth from God, and becoming a lying ſpirit in the prophets. Whether there is ſuch a thing as imputed ſanctification, &c. &c.

Wedneſday, the worſhip of God begun at 10 o'clock; ſung, and Brother Farmery, of Diſs, prayed. Sung, and Brother Beard, of Worſtead, preached from 2 Cor. iv. 9, and Brother Hook, of Ingham, concluded in prayer. Met again in the Afternoon, at 2 o'clock. 1ſt ſung, and Brother Ridley, of Ipſwich, prayed; then ſung again, and Brother Hall, of Ipſwich, preached from Iſaiah xxviii. 16, and Mr. Trivett, of Langham, concluded in prayer. The miniſters and meſſengers met again, and after conſidering the Yarmouth and Shelfanger caſes, agreed to withdraw from thoſe churches. That the next aſſociation ſhall be at Ipſwich, the firſt Tueſday and Wedneſday in June. Brother Beard, and the paſtor of the Claxton church, if they have one by that time, to preach; in caſe of failure, Mr. Farmery, of Diſs, if the church under his care joins the aſſociation.

ORDI-

ORDINATIONS, &c.

IN 1794.

Rev. JOHN BAIN'S ordination at Downton, ſix miles from Saliſbury, with an account of the church. (Extract.) Prior to the year 1734, there were many of the Preſbyterian denomination in this place. Some of whom, about that time, began to ſee it their duty and privilege to attend unto believers' baptiſm. There being no Baptiſt church at that time nearer than Broughton (14 miles diſtant), ſeveral of them went and joined that church, then under the paſtoral care of the Rev. Henry Steele. In the year 1738, the Rev. Jacob Taunton came hither, and preached the goſpel among the Particular Baptiſt denomination for the ſpace of eleven years; when, by a fall from his horſe, as he was returning from preaching at Chalk (a neighbouring village) he was killed on the ſpot. He preached with great acceptance, but was never ordained over the people in this place; the Rev. William Steele, of Broughton, uſed to adminiſter the ordinances to them. Mr. Taunton was ſucceeded by the Rev. Mr. Nike, now paſtor of the church at Romſey, Hants. He preached to this church till the year 1773, but was not their paſtor. The Rev. William Steele, and the Rev. Henry Phillips late of Saliſbury, adminiſtered the ordinances at that time. Mr. Nike was ſucceeded by the Rev. Samuel Evans, now of Shepton Mallet, who preached here about four years. His ſucceſſor was the Rev. Mr. Budden, who had been ordained over the Baptiſt church at Ringwood (an intereſt which is now extinct), he preached and adminiſtered the ordinances of Chriſt here about 10 years. In June 1793, I received an invitation to come among the people, and on the 11th of November they unanimouſly called me to take upon me the paſtoral care of the church, which, in a humble dependence on divine aid, I accepted. Soon after my coming, the auditory began rapidly to increaſe, ſo that the place of worſhip would not contain them. The place of meeting was a houſe which the people had rented for 40 years; but as danger was apprehended from the crowded ſtate of the congregation, we agreed to build, truſting that God would incline the hearts of his people to aid in this undertaking. One of our members, a perſon in trade, came forward and advanced the money without intereſt. The houſe was opened on the 1ſt of January 1794, when I was ſet apart to the paſtoral office in this church. Mr. Barnett, of Lymington, began at 10 o'clock with reading and prayer. Mr. Saffery, of Sarum, introduced the buſineſs of the day. Mr. Dyer, of Devizes, prayed. Mr. Edwards, of Portſmouth (my late paſtor), gave the charge, from Malachi ii. 7. *The law of truth*, &c. Mr. Lewis, of Ringwood (a brother of the Independents) prayed. Mr. Horſey, of Portſmouth, preached to the people from 1 Theſſ. v. 12. Mr. Miell of Wimburn concluded in prayer about 3 o'clock.

We

We had another ſervice in the evening. Mr. Stokes, of Lockerly, prayed. Our Independent brother Moſley, of Tizbury, preached, from 1 Sam. vii. 12. Mr. Budden (the late paſtor) prayed. Mr. Dyer preached from Col. iii. 4. Our Independent brother Edwards, of Wilton, concluded in prayer. Evening ſervice ended about nine o'clock. Bleſſed be God our new houſe is crowded.

The Rev. JAMES FREEMAN BEARD was ordained at Worſtead, in Norfolk, the 9th of April, 1794. The worſhip began about 10 o'clock, with ſinging 84th Pſalm, 2d Part; after which Brother Farmery, of Diſs, earneſtly implored a bleſſing on the important work of the day. Brother Ridley, of Ipſwich, introduced the ordination ſervice, and interrogated the parties particularly intereſted therein; when Brother Shalders, the ſenior deacon, related the ſteps the church had taken in her widowhood ſtate, and the notable providences which brought Mr. Beard amongſt them, who had met their unanimous approbation. Mr. Beard then gave a brief account of his converſion, and call to the miniſtry; of the providences which led him to Worſtead; and alſo a confeſſion of his faith in the doctrines of the everlaſting goſpel. Then the ſenior deacon, in the name of the church, recognized their call of Mr. Beard to the paſtoral office amongſt them; and Mr. B. his acceptance of it. After the ſinging of the 132 Pſalm, L. M. Brother Hitchcock, of Wattiſham, gave the charge from 1 Tim. iv. 16. Sung 103d hymn, 1ſt Book, and Brother Brown, of Yarmouth, addreſſed the church from Eph. ii. 19. The 132 Pſalm, C. M. was ſung, and the opportunity concluded in prayer by Brother Kinghorn of Norwich.

Rev. WILLIAM FREEMAN was ordained paſtor of the church at Cardington Cotton End, in the county of Bedford. April 16, 1794, Mr. Richard Grindon, of Sharnbrook, began in prayer. Mr. John Geard, of Hitchin, introduced the ſervice of the day, and prayed the ordination prayer. Mr. George Norman, of Sutton, Mr. Freeman's paſtor, addreſſed him from Ruth ii. 4. *The Lord bleſs thee.* Mr. Thomas Ladſon, of Needingworth, addreſſed the church from 1 Theſſ. v. 13. *And to eſteem them very highly in love for their works ſake.* Mr. Samuel Hillyard of Bedford concluded the ſervice with prayer. There was ſinging at intervals.

Rev. WILLIAM NEWMAN, at Old Ford, near London, (Extract.) On May 15, 1794, Service began at half paſt ten. After ſinging Selection 419, Mr. Upton prayed. Mr. Timothy Thomas delivered a ſhort introductory diſcourſe, and received the account of the church, with my confeſſion of faith. Mr. Button prayed. Sung Pſalm cxxxii. L. M. 2, 3, 4, 7. My late paſtor Mr. Davis, of Waltham-Abbey, gave the charge from Ezra viii. 18. *By the good hand of our God upon us they brought us a man of under-*

underſtanding. Sung Selection 410. Mr. Booth preached to the church from Eph. v. 1. *Be, ye therefore followers of God as dear children.* Sung Pſalm cxxxii. C. M. 4, 5, 6, 7, 8. Mr. Fleming concluded in prayer. Service laſted nearly three hours and a half; and I believe the great Shepherd and Biſhop of ſouls was among us of a truth.

Rev. JOSHUA BRAKER, Hatch, Somerſet, After having been miniſter for ſome time at Wimburn, in Dorſet, and then at Melkſham, in Wiltſhire, was ordained Paſtor of the church at Hatch, May 28, 1794. Mr. Thomas Arnold, aſſiſtant preacher in the church at Lyme, read the 132d Pſalm, 1 Tim. iii. and prayed. Mr. Rowles, of Chard, opened the buſineſs of the meeting, and received the confeſſion of faith. While Mr. Cherry, of Wellington, was offering up the ordination prayer, he was joined in the impoſition of hands by the other paſtors preſent. Mr. Rowles then went into the pulpit again, and gave the charge to the newly ordained paſtor, from 1 Cor. iv. 2. *It is required in a ſteward that a man be found faithful.* Mr. Samuel Norman, of Bampton, prayed. Mr. Morgan, of Bridgewater, addreſſed the church from 1 Theſſ. v. 12, 13 verſes, abridged; *We beſeech you, brethren, to know them which labour among you, and be at peace among yourſelves.* He then cloſed the ſervice with prayer. The congregation ſung at proper intervals.

Rev. THOMAS PRICE, (Extract). Having received a letter of diſmiſſion from the church under the paſtoral care of the Rev. Mr. Tommas, of the Pithay, Briſtol, I was admitted a member, into full communion, by the church at Yeovil, June 25, 1794. My ordination was attended to in the following manner. Mr. Cox, of Horſington, prayed, and read 132 Pſalm, &c. Mr. Norman, of Bampton, explained the buſineſs of the day, aſked the queſtions, and received the confeſſion of faith. Mr. Budden, late of Downton, prayed, and gave the charge from 2 Cor. iv. 6. Mr. Braker, of Hatch, then prayed. Mr. Rowles, of Chard, preached to the people from Phil. i. 27, latter clauſe, and concluded in prayer. Mr. Sloper, one of our Independent brethren, of Wells, gave out the hymns.

Rev. BENJAMIN CAVE, Leiceſter, (Extract). In proſpect of my ordination, I received a diſmiſſion from Cannon-ſtreet, Birmingham, under the paſtoral care of Mr. Samuel Pearce. After a probation of above ten months, Sept. 24, 1794, being the day appointed for my ordination, the church and our neighbouring paſtors aſſembled for that purpoſe. At half paſt ten, Mr. Burton, of Foxton, introduced the ſervice by reading and prayer. Mr. Mills, of Sheepſhead, opened the nature and deſign of ordinations, and propoſed the uſual queſtions to the church, which being anſwered, they recognized their call, to which I had given my acceptance. I then delivered the leading articles of my faith, after which Mr. John Edmonds, of Guilf-

borough,

borough, requeſted the divine bleſſing on our union, which was attended with laying on of hands. The congregation being very numerous, we adjourned to the General Baptiſt meeting-houſe, where the other parts of the ſervice were performed. Mr. Sutcliff, of Olney, gave me a judicious and affectionate charge, founded on 2 Tim, ii. 1. *My ſon be ſtrong in the Grace that is in Chriſt Jeſus.* Mr. Fuller, of Kettering, then properly addreſſed the church from John xiii. 34, firſt part. *A new commandment give I unto you, that ye love one another.* Mr. Greenwood, of Oakham, concluded the ſervice with prayer: ſinging at the uſual intervals. Mr. Hogg, of Thrapſton, preached at night, from John xvii. 21. I believe it was a day of general pleaſure and profit. The people rejoiced in the ſpeedy proviſion of an under ſhepherd for them, and they were congratulated by the miniſters and others on the miſſion to the Eaſt Indies, in which their late paſtor, Brother Carey, is employed.

Rev. THOMAS MABBOTT was ordained paſtor of the church at Biggleſwade, in the county of Bedford, Nov. 4, 1794. Mr. Martin Mayle, of Blunham, began in prayer. Mr. William Dickens, of Keyſoe, introduced the ſervice of the day. Mr. John Geard, of Hitchin, prayed the ordination prayer. Mr. Thomas Pilley, of Luton, addreſſed Mr. Mabbott from Iſa. xxxiii. 7. *The ambaſſadors of peace ſhall weep bitterly.* Mr. John Emery, of Little Stoughton, addreſſed the church from Luke xii. 35, 36. *Let your loins be girded about, and your lights burning; and ye yourſelves like unto men that wait for their Lord.* Mr. John Gamby, of Southill, concluded the ſervice with prayer. There was ſinging as uſual.

A LIST OF THE
PARTICULAR BAPTIST MONTHLY MEETINGS,
IN LONDON AND SOUTHWARK,
FOR THE YEAR 1795.

Place.	*Time.*	*To begin.*	*To preach.*	*To pray.*
Mr. Button's	Jan. 22	Swain	Rippon	Dore
Mr. Dore's	Feb. 19	Rippon	Stennett	Tim. Thomas
Dr. Rippon's	March 19	Stennett	Swain	Booth
Mr. Booth's	April 23	Swain	Button	Rippon
Mr. Burnſide's	May 21	Button	Dore	Stennett
Mr. Swain's	June 25	Dore	Tim. Thomas	Burnſide
Unicorn Yard	July 23	Tim. Thomas	Martin	Button
Dr. Stennett's	Auguſt 20	Martin	Burnſide	Tho. Thomas
Mr. Martin's	Sept. 23	Burnſide	Tho. Thomas	Swain
Mr. Tim. Thomas's	Oct. 22	Tho. Thomas	Booth	
Mr. Tho. Thomas's	Nov. 19	Mr. Booth		Martin

The Miniſter of the Place concludes.

The Meſſengers to meet on Wedneſday, the 9th of December, at four o'clock preciſely, to make a New Liſt.

EXTRACTS

FROM THE

AMERICAN ASSOCIATION LETTERS.

The BETHEL ASSOCIATION, held at the baptiſt church, on Jamey's Creek, Spartanburgh County, South Carolina, begun on Saturday, Auguſt 10th, and ended on Tueſday, the 13th, 1793.

The two firſt days were ſpent in public devotion.

Monday, Auguſt 12. Rev. Edmund Botsford delivered an introductory diſcourſe, from Col. i. 28. *Whom we preach.* Letters from 29 churches were read. Seven churches applied for admiſſion into this aſſociation, and were received. Agreed to requeſt Rev. Mr. Botsford, to favour us with a copy of the introductory ſermon, for the preſs, which was granted.

The circular Letter, which was drawn up by the Rev. James Fowler; *is an affectionate addreſs to church members.* Next aſſociation at the old Meeting-houſe, on Fairforeſt, near Col. Brandon's, in Union-county, ſecond Saturday in Auguſt 1794.

Baptized -	133	Dead - - -	11
Received by letter	147	Diſmiſſed - -	79
		Excluded - -	46
Added	280		
		Diminiſhed	136

Increaſe ſince the preceding year 144

The ſeven churches added conſiſt of 177 members, which are not included in the above increaſe. In all the 36 ſocieties there are 2093 members.

The BOWDOINHAM ASSOCIATION (Maſſachuſetts) held at Readfield, Auguſt 28th and 29th, 1793.

Wedneſday, Aug. 28. At one o'clock, P. M. Elder William Hooper preached the introductory ſermon from Matt. v. 3. *Bleſſed are the poor in ſpirit, for theirs is the kingdom of heaven.* Read letters from the ſeveral churches. Four churches were received into union this year. The circular letter was prepared by Elder Caſe. It is a ſhort addreſs from Eph. v. 1. *Be ye followers of God as dear children.*

Next aſſociation at Ballſton, the 4th Wedneſday in Auguſt.

This aſſociation conſiſts of 19 churches, including the four juſt added to it. And there are in them 695 members.

The DANBURY ASSOCIATION, (Connecticut,) holden at Southington, Sept. 18 and 19, 1793.

The introductory ſermon was delivered by elder Iſaac Roots from 1 Cor. ix. 14. The letters were read. Sharon and Simſbury churches were added to the Aſſociation, making in all 19 churches, 907 members; increaſe 82. The letter addreſſed to this Aſſociation in 1791 was on "The doctrines of the Goſpel." In 1792, on "The univerſality of the Goſpel invitations to

every creature among whom it is ſent." This year the letter was drawn up by elder Hamilton on *Practical religion.* It fills four cloſe quarto pages.

Elder Seth Higby, propoſing to take a journey into ſome of the weſtern ſettlements, in order to preach the Goſpel, and comfort the infant churches; the Aſſociation expreſſed their good wiſhes concerning his journey, and gave him "a letter of approbation as a beloved brother in the Goſpel."

The ELKHORN ASSOCIATION (Kentucky) held at South Elkhorn, Oct. 12, 1793, and continued by adjournments till the 15th.

Saturday, Oct 12. At noon, brother Auguſtine Eaſtin delivered the introductory ſermon from Mal. iii. 16. *Then they that feared the Lord*, &c. It appeared by the letters that the churches are in peace, but in a languiſhing ſtate, few additions having been made this year.

As the reſult of former proceedings, a committee was appointed on *Monday* to meet thoſe brethren who lately ſeparated from the South Elkhorn Aſſociation which holds with "General Proviſion;" and, after conferring with them on the terms of union, which were reported to the aſſembly now convened, it was agreed by a large majority to form an union, in token of which the right hand of fellowſhip was given to them by the Moderator.

Agreed to ſet apart Wedneſday, the 23d inſtant, as a day of humiliation before God, and prayer for the preſervation and ſucceſs of our army againſt the enemy, and for the ſuppreſſion of vice in our land; inviting the different denominations of Chriſtians among whom we reſide to join us in our petitions.

The circular letter enforces the duties of miniſters and private members of churches.

Agreed, That in future there be but one meeting of the Aſſociation in a year, and that the time be the ſecond Saturday in Auguſt. The next Aſſociation to be at Marble Creek; but that quarterly meetings be held, and that they be this year at Indian Creek, May's Lick, Cove Spring, each to continue three days, at the times ſpecified in the printed minutes, when each of the brethren nominated for the ſeveral meetings are deſired to attend.

The ſame ASSOCIATION met at Marble Creek, Aug. 7—9, 1794.

Saturday, at 12 o'clock, brother George Smith delivered the introductory ſermon from Rom. xii. 5. *So we being many are one body in Chriſt*, &c. The letters were read. On caſting up the the numbers, it appears, that, in theſe 25 churches, there are 1904 members.

Baptized - - -	36	Dead - - - - -	13
Received by letter	76	Diſmiſſed - - -	38
		Excluded - - -	16
Added - -	112		
		Diminiſhed	67
Increaſe - - -	55		

Monday,

Monday. After divine ſervice, proceeded to conſider the union formed laſt Aſſociation with the five churches, late of the South Kentucky Aſſociation. Agreed to diſſolve the ſaid union, as ſeveral of our churches are diſſatisfied therewith.

Fixed the quarterly meetings, and agreed that the next Aſſociation be at Cooper's Run on the ſecond Saturday in Auguſt 1795; and that brother Elijah Craig preach the introductory ſermon; in caſe of failure, brother John Maſon.

The KEHUKEE BAPTIST ASSOCIATION, holden at Sandy-Run, Brother Burkitt's meeting-houſe Bertie county, North Carolina, September 1794.

Saturday, Sept. 27. The introductory ſermon was preached by Brother John M'Cabe, according to appointment, from John xv. 14. *Ye are my friends, if ye do whatſoever I command you.* There are 26 churches in this convention, 24 of them have 1652 members; the numbers in the two other ſocieties are not enrolled. The ſubject of the circular letter is, *The final perſeverance of the ſaints in grace,* 3 pages quarto.

Lord's-day. The brethren appointed preached to a numerous audience, with abundance of life and liberty, and we hope the word was attended with the Spirit's quickening influence.

Monday. The meeting was opened by prayer. The rules of the aſſociation were read; and after a great variety of buſineſs had been tranſacted, the next aſſociation was appointed at Yoppim meeting-houſe, in Chowan county, on the Saturday before the fourth Sunday in September 1795. Brother Read to preach the introductory ſermon, and divine ſervice to begin at 11 o'clock

Reſolved, That Brother Burkitt be appointed to write the circular letter for the next aſſociation; and that the ſubject be *Effectual Calling.*

Whereas it evidently appears, that the Lord is viſiting the land with his judgments, in the inundations of water which have overſpread our lower counties, ſo that we have the appearance of a general ſcarcity; and in the unwelcome expectation of war and blood-ſhed; Reſolved, That the ſecond Monday in November be appointed a day of public faſting, humiliation, and prayer to Almighty God, to avert the impending ſtorm which hangs over a guilty nation.

On motion made by Brother Burkitt, Reſolved, That the Saturday before the fourth Sunday in every month, be appointed a day for prayer meetings throughout the churches; whereon all the members are requeſted to convene at their reſpective places of worſhip, to make earneſt ſupplication to the Lord for A REVIVAL OF RELIGION amongſt us,

Reſolved, That this aſſociation ſhall again be known by the name of *The Kehukee Baptiſt Aſſociation.*

The NEW-YORK BAPTIST ASSOCIATION, held in New-York, May 22d, and 23d, 1793.

Wedneſday, May 22. At 3 o'clock P. M. Brother Holmes

preached the introductory ſermon, from John x. 15. *I lay down my life for the ſheep.* Read the letters from our ſiſter churches. Mount Pleaſant church was received into union with this aſſociation. Brother Van Horne preached in the evening from Acts x. 33. *Now therefore are we all here preſent before God, to hear all things that are commanded thee of God.*

Thurſday. Tranſacted the buſineſs of the aſſociation. Brethren Runyon and Bryant preached in the evening at the firſt and ſecond churches.

The circular letter conſiſts of *inducements to the performance of every goſpel duty.* Among their obligations to God they mention the following: "As to the civil liberties and privileges he graciouſly affords us in this land, they undoubtedly far exceed what any of our ſiſter churches or fellow chriſtians enjoy in any other nation upon the face of the earth. We have no uſurping tyrant to reign over us; we have an equal voice with any of our fellow-citizens, of every denomination, in the choice of our legiſlators and rulers. The ſpirit of perſecution that has raged and ſpilt rivers of blood in other nations is ſo ſtripped of its power in the United States of America, that every one of us may worſhip God according to what our conſcience dictates to us is agreeable to his word. And as to religious privileges (if we will but improve them), we have all that we can deſire or heaven can give.

"The ſcriptures are fulfilling very faſt. Undoubtedly the civil rights of man are better underſtood than ever they were in any age of the world before: the ſpirit both of civil and religious liberty has diffuſed itſelf far and wide, and is making glorious progreſs among the nations. The bands of ſlavery are burſting! We hope Babylon is falling! All which, ſurely is a glorious prelude to the more extenſive ſpread of the goſpel, and reign of King Jeſus. If we conſider what great things the Lord has done in America, and in the European world of late, who can but propheſy? Who can but conclude Chriſt is on his way? Let us, with one heart, and one voice, cry, *Come, Lord Jeſus, come quickly.* Dear brethren, think on theſe things; remember the nation ſtruggling for liberty! Cry to God for the overthrow of deſpotiſm! Plead with the Lord for the ſpeedy ruin of Antichriſt; and pray for the peace of Jeruſalem."

The ſame ASSOCIATION, held in New York, May 21, 22, 23, 1794.

Wedneſday, May 21. At three o'clock, Brother Runyon delivered the introductory diſcourſe from Matt. xi. 27. *No man knoweth the Son but the Father; neither knoweth any man the Father ſave the Son, and he to whomſoever the Son will reveal him.* After public worſhip proceeded to buſineſs. Brother R. Runyon was choſen moderator, and Brother Peter Bryant, clerk. Read the letters from our ſiſter churches. Acra and Samp-Town churches

churches were received into union with this aſſociation. Brother Gano preached in the evening from Rev. ii. 10. *Be thou faithful unto death, and I will give thee a crown of life.*

Thurſday, Much buſineſs was done. Mr. William Biſhop, lately from England, producing for the inſpection of this aſſociation credentials from ſeveral particular Baptiſt churches, and the board of miniſters in London, was invited to take a ſeat amongſt us: we therefore recommend him to all our ſiſter churches, wherever God in his providence may caſt his lot; at the ſame time deſiring them not to admit any to preach or exhort but thoſe who bring proper teſtimonials, as there are many going about in the name of preachers, whoſe characters and principles cannot be recommended. Brother Biſhop preached in the evening from 2 Pet. iii. 9. *Not willing that any ſhould periſh, but that all ſhould come to repentance.*

The next aſſociation to be held in New York, the laſt Wedneſday but one in May, 1795. to begin at 3 o'clock, P.M. Concluded with prayer by Brother Foſter.

This is an Aſſociation of 15 churches, in which there are 905 members. The letter ſays, that the miniſters and meſſengers were indulged with an agreeable interview, and then recommends to them *a frequent recollection of the great truths of divine revelation*, as calculated to excite and animate their gratitude, love, devotion, zeal and diligence.

The PHILADELPHIA BAPTIST ASSOCIATION, held at Philadelphia, October 7, 8, and 9, 1794.

Tueſday. At 3 o'clock, P. M. Rev. Brother Joſhua Jones delivered the introductory ſermon from 2 Cor. ii. 2. *For I determined not to know any thing among you ſave Jeſus Chriſt and him crucified.* 41 churches were enrolled; from three of them no account was received this year. In the other 38 there are 2732 members; but ſeveral of the churches, it ſeems, for the ſake of convenience, have obtained leave to join other aſſociations.

Baptized - -	189	Dead - -	88
Received by Letter	42	Diſmiſſed -	65
Reſtored - -	5	Excluded - -	22
Added	236	Diminiſhed	175
Increaſe this year -	61		

Wedneſday, Much buſineſs was tranſacted. Reſolved, That it be recommended to the different churches in the aſſociation, to inſtitute the catechiſing of children in their reſpective congregations at ſtated ſeaſons.

In conſequence of information communicated by the Rev. Dr. WILLIAM ROGERS, it is deſired that all donations FOR THE PROPAGATION OF THE GOSPEL AMONG THE HINDOOS IN THE EAST INDIES be forwarded to him. The next aſſociation

aſſociation, by divine permiſſion, to meet in Philadelphia, on the firſt Tueſday in October, Anno Domini 1795. Brother Peter Wilſon to preach the introductory ſermon; and in caſe of failure, Brother Thomas Uſtick. Dr. Samuel Jones to write the circular letter. Brother Webb preached this evening from Epheſians ii. 13. *But now, in Chriſt Jeſus, ye who ſometimes were afar off, are made nigh by the blood of Chriſt.*

The ſubject of the circular letter, written by Brother Henry Smalley, is *The law of God, commonly called the moral law.*

The SHAFTSBURY ASSOCIATION, held at Elder Powers's Meeting-houſe, Stillwater, New York, June 6th and 7th 1792.

Wedneſday, at two o'clock, P. M. Elder Caleb Blood preached a ſermon from Dan. x. 12, 13.

Thurſday. A ſermon was delivered by Elder John Leland, from Dan. xi. 34, 35. Voted to tranſcribe into our minutes the following article, taken from the minutes of the Warren Aſſociation of 1791, as fully containing our ſentiments. The aſſociation being impreſſed with a ſenſe of that freedom which every child of Adam is entitled to by nature; and of which they cannot be deprived but by hoſtile uſurpation; take this method of manifeſting their hearty deteſtation of the SLAVE TRADE; and recommend it to all our brethren, to pray Almighty God to haſten the auſpicious day, when the Ethiopian, with all the human race, ſhall enjoy all that liberty due to every good citizen of the commonwealth; and the name of *Slave* be extirpated from the earth.

The ſame ASSOCIATION, holden at Pittſtown, June 5th and 6th 1793.

Wedneſday, at two o'clock, P. M. Elder Samuel Waldo preached from 1 John iii. 2.

Thurſday, Elder Rathburn preached from Col. iii. 4. The Aſſociation cloſed with a ſermon delivered by Elder Leland from Acts xxiii. 6. *I am a Phariſee.*

The ſame ASSOCIATION, holden at Pownal, June 4th and 5th 1794.

Wedneſday, at two o'clock, P. M. Elder Powers delivered the introductory ſermon from 1 Tim. iii. 1.

Thurſday, eight o'clock, A. M. Brother Wells delivered a diſcourſe from John xii. 21. This Aſſociation recommends to all the churches in our connexion to pay a ſtrict and careful attention to regular goſpel church diſcipline.

The next meeting of this Aſſociation to be at Stillwater, Elder Powers's meeting-houſe, on the firſt Wedneſday of June 1795. Elder Blood to preach the introductory ſermon; and in caſe of failure, Elder Hull.

It is requeſted by ſome of the members of this Aſſociation, that the ſeveral Aſſociations would print their annual minutes in

ſizeable

ſizeable octavo. By this they might eaſily be bound together, and preſerved.

The ſubjects of the circular letters from this Aſſociation are as follow: In 1792, *The influence of religion on the human heart.* 1793, *The divine inſpiration of the Scriptures,* drawn up by Rev. John Leland. 1794, *The agency of the Holy Spirit of God,* by Rev. Iſaac Webb.

State of their numbers.

1792	churches	33.	members added	271.	members diminiſhed		79
1793	do.	35.	do.	261.	do.		56
1794	do.	40.	do.	345.	do.		295
				877			430
			Increaſe	447			

The STONINGTON ASSOCIATION met at Elder Chriſtopher Palmer's meeting-houſe, at Colcheſter, Connecticut, Oct. 15th and 16th 1793. The Rev. John Leland addreſſed the aſſembly from Acts xvi. 17. *Theſe men are the ſervants of the Moſt High God, which ſhew unto us the way of ſalvation.* In the 16 churches there are 1869 members. The circular letter *on Charity,* or *Chriſtian love,* is prefaced with the particular mention of the doctrines of grace, in the manner of ſome of the Engliſh Aſſociations. The following aſſociation was appointed to be at the firſt church in Stonington, the 3d Tueſday in Oct. 1794.

The VIRGINIA PORTSMOUTH ASSOCIATION met at Black Creek meeting-houſe, Southampton county, Saturday, May 25, &c. 1793. The Rev. William Browne preached the introductory ſermon from Eph. ii. 8. *By grace are ye ſaved,* &c. This is a convention of 22 churches, 1692 members. Their circular leter of 10 pages, by the Rev. David Barrow, is on *The doctrine of God's election of his people in Chriſt.* Among the queſtions propoſed and anſwered in the minutes, is this, "*Are the people, formerly called Diſſenters, yet oppreſſed by any ſtate laws?* Anſwered, Yes; namely, By an act of the General Aſſembly that inveſts all pariſh property in this ſtate in the hands of truſtees for the ſole uſe of the Proteſtant Epiſcopal church."

The next aſſociation to be at Black Water meeting-houſe, at the uſual time.

The WARREN ASSOCIATION, held in Templeton (Maſſachuſſetts), Sept. 9th and 10th 1794.

Tueſday, Sept. 9. At two o'clock, Brother Stephen Gano, according to appointment, preached the introductory ſermon from Gal. i. 10. *Do I ſeek to pleaſe men? For if I yet pleaſed men, I ſhould not be the ſervant of Chriſt.* Added to theſe 41 churches 197, and diminiſhed 122. Increaſe 75. Total number of members 3667. Sermon in the evening by Brother John Leland, from Iſaiah li. 9, 10, 11.

Wedneſday, Attended to a multiplicity of buſineſs, which is recorded

recorded in the minutes. The circular letter prepared by Mr. Backus, *On the nature of Salvation by the Goſpel of our Lord Jeſus Chriſt*, was read and accepted.

On requeſt, Voted to diſmiſs the church at Richmond to the Leyden aſſociation.

"A letter from the Secretary of the *Baptiſt Education Society* was read, by which we were informed of the particular ſtate of the Fund. We are ſorry to find that ſo few of our churches have come forward practically to encourage ſo laudable a deſign. We hope ſoon to have generous returns from all parts of the aſſociation.

"The opinion of the aſſociation was aſked by ſeveral churches upon a queſtion of the following import: *Is it not inconſiſtent with the original principles of the Baptiſt Churches, to apply to, and obtain Acts of Incorporation from, the Civil Power?* In anſwer to which, Voted, that the aſſociation unanimouſly diſapprove of all ſuch Acts of Incorporation for the purpoſe of ſupporting the miniſtry of the goſpel. It is alſo requeſted, that the churches would particularly inſtruct their delegates in this matter, ſo that their minds may be known at our next meeting.

"It was motioned, and *unanimouſly* voted, to have an annual collection in the aſſociation immediately after public worſhip, for the purpoſe of aſſiſting the WIDOWS OF THOSE MINISTERS DECEASED who have been members of this aſſociation. The charity to be diſpoſed of under the direction of a committee to be appointed from this body."

Brother Gano to write the circular letter for the next year. Voted, to hold our next aſſociation at Bridgewater, the Tueſday after the firſt Wedneſday in September 1795, at two o'clock, P. M. Appointed Dr. Stillman to preach the introductory ſermon; in caſe of failure, Brother Williams.

Voted, That the thanks of this aſſociation be given to the Rev. Mr. Spathawke's Society, for their politeneſs in obliging us with their meeting-houſe upon the preſent occaſion.

The WARWICK ASSOCIATION (New York), met in Bedford, Oct. 15 and 16, 1793. Brother John Caton delivered the introductory ſermon, from 1 John i. 3. *That which we have ſeen*, &c. Voted, That this aſſociation meet in future, the laſt Tueſday in May. The Circular Letter by Brother Thomas Montanye, was on *Juſtification*.

The ſame ASSOCIATION was held at Warwick, May 27—29, 1794. Introductory ſermon by Brother Enoch Ferris, 2 Cor. v. 20. *Be ye reconciled to God*. 17 churches, 794 members. Brother William Biſhop being introduced into the aſſociation, by wholeſome recommendations from England, was invited to a ſeat. He preached from Cant. i. 9. and Brother John Gano, from Rev. xxii. 21. Next aſſociation to meet at Clinton-Town, May 1795; Brother Benjamin Montanye to preach.

A

VERY SHORT SKETCH

OF THE STATE OF RELIGION

IN THE SEVERAL QUARTERS OF THE WORLD.

AMERICA.

KENTUCKY, Sept. 15, 1794. It is with concern I inform you that religion appears to be at a very low ebb with every denomination in this ſtate, and it has been ſo for near two years, as will partly appear by the minutes of our Aſſociation, which I ſend you. Five years ago, the Lord was pleaſed to viſit this wilderneſs with a general and pleaſing revival; many additions were made to the churches of ſuch as, I hope, will be ſaved; and that prophetic declaration was, in a conſpicuous manner, verified—*The deſert ſhall rejoice, and bloſſom as the roſe, it ſhall bloſſom abundantly, and rejoice even with joy and ſinging.* The recollection of that ſeaſon (which continued for three years) gives me pleaſure even at this time, and was an earneſt of what, I hope, the Lord will do for this country. An unhappy difference took place two years ago in our Aſſociation, which has almoſt ruined the peace of ſome of our churches. This weakened the hands of the miniſters, eſpecially ſuch as were in the parties. Theſe diviſions, I hope, are partly at an end. O that God would heal the breaches in Zion, and ſend forth his word with power! then, my dear Brother, the work would be eaſy, our connexion with heaven delightful, and the allurements of the world would appear contemptible. Laſt October, a union took place between the Particular Baptiſts of the Elkhorn Aſſociation and ſome of the General Baptiſts, as you will obſerve from the minutes of October 1793; but the great difference of principles gave uneaſineſs to our churches, and threatened a diſſolution of the Elkhorn Aſſociation. Therefore, at their laſt meeting in Auguſt, they declared the ſaid union void, and ſo peace has been reſtored to ſeveral of the uneaſy churches.

The *Preſbyterians* here are much divided upon pſalm-ſinging: they are a people zealous for the traditions of their fathers; are very numerous in this ſtate, and ſome of them, I believe, are truly pious people. *Epiſcopalians* make no figure among the ſectaries in Kentucky, nor is there one miniſter of that order among us. Two or three have been here, but, finding no proviſion for their ſupport proportioned to their wiſhes, have declined the profeſſion, and turned their

attention to law or phyſic. One old man, a native of Ireland, came here about three years ago; he obtained a pretty large ſubſcription in the town of Waſhington, where he preached and abuſed the Baptiſts: at length his fame called him to this neighbourhood. Preaching one day, he received a violent ſhock in the middle of his ſermon, and it was reported he was dead. I went to the inn to ſee him. He ſpoke of the uncertainty of life, and the vanity of the world, and intreated me to pray for him. As the requeſt was reaſonable, I called the family together, informed them of the ſick man's deſire, and prayed. He recovered in ſome degree from his illneſs, but died in about eight or nine months; and was the laſt of the Epiſcopalians who performed ſervice in Kentucky.

As to *our* miniſters, I requeſt you will be ſatisfied at preſent with a few hints.

Mr. Auguſtine Eaſtin, the excellent and much eſteemed paſtor at Cooper's Run, was born in Virginia, on James River, embraced religion, and joined the Baptiſts about twenty-five years ago, and has been preaching the goſpel it may be twenty-two years. He came to Kentucky probably nine years ſince; is a great advocate for ſovereign grace, preaches ſenſibly, often affectionately, and ſometimes in an alarming way; a friend to mankind in general, and to Chriſtians in particular.

Mr. Ambroſe Dudley, paſtor of the church at Bryan's, in which are above 200 members, is alſo from Virginia, and embraced religion when young; has been preaching about fourteen years, was a Captain in the American ſervice, is well eſtabliſhed in the doctrines of grace, a good natural orator, warm and affectionate in preaching, a perſevering man, whoſe labours the Lord has abundantly bleſſed, an example of piety and ſelf-denial, and his praiſe is in the churches.

Mr. William Wood is one of the ſtrenuous aſſertors of the ſovereignty of God, and the fulneſs and freeneſs of grace in Chriſt Jeſus. He is much eſteemed among his own flock, and the churches in general.

Mr. John Sutton is an old man, and an old preacher, from New Jerſey; one of five brothers who were all miniſters of the goſpel; he preaches as much ſound divinity as any man I ever heard.

Mr. John Gano has left us, on the death of his wife. I hear he is coming again to Kentucky;—a faithful and affectionate ſervant of the Lord Jeſus—an inſtructing and animating preacher, has been ſingularly uſeful to the churches in Kentucky. I ſhall ſay more of our miniſters in my next.

Among the *Preſbyterian* miniſters, Mr. David Rice is an aged

aged and reſpectable character, eſteemed for his exemplary life and Chriſtian conduct.

Mr. Robert Finly, mentioned honourably in the Regiſter *, is now in Kentucky; he has the care of a congregation at a place called Caneridge.

Mr. James Crawford, a middle aged man, has been ſettled in Kentucky about eight years; moderate, friendly, and humane. Mr. Marſhall, Mr. Blythe, Mr. Colgohoon, late miſſionaries, are young men, and have congregations.

The population of the country encreaſes rapidly, and its improvements are equal to its population. We are at war with the Indian tribes on the Lakes, and Wabaſh and Miame River. Our army marched about five or ſix weeks ago into the heart of the Indian country: no certain accounts from them have yet been obtained. 2000 mounted volunteers, from this ſtate, make a formidable appearance, and, joined by the ſtanding troops of the United States, under the command of General Anthony Wayne, we hope may give an effectual check to ſavage tribes, and bring them to terms of peace †.

Proviſions of all kinds raiſed in this country are cheap. Indian corn is from 1s. to 1s. 6d. per buſhel; wheat from 2s. 6d. to 3s. 6d. per buſhel; beef from 12s. 6d. to 14s. per hundred; pork from 12s. to 15s. per hundred; and every other article in proportion. *Labour* is high in this country, and will continue ſo, as the number of labourers is not proportioned to the lands for cultivation. Day-labourers receive from 2s. 6d. to 3s. per day for their ſervice; houſe-joiners from 4s. 6d. to 6s. per day; ſtone-maſons 6s. per day; taylors 25s. per ſuit of cloaths; ſhoe-makers from 3s. to 4s. per pair, and all other labour in proportion. There are great demands for mechanics. I feel a little inclination to touch on politics, but ſhall check myſelf: The Lord keep me, and deliver you, from the civil ſtate of diſſenters in England.

RHODE ISLAND, *Weſterly*, October 10, 1794. I muſt juſt inform you, there has been a great revival of religion among the new Light Baptiſts ‡ here: ſince the beginning of July, fifty-two perſons have been baptized and

* Regiſter, former volume, p. 294.

† Another letter received ſince the above, ſays, "Our army engaged the bloody tribes on the 20th of Auguſt laſt, and routed them entirely, within a few miles of a Britiſh garriſon who did not offer the ſavages any protection."

‡ By comparing this extract with other papers, I am led to conjecture that one, if not both, of the churches mentioned in it are of the General Baptiſt perſuaſion. Mr. Iſaiah Wilcox's ſociety belonged to the Groton conference, which holds with "general proviſion, and open communion." EDITOR.

joined to the church that Mr. Wilcox was paſtor of before his death; they are now deſtitute of a ſettled miniſter. Forty-eight have alſo joined the church Mr. Babcock formerly preached to, who is likewiſe dead: they are alſo yet deſtitute of a ſettled miniſtry. Several others are expected to unite themſelves to both theſe churches. I am their well-wiſher, though not of their opinion in all things.

NORTH CAROLINA.—Another Aſſociation is branched out from that to which I belong. Ours ſtill retains the name of *The Kehukee*; the other is called the *Neuſe* Aſſociation, from the river Neuſe near which it was firſt holden. I attended their meeting a few weeks after ours, and was greatly pleaſed with their order and proceedings. My heart has been filled with thankfulneſs to Almighty God for his great goodneſs to the people of this country in the growth of religion amongſt us. The Baptiſt denomination has rapidly increaſed ſince 1770. I am now in the 45th year of my age, and the 24th of my miniſtry; and, when I was converted and called to the ſacred office, there were but few Baptiſt churches in North Carolina. In the year 1775, our Aſſociation conſiſted of only 10 churches, and now we are formed into three different Aſſociations (viz. the *Kehukee*, the *Portſmouth*, and the *Neuſe* Aſſociation,) compriſing 75 churches, in which there are upwards of *five thouſand* members. At the *Neuſe* Aſſociation, which I lately attended, we had a pleaſing interview. As their minutes are not yet printed, I am unable to furniſh you with their proceedings at large; but permit me to give you a ſketch:

On the Saturday before the 4th Sunday in October 1794, that Aſſociation convened at Brother Oliver's meeting-houſe on Bear-marſh, Duplin county, North Carolina. Introductory ſermon by Brother Joſhua Barnes, on Job xxviii. 20. *From whence then cometh wiſdom, and where is the place of underſtanding?* Letters from 27 churches were read. Col. Nathan Bryan * was choſen moderator, and Brother Needham Whiteſield, clerk. Lord's-day, a numerous audience (ſuppoſed to be 2000) attended the word. Brother Roſs and brother Burkitt preached.

Monday morning met at nine o'clock, according to adjournment. A circular letter on *The Duty of Deacons* was received; alſo the minutes of the Portſmouth Aſſociation; with a letter of correſpondence and minutes from the Kehukee Aſſociation. The Aſſociation agreed to join the Kehukee in a public faſt on the ſecond Monday in November, and *in their prayer meeting* on the Saturday before the fourth Sunday *in every month*. Indeed, the

* This Gentleman is Colonel of Jone's county, North Carolina, and has ſerved as a member of the General Aſſembly 17 years.

whole

whole buſineſs of the Aſſociation was conducted with the greateſt love and unanimity I ever ſaw.

On reading the 7th number of your Regiſter, concerning *The Civil State of Diſſenters in England*, I think my heart was deeply affected with a ſenſe of divine goodneſs in the privileges granted to the people of America. In North Carolina, we enjoy the exerciſe of liberty, both civil and eccleſiaſtical, in the largeſt ſenſe *; ſo that the Baptiſts are as reſpectable as others. There are members of ſeveral churches in the *Kehukee* Aſſociation who are in the commiſſion of the peace. Some act as ſheriffs. One of the members in my church is *high ſheriff* in the county of Northampton; another in the county of Hertford. Colonel *Nathan Mayo*, who was moderator in our laſt Aſſociation, has been a member of the General Aſſembly of the ſtate of North Carolina for many years. There are members in ſeveral churches who have ſerved many years in the *Houſe of Commons*, and others in the *Senate*. Upon the whole, there is hardly any poſt of profit or honour in the ſtate but has been reputably filled by one or another of our Baptiſt Brethren. Indeed, all *paſtors* of churches are excluded a ſeat in the General Aſſembly of this ſtate by our conſtitution; but our *miniſters* act as juſtices of the peace, and in other offices; and ſome, who had not the charge of a congregation, have been honoured with a ſeat in the Legiſlature. Our Brother Peter Qualls, who lately departed this life, has been *Senator* for the county of Halifax ſeveral years. I hope I ſhall be able to furniſh you with the biography of him. But though we have miniſters and members who are men of wealth and honour, moſt of our Brethren in the miniſtry, and the members in general, are poor men. *Not many wiſe men after the fleſh, not many mighty, not many noble are called.*

Our Reverend Brethren Charles Hines, and William Goodman, who belonged to the *Neuſe* Aſſociation, have departed this life ſince the laſt Convention. The lower counties in this ſtate are moſtly Baptiſts, or followers of them. The chapels which were built for the Epiſcopalians are chiefly occupied by the Baptiſt miniſters. In the weſtern part of the ſtate the Preſbyterians are moſt numerous. I wrote you before that, according to the calculation of one of the moſt eminent miniſters of the Epiſcopal church, there were only *ſeven* miniſters of that denomination in this ſtate.

MASSACHUSETTS †, *Dec.* 10, 1794. Mr. Backus gives

* It ſeems it is not ſo in Virginia. See Regiſter, p. 199. EDITOR.

† This extract is made from a letter of the Rev. Dr. Rogers of Philadelphia addreſſed to our worthy friend, the Rev. Dr. Jones, of Hammerſmith, near London, and obligingly communicated by him to the EDITOR.

a very pleaſing account of the increaſe of the Baptiſt intereſt, in what is denominated the Bowdoinham Aſſociation. "This aſſociation," he ſays, "was conſtituted in May 1784. In Sept. 1790, they were only 6 churches, and 317 members. Laſt Auguſt, they conſiſted of 21 churches and 887 members in the two counties of Cumberland and Lincoln, (Maſſachuſetts) beſides which, they have one church in the county of Hancock, and one in Waſhington; 17 of which churches have been conſtituted within theſe four years, and the glorious work was going on in October laſt.

"Ninety-one members were added laſt year to the Baptiſt church in the city of New London, in Connecticut, where a few years ago there was not one of the denomination. Surely God is doing great things for us whereof we have abundant reaſon to be glad!"

NEWFOUNDLAND. The Rev. Mr. John Jones, diſſenting miniſter at St. John's, keeps a large ſchool, and educates many of the poor gratis. The *Book Society* heretofore ſent him a few Books. In the year 1790, he was preſented from the *Bible Society* in London, with a donation of Bibles for the military, which he diſtributed among the non-commiſſioned officers and private men belonging to the Royal Artillery, and King's own regiment of foot. By the diſtribution he had an opportunity of converſing with the ſoldiers, and of adminiſtering ſuitable advice to them. The conſequence was, many attended on his miniſtry, ſeveral were joined to his church, and the general part of the garriſon, conſiſting of about 150, attended public worſhip at moſt convenient opportunities, and ſeemed to hear the word with attention. In 1791, an 100 bibles more were ſent to him by the ſame ſociety, and there is reaſon to believe a bleſſing attended them. Mr. Jones, in a letter dated Oct. 28, 1794, ſays, "Pleaſe to preſent my grateful reſpects to the Bible Society, and aſſure them, that their pious endeavours in ſending the word of God to us, ſome years ago, have not been in vain. More than twenty of the ſoldiers have joined us in church fellowſhip, *and given good evidence of converſion*. Many others have been much reformed, and ſome Romans have embraced the Proteſtant faith. This ſummer they were relieved, and are gone to Quebec. Truly, Sir, the ſeparation was affecting. I felt it ſorely, as I have had ſweet communion with ſuch of them who were united to our church. Their excellent officers indulged me with a room in the garriſon to meet thoſe once a week who were of the ſociety, excluſive of ſtated meetings in the town."

He then adds, That the troops who have taken the place of thoſe who are gone are about 150, but that he has not yet had an opportunity of being much acquainted with them. He has applied again for bibles, and the ſociety has very generouſly ordered an 100 more to be ſent.

Mr. Jones has a young man lately raiſed up among his people, who goes to preach at Portugal Cove one Lord's-day in a fortnight, and the other at Torbay; and in each place the work of the Lord ſeems to be on the increaſe. So late as Nov. 27, 1794, he writes, "Though it is the fall of the leaf in the kingdom of nature, I hope in the œconomy of grace there are ſome promiſing branches ſpringing forth. Indeed hitherto the winter has been our harveſt. There are not many here who pay any attention to the ſabbath in the ſummer, which ſometimes is occaſioned by their curing the fiſh; and the law ſays, that there ſhall be no regard paid to days, nor hours of working; but the few who are not ſervants, and really fear God, *theſe honour the law of God.*"

EUROPE.

LONDON. The ten churches in this city, whoſe paſtors and meſſengers conſtitute the particular Baptiſt Fund, collected for the year 1794, in their reſpective ſocieties, £611 7 4 ſterling. The church at Norwich, under the paſtoral care of the Rev. Mr. Kinghorn, ſent up a collection of £9 3 5. A legacy of £100 has been received, in virtue of the will of the late Mr. Beeby Wallis, an excellent Deacon of the church at Kettering, under the paſtoral care of the Rev. Mr. Fuller: Alſo a donation from Mr. Joſeph Gutteridge, a member of the Rev. Mr. Booth's church, another from Mr. Robert Davies, a member of Mr. Rippon's church, of £50 each. The above ſums, together with the intereſt of the fund capital, have been diſtributed this ſpring 1795, to neceſſitous churches, paſtors, and ſtudents in England and Wales, as uſual; and an extra exhibition of 200 guineas has been made to ſundry poor miniſters, in conſideration of the dearneſs of proviſions, and the ſeverity of the late winter: The whole diſburſements for the year amounted to the pleaſing ſum of £1564 10.

SCOTLAND, Feb. 4, 1795. Our Forfar Preſbytery, laſt Wedneſday, Jan. 28th, ordained at this place a Mr. Duncan Roſs, to go out as a miſſionary to Pictou, in Nova Scotia. A Mr. Brown was to be ordained to-day at Milnathort, by the Preſbytery of Kirkcaldy, for the ſame miſſion. Several years ago, a blank call was ſent over by the

a very pleaſing account of the increaſe of the Baptiſt intereſt, in what is denominated the Bowdoinham Aſſociation. "This aſſociation," he ſays, "was conſtituted in May 1784. In Sept. 1790, they were only 6 churches, and 317 members. Laſt Auguſt, they conſiſted of 21 churches and 887 members in the two counties of Cumberland and Lincoln, (Maſſachuſetts) beſides which, they have one church in the county of Hancock, and one in Waſhington; 17 of which churches have been conſtituted within theſe four years, and the glorious work was going on in October laſt.

"Ninety-one members were added laſt year to the Baptiſt church in the city of New London, in Connecticut, where a few years ago there was not one of the denomination. Surely God is doing great things for us whereof we have abundant reaſon to be glad!"

NEWFOUNDLAND. The Rev. Mr. John Jones, diſſenting miniſter at St. John's, keeps a large ſchool, and educates many of the poor gratis. The *Book Society* heretofore ſent him a few Books. In the year 1790, he was preſented from the *Bible Society* in London, with a donation of Bibles for the military, which he diſtributed among the non-commiſſioned officers and private men belonging to the Royal Artillery, and King's own regiment of foot. By the diſtribution he had an opportunity of converſing with the ſoldiers, and of adminiſtering ſuitable advice to them. The conſequence was, many attended on his miniſtry, ſeveral were joined to his church, and the general part of the garriſon, conſiſting of about 150, attended public worſhip at moſt convenient opportunities, and ſeemed to hear the word with attention. In 1791, an 100 bibles more were ſent to him by the ſame ſociety, and there is reaſon to believe a bleſſing attended them. Mr. Jones, in a letter dated Oct. 28, 1794, ſays, "Pleaſe to preſent my grateful reſpects to the Bible Society, and aſſure them, that their pious endeavours in ſending the word of God to us, ſome years ago, have not been in vain. More than twenty of the ſoldiers have joined us in church fellowſhip, *and given good evidence of converſion*. Many others have been much reformed, and ſome Romans have embraced the Proteſtant faith. This ſummer they were relieved, and are gone to Quebec. Truly, Sir, the ſeparation was affecting. I felt it ſorely, as I have had ſweet communion with ſuch of them who were united to our church. Their excellent officers indulged me with a room in the garriſon to meet thoſe once a week who were of the ſociety, excluſive of ſtated meetings in the town."

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He then adds, That the troops who have taken the place of thoſe who are gone are about 150, but that he has not yet had an opportunity of being much acquainted with them. He has applied again for bibles, and the ſociety has very generouſly ordered an 100 more to be ſent.

Mr. Jones has a young man lately raiſed up among his people, who goes to preach at Portugal Cove one Lord's-day in a fortnight, and the other at Torbay; and in each place the work of the Lord ſeems to be on the increaſe. So late as Nov. 27, 1794, he writes, "Though it is the fall of the leaf in the kingdom of nature, I hope in the œconomy of grace there are ſome promiſing branches ſpringing forth. Indeed hitherto the winter has been our harveſt. There are not many here who pay any attention to the ſabbath in the ſummer, which ſometimes is occaſioned by their curing the fiſh; and the law ſays, that there ſhall be no regard paid to days, nor hours of working; but the few who are not ſervants, and really fear God, *theſe honour the law of God.*"

EUROPE.

LONDON. The ten churches in this city, whoſe paſtors and meſſengers conſtitute the particular Baptiſt Fund, collected for the year 1794, in their reſpective ſocieties, £611 7 4 ſterling. The church at Norwich, under the paſtoral care of the Rev. Mr. Kinghorn, ſent up a collection of £9 3 5. A legacy of £100 has been received, in virtue of the will of the late Mr. Beeby Wallis, an excellent Deacon of the church at Kettering, under the paſtoral care of the Rev. Mr. Fuller: Alſo a donation from Mr. Joſeph Gutteridge, a member of the Rev. Mr. Booth's church, another from Mr. Robert Davies, a member of Mr. Rippon's church, of £50 each. The above ſums, together with the intereſt of the fund capital, have been diſtributed this ſpring 1795, to neceſſitous churches, paſtors, and ſtudents in England and Wales, as uſual; and an extra exhibition of 200 guineas has been made to ſundry poor miniſters, in conſideration of the dearneſs of proviſions, and the ſeverity of the late winter: The whole diſburſements for the year amounted to the pleaſing ſum of £1564 10.

SCOTLAND, Feb. 4, 1795. Our Forfar Preſbytery, laſt Wedneſday, Jan. 28th, ordained at this place a Mr. Duncan Roſs, to go out as a miſſionary to Pictou, in Nova Scotia. A Mr. Brown was to be ordained to-day at Milnathort, by the Preſbytery of Kirkcaldy, for the ſame miſſion. Several years ago, a blank call was ſent over by the

Highlanders, who had emigrated thither, for one who underſtood Gaelic, whoſe ſentiments were to correſpond to the Weſtminſter Confeſſion. The Gentlemen to whom the call was ſent, firſt applied to the church of Scotland, then to ſome other ſocieties, but ſtill in vain. At length they applied to us. We had only one preacher, Mr. James Drummond Mac Gregor *, who underſtood Gaelic. The General Synod appointed him: he ſubmitted; and there is every appearance that his miniſtry has been much bleſſed among his poor illiterate countrymen. For ſeveral years ſucceſſively he has wrote to the ſynod the moſt earneſt and affecting letters, on the neceſſity of ſending ſome others on the ſame work, as he found it impoſſible to go through the labour of preaching in the many places from which he had applications. At length, it being intimated to the ſynod that the two above mentioned were willing to go, they were appointed to be ordained for this purpoſe. The ordination ſermon was preached here from Acts xxii. 21. *Depart, for I will ſend thee far hence unto the Gentiles.* I hope, Brother, the glorious days are faſt coming, when *the ſhips of Tarſhiſh* will be employed in carrying out regiments of ſoldiers under the Prince of Peace; not for the purpoſe of deſtroying mens' lives, but to ſave. I look upon all your great navigators and travellers, your Cooks, and your Boulainvillers, juſt as a kind of pioneers, whom our Lord employs for preparing his way, although *they mean not ſo, nor does their heart think ſo.* And what other are the Sennacheribs of our day, who have nought in their heart but to deſtroy nations not a few?

IRELAND (Extract). Barren as this country has been for many years, there is now a little revival. Two new churches have been lately formed, the one at Shinrone, in King's county, and the other in Dublin. In the courſe of about four months ten were added to one of theſe ſocieties, and fifteen to the other; and in ſeveral places as many baptized as make the whole number forty-one. Three of theſe had been Papiſts, and only five of them were children of Baptiſt parents. The inſtruments of this pleaſing work are two young men lately raiſed up, who preach with ſucceſs in numerous places.

Seven or eight months ſince, they had gathered thirteen or fourteen *little* congregations in King's County, in Tipperary, Weſtmeath, and Galway. Some of theſe infant ſocieties conſiſt of from thirty to fifty, others from fifty to an hundred hearers, and are viſited every fortnight by one or other of theſe active labourers, though the round is an 120 Iriſh miles.

† See an account of him in the Regiſter, p. 93.

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The income of one of these good men is but 25 *l.* a year, which is likely to be less, as eleven of his congregation are gone to America; the other has no salary from the people, but is supported partly by his labour in Dublin, and partly by the occasional benefactions of individuals. Many of the Christian friends in Ireland hope, that such "exertions will appear laudable to every patron of christianity, especially to the brethren of the Baptist denomination in London, to whom they *now* make application for assistance in their attempt to spread the gospel; a work in which they are the more encouraged, as a spirit of enquiry is roused among the people, and a prospect of widely extended usefulness opens."

PRUSSIA. In consequence of Letters and Registers sent to the Rev. Messrs. Henry Roots, Isaac Van Duhren, Erdmann Stobbe, and Peter Klein, the four ministers of a Baptist church at Dantzick, in Polish, otherwise Royal Prussia, the following information has been communicated:

Dantzick is a place of great commerce, very populous, and perhaps about the size of Liverpool. In the year 1792, the merchants in this city exported to different parts fifty thousand lasts of grain, that is four million bushels. The Dantzickers have numerous places of worship for Lutherans and Calvinists, the steeples of which, as you come from sea, begin to appear at the distance of about 5 leagues from the city. They have also an English place of worship, and a Baptist, or Mennonist congregation. Your letters to the ministers of the last named society, I delivered with my own hand. Their place of worship of about 40 feet by 32 is very neat. Mr. Roots the elder, or pastor of the church, is the youngest man of their four ministers. They have one deacon, an organ in their meeting, and one service in a day which begins at about half after 8 in the morning, and ends at 11. They enter on worship with singing, then pray, sing again, and preach about three parts of an hour; and conclude nearly as our Baptist congregations do in England. Mr. Roots reads his sermons; but this is not done by either of his colleagues. In cold winter weather they have a good congregation, but in the summer are quite full. The women sit by themselves. All the four ministers are in business; they preach in turns; receive nothing for preaching; wear neither bands nor gowns, but appear in black while they are at meeting, and put it off as soon as they return home. On Lord's-day evening, by a previous appointment, I was introduced to them at Mr. Roots's. All the four ministers were present, the deacon, and also an attorney who understood and spoke English as well as myself. I was received in a very friendly way, and, according to the custom of the place, saluted with a kiss. All five, the ministers and the deacon saluted me. Your letters were read to them, and I observed peculiar emotions in their countenances at your question;

"Whether

"Whether internal piety, or the religion of the heart flouriſhed among them, or in any part of Poland or Pruſſia?" In the converſation, which was maintained between us by the attorney, our interpreter, they aſked, How the Baptiſts adminiſtered ordinances in England? How often the death of Chriſt was celebrated? Whether there were collections made for the poor? How we ſing, and what pſalms? Whether the pſalms of David only, or other compoſitions? I ſhewed them Dr. Watts's hymns and pſalms, ſome of which the gentleman read off in Dutch; and then ſome of theirs to me in Engliſh, conſiſting of pſalms, and alſo of hymns ſuited to the Lord's ſupper. They aſked if we had organs in our chapels? I told them that they were not approved of; and was informed that in general they were not uſed in their congregations. They wiſhed alſo to know how long the ſermons of our miniſters are. Whether moſt of our preachers are learned men? Whether they are in buſineſs, or receive ſalaries from their congregations? I replied as well as I could.

By the queſtions I propoſed to them, I found that they are Calviniſtic Baptiſts, and are quite clear in this truth, That it is impoſſible for any man to be ſaved without a real change of heart.

They are enemies to all war, and aſked me, If any part of England was beſieged, whether the Baptiſts would fight. I ſaid, to be ſure they would defend themſelves againſt their enemies. But they anſwered, Chriſt has told us, that we ſhould love our enemies. I then aſked, What is the difference between my going to war, and ſending another in my room? as I gathered from their converſation they had provided ſubſtitutes. They replied, that both were totally diſagreeable to them; but the laws of the country *forced* them to the latter.

At my leiſure I intend to give you a more full account. The information you deſired from them, they could not obtain at once; but ſaid they would endeavour to procure it from different parts, and forward it with ſome books, according to the directions I gave them.

London, *March* 26, 1795.

REV. AND DEAR SIR,

IN our laſt converſation, you expreſſed your wiſh to become more acquainted with the ſtate of religion on the Continent, and with the labours of ſuch miniſters of Chriſt, in various denominations, who preach the goſpel with faithfulneſs and zeal. I will gladly give you ſuch information as I am able to do from the correſpondence of our Brethren with miniſters of other perſuaſions. The greateſt part of this information I have received from the minutes of a Conference of clergymen, who meet annually about Whitſuntide, at Herrnhut, our largeſt ſettlement in Upper Luſatia, to conſult with, and

edify

edify one another. Each communicates, either by word of mouth, or by letter, his experience and the obſervations he has made in the year paſt, and hears the remarks made, or receives the advice given. This annual meeting has been of infinite ſervice to the cauſe of God in many places, and God has laid a ſpecial bleſſing upon it. I had once the favor to be preſent, and muſt confeſs, that the ſight of theſe venerable ſervants of Chriſt filled me with reverence and awe. About thirty pariſh miniſters and curates generally aſſemble, ſometimes more: Some are of the Lutheran, others of the reformed or Calvininiſtic Church. But beſides thoſe who attend, a great many more are conſidered as members of this Conference, who ſend letters to the annual meeting which are read, diſcuſſed, and anſwered by ſome of the members preſent who are nominated for that purpoſe. The minutes of this Conference are communicated to all our Congregations in extract; and thus we become acquainted with the ſtate of vital religion in many parts of the world, and are excited to praiſe the Lord. Indeed, he has done great things, far beyond our expectation, ſo that, when ſometimes like Elijah, we are apt to mourn that only one is left, we are comforted to hear of thouſands who have not bowed the knee to Baal. I muſt add, that *our* miniſters who are preſent attend only as gueſts, though a biſhop of our church is nominated Preſident. I ſhall now proceed to mention what I know of different countries, and endeavour not to exceed the bounds of a letter.

FRANCE.—*Alſace.* There are in this country a pretty conſiderable number of pariſh miniſters in connexion, who hold correſpondence with our Brethren, and ſeveral of them annually tranſmit a letter to the Conference. The recent political diſturbances have, in ſome meaſure, impeded the progreſs of the goſpel, and eſpecially the growth of the young people in the knowledge and love of our Saviour, and they forget the *one thing needful.* In a late report, received previous to the preſent troubles, I remember to have read, that the goſpel is preached to near 50,000 perſons by theſe miniſters, the pariſhes of ſome being very large, of whom, it is to be hoped, that not a few will be ſaved.

SWITZERLAND. By a correſpondence which is opened between various brethren of the Lutheran, Calviniſtic, and other denominations, and the above mentioned Conference, it appears, that in the city and canton of Baſil, there are ſeveral evangelical pariſh miniſters and curates, heartily concerned for the ſucceſs of the goſpel, and who diſcover a real

a real attachment to each other— to the doctrine of the Godhead and atonement of our Lord, and to such denominations in every country who hold Christ the head. Nine of them meet annually in conference. Some of whom, while they lament the dissipation and indifference to religion, with which many in the rising generation are carried away, write, That the preaching of the gospel, in their respective charges, is followed with a blessing; and that among the young, the catechumens, and the awakened, they plainly discern the work of the Holy Spirit. One of these clergymen, from promising appearances in his parish, expects a rich harvest of souls. Another, whose parish extends through five villages, speaks of a general awakening; and of two small societies, one of twenty persons, and another of not less than fifty, who privately meet for the edification of each other in the ways of God. At one of the last meetings of these nine ministers, they proposed a question to this effect: "How is it that where the gospel has been long and faithfully published there are no more evidences of sound conversion?"

DENMARK. One of the Deans in Zealand has the pleasure of seeing the admission of the gospel among his flock, and the public service well attended. He is also intimate with three neighbouring ministers, one of them a Professor in the University, who frequently meet to converse of the things pertaining to the kingdom of God. They are inquisitive about the state of religion in other parts of the world, and very much rejoiced whenever they obtain accounts of the spread of the gospel. In Copenhagen the capital, in the Peninsula of Jutland, and in the island of Falster, as well as in other parts of the Danish dominions; *many* of the Clergy, it seems, preach the truth as it is in Jesus, and are affectionately united to other good men whose forms of worship very much differ from their own.

Norway. Among our Norwegian correspondents, there is a minister who, on his journey thither, preached in the cathedral church at Christiana, exhibiting Christ as the new and living way to happiness. In his parish, he preaches to between five and six thousand souls. A blessing attends his ministry. He has repeated proofs of the saving power of the gospel. And though the churches are large, such is the eagerness with which his parishioners flock to hear the word, that many are obliged to stand without.

SWEDEN. A minister who gives the information from his own knowledge, says, That there are at least twenty clergymen

men who preach the gospel in West Gothland, five or six in East Gothland, five in Findland, ten or more in Schonen (otherwise Scania), and three or four in the vicinity of Stockholm, the capital of Sweden.

HUNGARY. A Dignitary who has several ministers under his direction, and a cure of above 15,000 souls, says, "That since the mild reign of Joseph the 2d, Hungary has had glorious times. The Protestants have free licence to establish schools and churches, and now enjoy liberty of conscience, and unnumbered privileges for which their ancestors sighed in vain. Leopold, the successor of the Emperor Joseph, has enlarged and secured those liberties: his successor, Francis, is most favourably disposed towards the same cause. The harvest in Hungary may truly be denominated great, but faithful labourers are few; yet there are several not only orthodox in their heads, but what is infinitely more important, full of love to Jesus in their hearts."

SAXONY. In the Electorate of Saxony, in the Marquisate of Lusatia, in the dutchy of Pomerania, and in Voigtland the southern division of the Marquisate of Meissen (or Misnia), as well as in many other parts of Germany, the gospel is held in high esteem, and the name of Christ glorified by the testimony and conversation of many faithful witnesses of the truth. In some of these places, the ministers complain of an increasing number of Freethinkers, as they call themselves, and of Deists, who ridicule the gospel of Christ. They request their brethren to unite with them in praying, that the faithful preaching of the gospel, in its native simplicity, may prove the wisdom of God, and the power of God, in regenerating the hearts of multitudes. There are many pious people in their churches; and they mention others who have lately departed this life, knowing in whom they had believed.

Another Minister, near Leipsic, in Saxony, who, with Paul, glories in the cross of Christ, and endeavours to bring his hearers savingly acquainted with themselves, says, That his congregation consists of three sorts of people. 1. A very few who know our Lord Jesus Christ, love him, and keep together in a kind of society; edifying one another, regardless of the contempt of the world. These frequently meet at their minister's house, and are visited by him in their respective abodes. 2. The major part lead a sober and honest life; tremble at the thoughts of hell, yet remain such slaves of sin, as to cause their minister great trouble. Numbers of this

class

claſs are deſirous of being ſaved, at leaſt from puniſhment; but they never caſt themſelves at the feet of Chriſt as hell deſerving ſinners. 3. Many, eſpecially of the young people, live without any thoughts of God, or their own ſouls; they make no enquiry about the way of righteouſneſs. Yet among the Catechumens, for two years ſucceſſively, pleaſing evidences of divine grace have appeared.

Another reſpectable ſervant of Chriſt, on the Baltic, has laboured in the Lord's vineyard ever ſince 1756. About that year he ſaw a glorious revival of religion, under the miniſtry of two faithful witneſſes who have ſince finiſhed their teſtimony. He is now the only miniſter that awakened ſinners can apply to in the neighbourhood. His labours are bleſſed among the rude inhabitants. Many are called out of darkneſs into marvellous light. He finds that catechiſing of children is very much bleſſed; and in his pariſh, which comprehends four villages, he has two awakened ſchoolmaſters who are intent upon ſowing the good ſeed of the word in the tender hearts of their pupils.

In *Livonia*, a ſouthern province of Ruſſia, in *Europe*, great numbers of ſerious chriſtians, and many evangelical miniſters, are united together in the bonds of the goſpel. A Dignitary of the iſle of Oeſel, in the Baltic Sea, whoſe pariſh extends ten German, or ſixty Engliſh miles in circumference, is not aſhamed of the goſpel of Chriſt, for he finds it the power of God unto ſalvation to ſome of the moſt uncivilized of the human race. He often travels twelve or fourteen miles, and ſometimes farther, to viſit a ſick perſon, and ſpares no pains in the ſtation which the providence of God has called him to fill.

A S I A.

Russia. Our Brethren at Sarepta, on the banks of the river Wolga, near Aſtracan, in *Aſiatic* Ruſſia (a ſettlement made chiefly with a view to the propagation of the goſpel among the Tartar tribes in that neighbourhood), keep up an uninterrupted brotherly intercourſe with the pariſh miniſters of ſeveral German colonies, eſtabliſhed on the ſame river, who are faithful and zealous miniſters of the goſpel, and have formed conſiderable ſocieties among their pariſhioners. Theſe Clergy ſend their reports to the Conference at Herrnhut.

I have thus briefly ſtated what I know reſpecting the important matter in queſtion, for it is truly important, and heart reviving to us, though of different perſuaſions,

to

to know that the Lord Jesus is adored as the Saviour in many lands and nations. And I most cordially join you in your fervent wishes for a glorious and rapid increase of his kingdom on earth; being

Rev. and dear Sir, yours.

C. J. LATROBE.

AFRICA.

Letters from two Negro Brethren, viz. the Pastor and Elder of the Baptist Church at Sierra Leone.

SIERRA LEONE. *Freetown*, Nov. 12, 1794. (Extract)

Dear Brother Rippon, I am sorry to inform you, that on Sunday, the 28th of Sept. about eight o'clock in the morning, there came into our harbour, under English colours, a French fleet consisting of seven sail: one ship of fifty guns, two frigates, two brigs, and two ships of twenty guns. We thought they were our friends until they came up abreast of the town. But without sending in any message, they poured a broad-side upon the town. At the first fire the governor ordered the colours to be struck, but it prevailed nothing. They kept up a constant fire for the space of an hour and half. The people had not time to take with them so much as their clothes, but Whites and Blacks were obliged to run back into the mountains. The French landed and plundered our houses of all that we had; broke and destroyed every thing. They burned all the Company's stores, and every house that the Company had in the colony; the church in which Mr. Horne used to preach, and all the buildings; destroyed the cannon, killed all the cattle, hogs, goats, sheep and fowls. They burned but six of the *settlers houses*; yet they have left us in a bad condition. In all the firing they killed but one child, about seven years old, and wounded four more. One man and one woman had their legs shot off; she is since dead with her wound; the others are like to do well. In all this I see the hand of God. It was his mercy that there were not a greater number of the people killed, for thinking that our friends were coming, all went to see the fleet, and were at the water side in multitudes when they fired on the town. As they took away all the clothes from every body, whites and blacks, so they stripped me among the rest, of all my clothes; they did not leave me a second shirt to my back. My wife and children were almost naked. Sir, will you be pleased to lay it before our Brothers, and before

all

all the Baptiſt churches in London. I would be very glad if they will conſider me in my condition, and will ſend me ſome old clothes; if it be ever ſo coarſe I will be thankful. My family is well, and ſo is my congregation; and we all, with one heart pray that God would ſanctify his hand to us. We beg the earneſt prayers of all Chriſt's people, in particular our Baptiſt brothers and ſiſters in London. I remain your Brother in God.

DAVID GEORGE.

I take the earlieſt opportunity to acquaint you, that we had a fine paſſage, and arrived at Sierra Leone in 32 days from Portſmouth. We got ſight of land in the evening, but it being foggy, we came to anchor, thinking to breakfaſt on ſhore the next morning. In the morning, all in high ſpirits, we ſailed into the harbour, but to our great mortification there lay a French fleet under Engliſh colours, three of which got under way and chaſed us out to ſea: we out ſailed them ſome hours, but the wind dying away, they came up with us in the evening, and fired two broadſides into the Harpy, which obliged us to ſtrike. They then boarded us, and took the captain and half the ſhip's company, with myſelf, on board one of the French ſhips. While we were priſoners they robbed me of all I had; they even took my hat off my head, and the next day they ſet me on ſhore; but the town was deſerted. The inhabitants had all fled into the woods for ſafety, and left the French in full poſſeſſion of the place. When they had plundered us of all they choſe, they burned the reſt, with the town beſides, and all the ſhips in the harbour. After a deal of ſearching, I found my wife and family all well, conſidering their ſituation. I am happy to think I brought nothing more for our meeeting-houſe, as I have loſt all the papers, &c. We have concluded to ſtay till we hear from the Sierra Leone Company. I ſhall eſteem it a favour if you will ſend me a Hymn and Pſalm Book, large print, for the French have got my ſpectacles, and my eyes are dim. Pray remember me to the ſeveral miniſters, and to their congregations. With all my loſſes, I have not loſt the love of God in my ſoul; and I ardently beg the brethren will pray for me. Yours, &c.

JOHN CUTHBERT.

Mr. John Cuthbert, whoſe ſignature appears above, is the amiable negro, who, in company with Mr. Rippon, viſited the Brethren laſt year at Briſtol and Bath. The benevolent Gentlemen who have communicated to the negro churches of the Baptiſt denomination

denomination abroad, will be gratified to hear, that, when Mr. Cuthbert was ſtripped, returning to Sierra Leone, he loſt but very little belonging to the church, except the nails and iron work which were to be uſed in building their place of worſhip. Before he left London, a plan was given him for the meeting-houſe, and he was offered, out of the collections, one or two hundred pounds towards the execution of it; but, providentially, he declined carrying any quantity of money with him, ſaying repeatedly, "I may be taken by the French." To this circumſtance he refers in his letter, when he ſays, He is happy to think that he took no more for the meeting-houſe with him. The principal papers he loſt related to a deed of truſt for the meeting-houſe, with inſtructions to draw for a certain ſum of money under the regulations preſcribed.

After the above explanations, it may not be improper to inſert the ſubſequent extracts *chiefly* made from the report of the Court of Directors of the Sierra Leone Company, to the General Court of Proprietors, delivered on Feb. 26, 1795.

"The Directors have ſome reaſon to ſuppoſe that the commander of this ſquadron may not have received any regular commiſſion from the preſent French Convention; and that the equipment of it may have been made on the ſpeculation of private individuals (ſome of them ſlave traders) acting as owners of privateers, and not declaring the particular object of its deſtination."

Many things conſpired towards the cataſtrophe. The ſlave traders diſliked the ſettlement, as inimical to their traffic. "One Newell, an American ſlave captain, who had before had a diſpute with the Governor, piloted the French veſſels into the river. He was joined by another American, a ſlave trader, of the name of Mariner, who appears to have prejudiced the minds of the French, and was heard vowing deſtruction to the place, and every individual in it, if ſome run-away ſlaves of a perſon with whom he had lived, were not reſtored. He alſo related how the ſettlers had formerly followed him into his boats with ſtones; *but now, ſaid he, I ſhall glut myſelf with revenge.*" And in the diſtreſs, "Leman, a black ſettler, who had been ſome time before impriſoned for ſelling a man as a ſlave," helped on the plunder, and was ſeen exulting "in a laced ſuit of clothes, intended for one of the African chiefs."

On their landing, the French ſeemed to have no intention to make depredations on any of the free negroes. "The captain ſaid, that it was his intention to burn every houſe in the place belonging to *Engliſhmen.*" But he made "ſtrong proteſtations of his friendly intentions with reſpect to the Blacks;" and gave "a ſolemn aſſurance that the ſettlers houſes ſhould be ſaved from fire." So that the attack, as far as the French had any hand in it, was made againſt the colony at Sierra Leone, under the idea of its being an *Engliſh* trading company. But the Commodore ſaid from the beginning, "That, if the ſeamen and ſoldiers were diſpoſed to plunder, he could not prevent them." And

hence, in the devaſtation, little diſtinction was made between the property of the company and their ſervants, and the effects of the free negroes, except in one inſtance—the conflagration was extended to the buildings of the company *in general*, but there were only *ſix* of the SETTLERS HOUSES burned *.

That the French ſquadron had formed no plan hoſtile to the felicity of the negroes, but rather the contrary, is probable; for, previous to their arrival at Sierra Leone, they had deſtroyed the *ſlave factory* of the Iſles de Los; and, after their departure from Freetown, they "liberated 600 ſlaves;" who, unhappily, were by the natives again reduced into freſh captivity.

On the whole, diſtreſſing as the Providence of God has been, it may be hoped, in this inſtance alſo, that *the wrath of man ſhall praiſe him*. For "the Governor and Council ſtate, in abatement of the calamity, that ſome *good effects* may be conſidered as reſulting from it. The late events have opened the eyes of the Nova Scotians † to their own folly, in having contended for the ground neareſt the water ſide, to the neglect of the cultivation of the more diſtant and mountainous parts. They even remark,

"That the improvement about to take place in the mountains during the enſuing dry ſeaſon, ſeems likely to be as great and important, as the detriment which has been recently done to the town."

And the Directors farther report, that, in the courſe of the expedition of the French ſquadron, "the *ſlave trade* is ſaid to have received a conſiderable blow; the whole of the property already known to be captured and deſtroyed by it, being ſuppoſed to amount to £ 400,000, of which much the greater part was engaged in that pernicious traffic. Some commercial *advantages*, as well as opportunities of increaſing the company's influence, may poſſibly be the conſequence of this deſtruction of European property on the neighbouring coaſt."

When the intelligence arrived in London, "the Directors loſt no time in diſpatching two ſmall veſſels to the ſettlement; each carrying an aſſortment of neceſſaries for its conſumption. They were alſo able to embark a few material articles on board their ſhip the Amy, which happened to be detained at Plymouth, and which had already in her a ſmall quantity of goods for trade." Mr. Dawe's, two years Governor of the colony, who had been induced by the ſtate of his health, and the circumſtances of his family, to think of retiring from his ſtation, ſailed in the above veſſel, giving another proof of his zeal in the cauſe of the Sierra Leone Company, at a criſis which renders his preſence very deſirable.

* Whether theſe houſes were deſtroyed by accident, or deſign, we have not yet been informed. EDITOR.

† Theſe free blacks are here called Nova Scotians becauſe they came from Nova Scotia.

A LIST

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A

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B

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* An extract from this pleaſing piece would have adorned the page on which it is advertiſed, had the narrow limits of the Regiſter permitted it; but the quantity of matter on hand forbids the pleaſure, and alſo the admiſſion of any thing more into *this Number*, relative to books, than a bare mention of the titles of the pieces which are inſerted. If any work is omitted, in the liſt, it is becauſe it has not been duly forwarded, free of expence, to the EDITOR.

D

Rev. THOMAS DUNN, Newport, Rhode-Iſland.
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E

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M

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OBI-

OBITUARY

FOR 1794.

Rev. JOSHUA WOOD, *Sallendine Nook*, York.

ON September 6, 1794, died the Rev. Joſhua Wood, Baptiſt Miniſter at Sallendine Nook, near Huddersfield, Yorkſhire. The following particulars, however defective, I hope will be acceptable to ſome of your readers.

He was born in the month of October 1734. His father, Mr. David Wood, was a reputable man in the corn trade at Leeds. He was of the Preſbyterian perſuaſion, kept up the worſhip of God in his family, and governed his domeſtics with anſwerable decorum and propriety. His ſon Joſhua was kept at ſchool till he was fourteen years of age, and being poſſeſſed of good natural abilities, and a love of learning, his progreſs was pretty conſiderable. He was then taken into his father's counting-houſe, and occaſionally aſſiſted in other branches of the buſineſs. His mother, about this period, begun to hear thoſe miniſters who are commonly diſtinguiſhed by the name of Methodiſts. Her ſon Joſhua frequently accompanied her; and it pleaſed God to make uſe of their preaching for the awakening of his mind to a ſenſe of his loſt condition as a ſinner, and his need of the ſalvation which is in Jeſus Chriſt. He begun to make a public profeſſion of religion at about the age of ſeventeen, when he joined Mr. Weſley's ſociety at Leeds.

But having an opportunity of hearing that eminent ſervant of Chriſt, Mr. George Whitefield, his views of the evangelical ſyſtem were enlarged; he embraced the doctrines commonly called Calviniſtic, and, in conſequence of this change in his ſentiments, left the ſociety above named.

Mr. Wood's advancement in knowledge and piety was ſuch, that about his 20th year his friends thought him qualified for public uſefulneſs, and encouraged him to make trial of his gifts in preaching. The buſineſs of the counting-houſe did not ſuit his turn of mind. He had all along a ſtrong bias to learning, and the acquiſition of religious knowledge. He therefore left his father's houſe, and reſided for about twelve months at Shipley; during which period he frequently preached at Idle, near Bradford, and at other places. But returning to Leeds he was admitted a member, and an aſſiſtant preacher of the Society of Independents, under the care of the late

Rev.

Rev. Mr. Edwards, and continued in that relation and capacity till the year 1760.

Mr. Wood, beſides his employment as an occaſional preacher, kept a ſchool at Leeds, and it appears that he was well qualified for this province. But having an invitation to preach to a congregation, who uſually aſſembled for divine worſhip in a room in the Angel-yard, in Wakefield, he removed thither, in compliance with their ſolicitations.

While he continued at Wakefield, Mr. Wood was convinced, that the baptiſm of believers by immerſion is the one baptiſm which was inſtituted by Jeſus Chriſt, and practiſed by his apoſtles and the primitive churches. After ſome heſitation, having examined the ſubject with cool deliberation, he reſolved, whatever ſacrifice he might make in ſo doing, to comply with the ordinance. He accordingly ſignified his deſire of being baptized to the late Mr. Hartley of Haworth, and Mr. Crabtree of Bradford. They gave him the meeting at the houſe of the writer of this article, where Mr. Wood communicated a very pleaſing account of the Lord's dealings with him, of his faith in Chriſt, and views of the goſpel, and was baptized the ſame day.

The Baptiſt church at Halifax being then deſtitute of a miniſter invited Mr. Wood to preach to them. His labours gave general ſatisfaction, and he had an honourable diſmiſſion from the church at Leeds, ſigned by Mr. Edwards and others. In the year 1760 he was ordained paſtor. Mr. Hartley delivered an excellent charge on the occaſion, and Mr. Crabtree preached to the people with much affection, ſerioufneſs, and propriety.

He continued at Halifax till the year 1770, and was afterwards recommended, by the Rev. John Tommas of Briſtol, to the church at Preſcott, Devon. He went to this people in September 1771. But, as he found at length that there were ſome in the church who would not agree to the due order of the Goſpel, though they had been for a ſufficient time poſſeſſed of rules which he had drawn up for their conſideration, he could not remain there with any comfort; and ſo, after having ſerved there upwards of twelve months, he removed. But his labours had been conſiderably bleſſed for the awakening of careleſs ſinners, many of whom were baptized, and added to the church after his removal.

The Baptiſt intereſt at Sallendine Nook had been in a very low ſtate. For a long courſe of years, Mr. Henry Clayton, a plain, ſteady, upright man, had laboured there under great diſcouragements, and with little appearance of ſucceſs. But that good man had the happineſs of ſeeing a very conſiderable

revival

revival of religion in his congregation towards the close of his life. As he was now far advanced in years, and attended with infirmities, he made the motion for Mr. Wood to be invited to come and settle in that neighbourhood, as an assistant to him. Mr. Wood having an unanimous call, after some time, complied with it, and was received into the family of Mr. Ingham of Lockwood, where he was generously entertained for some years. This was eventually a very great blessing to the society and congregation at Sallendine Nook. Mr. Clayton and Mr. Wood lived in peace and harmony, and assisted each other in the public services of the sanctuary, till the good old man finished his labours and his pilgrimage on earth, and went to take possession of the promised inheritance in heaven, for which he had long been patiently waiting.

At Mr. Clayton's decease, Mr. Wood, at the request of the church, took the whole charge of them upon himself, and continued in his relation to them with reputation and honour, till it pleased God to call him home.

His constitution was rather delicate and feeble; he was often under affliction, and yet but seldom so far indispos'd as to be rendered incapaple of attending to his usual exercises in the pulpit. His health visibly declined for about a year before he died; but such was his regard for the great work in which he was engaged, that he preached twice to his dear people the Sabbath but one before he went to rest. His labours were greatly owned among them, and he was highly esteemed by them for his work's sake. His zeal for God, and his concern for the welfare of the souls of men, were observed by his people to increase more and more, as he drew nearer to the close of his life.

During some of the last days of his illness, he was so weak, that he was scarcely able to converse with his friends. But his mind was calm and serene in the prospect of his end. He said to some, who were lamenting to think of the probability of his being soon taken from them, "I have lived long enough to see the weakness and instability of man, to know that salvation is entirely by grace through Jesus Christ, and to be satisfied respecting my own interest in that salvation. Heaven is the place I have been praying and longing for these forty years, and why should I start back at the near prospect of entering into it?" If it were the will of God that he should be spared to be a little longer useful, he was resigned; but if it pleased the Sovereign Disposer of life and death to remove him, he said, he was perfectly willing to die. Thus good Dr. Watts, when on the bed of languishing, was asked by one of his friends, how it was with him? he answered, "I

am

am waiting for God's permiſſion to die." This happy ſtate of mind was particularly exemplified in our worthy friend. The ſervant who attended him happening at one time to hear him with ſome emphaſis repeat theſe words, "I am ready, I am ready," ſhe ſtepped to him, and ſoftly enquired, for what he was ready? He anſwered, "I am ready to die!" In this ſtate of compoſure and tranquillity he reſigned his ſoul into the hands of his Redeemer. He was buried at Sallendine Nook on the 10th of September, and his funeral ſermon was preached by brother Hartley of Halliſax, the Sabbath next but one following, from the words of the apoſtle Paul, 2 Tim. iv. 7, 8. *I have fought a good fight, I have finiſhed my courſe, I have kept the faith. Henceforth there is laid up for me a crown of righteouſneſs, which the Lord, the righteous Judge, ſhall give me at that day; and not to me only, but unto all them alſo that love his appearing.* This text had been much in his thoughts during his ſickneſs. The whole of it afforded him refreſhment and conſolation; but he often repeated the latter part of it with great emotion, *Not to me only, but to all them alſo that love his appearing.* The doctrines of the Goſpel in general, which he had maintained and preached in life and health, were his comfort in ſickneſs, and in the hour of death.

The life of this good man was ſo uniformly circumſpect, and exemplary, that he might be ſaid to have had *a good report of all men, and of the truth itſelf.* In his private conduct, he was peaceable and benevolent; and, making allowance for the infirmities incident to human nature, in every view highly reſpectable. He was ſo ſteady in his attachment to what he believed to be right, whether in principle or practice, that he could not be induced to deviate from it, by either the frowns or the ſmiles of any man whatever. This was a diſtinguiſhing feature in his character.

He had a penetrating genius, his judgment was remarkably correct, and he was well verſed in caſuiſtical divinity. Yet his preaching was plain and practical, eſpecially for the laſt twenty years of his life. During this period, he was fully convinced of the propriety and the neceſſity of a miniſterial addreſs to the unconverted. And it is worthy of remark, that after he had this conviction, his miniſterial labours were rendered abundantly more ſucceſsful than before, in turning ſinners from darkneſs to light, and from the power of Satan unto God. The late Preſident Edwards was his favourite author. He read his works with conſtant attention, approbation, and delight. But the ſacred Scriptures were his chief delight: he read them in their originals, and ſtudied them with unwearied application. He wrote his ſermons almoſt at length, yet he never

never made use of notes in the pulpit. God was pleased to give him many seals of his ministry, who, it is hoped, will be his joy and crown of rejoicing in the day of the Lord Jesus. Mr. Wood has left nothing in print but a circular letter, addressed to the Association, ON RELIGIOUS ZEAL. As he was never married, he lived in a great measure exempted from domestic cares, and devoted his life to study and retirement. I shall close this short tribute to his memory with the admonition of the apostle to the Hebrews: *Remember them which have the rule over you, who have spoken to you the word of God; whose faith follow, considering the end of their conversation, Jesus Christ, the same yesterday, and to day, and for ever.*

JOHN FAWCETT.

Brearly Hall, Nov. 8, 1794.

Mr. WILLIAM BROWN, *Deacon* at *Ashford.*

Mr. William Brown was an honourable and useful member of the church at Ashford, in Kent, for near forty-three years. In the early part of his life he lived with his grandfather, who was a farmer, residing at Shadoxhurst, about five miles from Ashford. The conduct of one of his grandfather's servants, who was a very pious man, and a member of the church, led him frequently to think within himself that there was something excellent in this man's religion; hence he concluded to go to Ashford, and hear the Baptist minister on the Sabbath-day. Here the Lord was pleased to touch his heart, and he heard to profit. The sermon that was first made useful to him was preached by that truly excellent man Mr. George Green, for many years a beloved pastor of Ashford church, on Hosea xi. 8. *How shall I give thee up, Ephraim? How shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is turned within me, my repentings are kindled together.* Soon after which, he made an open profession of the name of Christ, and was baptized on the 27th of December 1751; since which, he walked in the ways of God, as became a saint, and has manifested himself an humble, peaceable, and holy man. His steady and upright conduct drew the attention of the church to him many years ago, when he was chosen to the office of deacon. In this station he always shewed himself in his true character, AN HEALER OF BREACHES. Believing that harmony in a society promotes edification, he not only wished for peace, but *followed after the things* which make for it. His heart and house

were

were open to miniſters, and to all ſtrangers who viſited the church; ſo that on the whole, to uſe the expreſſion of a miniſter beſt acquainted with him, "He was under God, the principal PILLAR of the church and congregation."

For many years he has been a man of affliction. Repeated fits of the gout had greatly weakened his conſtitution, and left but little ſtrength of nature to bear a violent diarrhœa, which ſeized him on the Tueſday morning, and of which he died the Friday following. During his illneſs he was remarkably reſigned; he ſteadily looked death in the face, and his exit was truly happy. To his paſtor, the Rev. Francis Read, he frequently expreſſed his willingneſs either to live or die, as it might be pleaſing to God. The laſt time Mr. Read prayed with him, was on the evening before his departure; he then made ſigns to have his head moved that he might hear, and by the motion of his hands, it was perceived that he joined in the exerciſe. To a friend he ſaid ſoon after, "I am very happy;" and the laſt words he was heard to articulate in the night were, JOY, JOY. He ſerenely breathed out his ſoul to God about 9 o'clock of the morning, Oct. 3, 1794. His funeral ſermon was preached at the time of his interment, the Tueſday after, from Pſalm xxiii. 4. *Yea though I walk through the valley of the ſhadow of death, I will fear no evil*, &c.

MRS. ELIZABETH REECE,

Late wife of the Rev. PETER REECE paſtor of the Baptiſt church at *Warwick*.

Mrs. Reece was born at Warwick, the 9th of November 1737, and left this tranſitory world on Wedneſday morning, the 10th of December 1794, aged 57. She was the daughter of the late Mr. John Hands, many years an alderman of that place. When in London ſhe ſoon became acquainted with Mr. M——n, a reſpectable gentleman, well known in the religious circles, and who is now one of the king's meſſengers. She never knew him ſit half an hour in his houſe without introducing ſpiritual and profitable diſcourſe. He was the inſtrument of leading her to hear the goſpel, and to think ſeriouſly of her eternal welfare. The firſt ſermon that was made uſeful to her was preached by the Rev. Charles Decotlogon at the Lock Chapel. She thought then that there was not ſuch a miniſter upon earth, and for a conſiderable time ſhe was not willing to hear any one elſe. After this, when the providence of God removed her to Greenwich, where ſhe went for her health, ſhe was convinced

vinced of believer's baptiſm by reading the word of God, joined the baptiſt church under the paſtoral care of the Rev. Mr. Hutchins, and boarded with Mrs. W—n, who was truly religious, and of a moſt amiable diſpoſition. Being invited to the funeral of her mother who died the 8th of Aug. 1783, ſhe went to Warwick. In eight days after, her father died. When he was buried ſhe returned to Greenwich to ſettle her affairs, where ſhe was violently ſeized with her old complaint, a cancer in her breaſt; but ſhe was reſtored, and returned to Warwick in March 1784, with an intention to end her days there. Soon after, Mr. Reece, the baptiſt miniſter of that place, had the felicity of being acquainted with her; they were married the 4th of July 1786. Thoſe who knew her, thought that he could not have choſen a more ſuitable companion, and he himſelf ſays, that not a day has paſſed ſince the happy union took place without his praiſing God for the event. Her advice was wiſe and good. Her prudence and œconomy were worthy of imitation. She managed all her affairs with diſcretion. She was well acquainted with the word of God. By diligent reading and meditation, by the company of wiſe and orthodox chriſtians, and by hearing many eminent miniſters in London, ſhe could explain ſome of the moſt difficult paſſages of ſcripture. When her opinion was requeſted on any part of revelation, although ſhe gave it with diffidence, it was very much to the purpoſe. Mr. and Mrs. Reece uſed to walk or ride together frequently for more than eight years; their chief ſubjects of diſcourſe were doctrinal, experimental, and practical religion.

Her attachment to divine revelation was great; ſhe often called the bible the pure fountain of divine truth, and conſidered all other good books but ſtreams. She uſed to ſay to Mr. Reece, that it would have been much better for him to have employed the time in reading his bible, which he ſpent in peruſing expoſitions and other productions of learned divines.

When ſhe was young, every thing gay and faſhionable was her delight, but one day after ſhe became religious, when ſhe was putting on coſtly apparel, ſhe thought God looked down from heaven upon her with abhorrence. From that time ſhe never followed the faſhions of the world, but was remarkably plain in her dreſs, and ſhe thought it ſinful to be otherwiſe. Now her chief concern was to be arrayed in the righteouſneſs of Chriſt. She walked cloſely with God, and followed the Lord fully. It is believed, that ſince the Lord changed her heart, ſhe never went to bed at night,

nor

nor came out of her chamber in the morning, without being on her knees in prayer; a duty for which ſhe had an agreeable gift, and which ſhe exerciſed ſometimes with her huſband, and with the family whenever he was abſent. She would go to the houſe of God when ſhe was hardly able to walk, or even ſit, without excruciating pain. Thoſe who were beſt acquainted with her ſay, that they never diſcovered in her the leaſt degree of diſſimulation; ſhe would flatter none, nor would ſhe ſay to any one, "I am glad to ſee you," unleſs it were really true. She would not have told an untruth to ſave her own life. She was an ornament to her profeſſion in every character, an Iſraelite indeed in whom there was no allowed guile.

More than a year before her diſſolution, her complaint began to grow worſe. On the firſt attack of it, near 20 years ago, ſhe applied to Dr. Fothergill and Dr. Hunter, whoſe advice was of ſingular uſe, and which ſhe followed to great advantage. When the ſwelling was great, and very hard, and the pain violent, by applying what was recommended, in a ſhort time the ſwelling and hardneſs were abated, and the pain entirely removed. But theſe means were at length inefficacious. Mrs. Reece was then urged to take further advice, and did apply to the moſt noted profeſſional men in the neighbourhood, but her diſeaſe became ſo obſtinate that every aſſiſtance proved unſucceſsful.

Although her converſation had been in heaven, and her heart too, ſhe was greatly tried in her laſt illneſs: but ſhe cried to God without ceaſing, until he was pleaſed in mercy to anſwer her prayer. He removed all her doubts, and gave her ſtrong unſhaken aſſurance of her intereſt in his love and favour. She often declared, ſhe did not care what ſhe ſuffered, if ſhe could always ſay, Chriſt is mine, and I am his. Mr. Reece thinks he ſhall never forget the three days when the deareſt of all his earthly comforts was under a cloud, nor his felicity at her deliverance from the great diſtreſs in which ſhe had been about her ſoul. He ſhed as many tears of joy after, as he did of grief before.

When confined to her room, though very weak, ſhe now and then prayed ſo as that ſhe could be diſtinctly underſtood, when ſhe thought thoſe about her were aſleep. Sometimes ſhe addreſſed the divine Father, as her father and friend; Sometimes ſhe addreſſed the Son, as her Saviour and everlaſting portion; and frequently uſed the following expreſſions: "O my bleſſed Jeſus, take me to thyſelf! O my precious Chriſt, my deareſt Lord and Maſter, ſay unto me, O ſay unto me, *To-day ſhalt thou be with me in paradiſe.* Come,

Lord

Lord, O come quickly, and receive my ſpirit this hour; this moment, if it be thy bleſſed will: thou knoweſt, Lord, that I long to ſee thy face, thy bleſſed, thy charming face. O let me ſee it without a cloud between." Sometimes ſhe addreſſed the third perſon in the Godhead, ſaying, "O bleſſed Spirit, come, O come and cleanſe this ſoul of mine from ſin, and finiſh the work thou haſt begun. I have an humble hope that thou haſt begun a good work in me many years ago. When, O when, wilt thou bring forth the head-ſtone with ſhoutings! How glad ſhall I be when that time comes! Then I ſhall join the redeemed in praiſing the Lamb that was ſlain for his free, ſovereign, and diſtinguiſhing grace. O what great things the Lord has done for me, for ſuch a ſinner; I can never be ſufficiently thankful for his unmerited and boundleſs love to my ſoul. But I ſhall ſoon be with him, to enjoy him, and praiſe him forever."

She often deſired Mr. Reece to pray with her, and to read to her ſuch parts of ſcripture as ſhe made choice of, or ſome favourite hymn. The moſt precious of all to her was that admirable hymn, compoſed by the late Mr. Robinſon of Cambridge.

Come, thou fount of every bleſſing,
Tune my heart to ſing thy grace,
Streams of mercy never ceaſing
Call for ſongs of loudeſt praiſe;
Teach me ſome melodious ſonnet
Sung by flaming tongues above:
Praiſe the mount, O fix me on it,
Mount of God's unchanging love.

Here I raiſe my Ebenezer,
Hither by thy help I'm come;
And I hope by thy good pleaſure,
Safely to arrive at home;
Jeſus ſought me when a ſtranger,
Wandering from the fold of God;
He to ſave my ſoul from danger,
Interpos'd his precious blood.

O! to grace how great a debtor,
Daily I'm conſtrain'd to be!
Let that grace, Lord, like a fetter,
Bind my wandering heart to thee!
Prone to wander, Lord, I feel it;
Prone to leave the God I love?
Here's my heart, Lord, take and ſeal it,
Seal it from thy courts above *.

Rippon's Selection, Hymn 509.

* The whole of this hymn is inſerted at the particular requeſt of the Rev. Mr. Reece. EDITOR.

Mr.

Mr. and Mrs. Reece ſung the above compoſition together times without number.

One of Dr. Doddridge's hymns alſo, the 173d in the Selection, was very much eſteemed by her, eſpecially two verſes of it, which appear to have been the genuine language of her heart in health, in ſickneſs, and in death:

Jeſus, I love thy charming name,
'Tis muſic to my ear;
Fain would I ſound it out ſo loud,
That earth and heaven might hear.

I'll ſpeak the honors of thy name,
With my laſt labouring breath;
And dying claſp thee in my arms,
The antidote of death.

The day before ſhe was releaſed, ſhe took her huſband by the hand, and told him her mind relative to ſecular affairs; ſhe then added, "Now I have done with the world forever; I ſhall ſoon be with Chriſt in heaven. May the Lord bleſs you, and keep you by his mighty power through faith unto ſalvation. Farewel." After this ſhe ſaid very little. Near half paſt three the next morning, Mr. Reece ſeeing her awake, ſpoke to her: not being able to give him an anſwer, ſhe put her left hand to her cancerated breaſt, with her eyes heavenwards, and lifted up her right hand, which inſtantly fell down like lead. In leſs than half a minute ſhe went off with all ſerenity. The ſabbath-day following, ſhe was interred in the Baptiſt burying ground at the Back-Hills, in Warwick, where the Rev. Mr. Scott, of Hinckley, Leiceſterſhire, delivered a very ſuitable funeral oration upon the occaſion, and prayed. The next ſabbath the Rev. James Moody, Paſtor of the Independent church in Warwick, preached the funeral ſermon, which gave great ſatisfaction to a numerous audience, from Pſalm lxxiii. 26. *My fleſh and my heart faileth, but God is the ſtrength of my heart and my portion forever.* Mrs. Reece repeated theſe words many times in the different ſtages of her illneſs, and uſed to ſay, "I am getting weaker, but I humbly truſt God is the ſtrength of my heart, and my portion forever."

The miniſtering brethren of the Independent denomination have been very kind to Mr. Reece, in ſupplying for him once in the day for ſeveral ſabbaths, during the affliction in his family. It would be highly pleaſing if the ſame benevolent and fraternal ſpirit were manifeſted among all denominations of chriſtians throughout the world.

EXTRACTS

FROM THE JOURNALS OF

The Rev SAMUEL KIRKLAND,

Miſſionary from the SOCIETY IN SCOTLAND,
and CORPORATION OF HARVARD COLLEGE,
To the Oneida Indians, and other tribes of the Six Nations.

Mr. Samuel Kirkland, ſon of a miniſter in Norwich, in Connecticut, New England, was initiated in the Rev. Mr. Wheelock's Indian Charity School in Lebanon, and finiſhed his education at Naſſau Hall, in New Jerſey College. While he was in the ſchool he learned the Mohawk language, but as he had a deſire of being uſeful at a more remote diſtance, he ſet off for the country of the Senecas, in order to learn their language, Nov. 20, 1764, and was obliged to tarry at Sir William Johnſon's for a convoy till Jan. 17, following, and then ſet out with two Seneca Indians for his convoy. The ſnow was at that time four feet deep, and very dry. He travelled on ſnow ſhoes, with his pack of proviſions on his back, upwards of two hundred miles into the wilderneſs, where he found no path, or houſes to lodge in; and in ſeventeen days he reached that ſavage tribe. This is the firſt account of Mr. Kirkland that was given to the public. A perſon from whom we expected his early Journals having lent them to a friend, fears they are loſt; if they can be recovered, the uſe of them is expected for the Regiſter.

The papers which are come to hand, begin with 1785.

In Auguſt, this year, Mr. Kirkland was viſited by three of the Indian Chiefs, with an affectionate addreſs from the whole village of Kanonwarohare, requeſting that he would again favour them with his labours. He did ſo, and preached to the people of five or ſix other villages, not only on Lord's-day, but frequently in the week, travelling from place to place.—And thus he writes.

In ſeveral villages, particularly Kanadeſko, Old Oneida, and Kanonwarohare, the Indians appeared univerſally deſirout of a religious inſtruction (except two or three who are profeſſed pagans), and would convene for that purpoſe at almoſt any time of the day. I have ſometimes on week-days, while travelling among them, preached a lecture at ſun half an hour high in the morning, and had a full meeting. I generally performed divine ſervice at Kanonwarohare on the *Sabbath*, it being the moſt central, and their capital village. Here the Indians would collect in ſuch numbers from the adjacent towns that we had no houſe ſufficiently large to contain them; was therefore obliged to aſſemble for public wor-

ſhip under the trees in the open air. The other villages are at the diſtance of from four to ſix, ten and twenty-eight miles from Kanonwarohare.

Several extracts from my Journal will ſerve to give a ſpecimen of the diſpoſition of the Indians towards Chriſtianity, and their knowledge of its doctrines.

Saturday, Sep. 10, 1785. Catechiſed at Old Oneida, lodged there, and preached Sabbath morning. Then rode to Kanonwarohare. On entering the town near a mile from my quarters, found the Indians aſſembled two hours ſooner than I expected. There being ſeveral hundreds, with many foreign Indians, I was importuned to diſmount from my horſe, and immediately began public worſhip. Having no houſe ſufficiently large, they, as uſual in good weather, aſſembled this day under ſome ſhady trees, near the town. I diſcourſed from Luke x. 11. *Nevertheleſs, be ye ſure of this, that the kingdom of God is come nigh unto you.* After general obſervations upon the coming and character of Chriſt, propoſed to enquire, What we were to underſtand by the kingdom of God. When it might be ſaid to come nigh to a people; the different reception it met with in the world, and the different effects produced by it: then endeavoured to inforce this truth, as held up to us in the text, viz. That it is an important and ſolemn conſideration for any people to have the kingdom of God brought nigh to them. I ſpoke upwards of an hour, but the wind blowing freſh, my voice began to fail me. Perceiving the attention of the Indians to be much engaged, I requeſted *Agivetontonguas* (alias *Good Peter)* my Catechiſt, to make ſome farther obſervations upon what I had laſt ſaid, as I was loth to leave the ſubject ſo much unfiniſhed. He aroſe and addreſſed them for near half an hour, and with ſuch judgment, propriety, and pathos, as exceeded any thing, in my apprehenſion, that I ever heard from an Indian. Several of his obſervations I ſhall tranſcribe as literally as the different idioms of the language will admit. "My Brethren, pride and ignorance are our greateſt enemies. They will deſtroy our ſouls. We think we know ſomething, yea, that we are very wiſe and know a great deal; this is our miſery. For we know nothing of our own character, and our ſituation in this preſent world —Here, for inſtance, is the young warrior (pointing to a number of that claſs who ſat at ſome diſtance with their painted faces and feathered heads), he feels as if he had wiſdom and ſtrength ſufficient to live and purſue his projects, independent of any Being either in heaven or earth. Oh how vain! The Great Spirit above, who looks through the univerſe, and now ſees us, he conſiders us as nothing more

than

than particles of duſt, ſuch as we tread upon; therefore, in his condeſcenſion and compaſſion to poor man, he hath ſaid ſomewhere in his Holy Book, *Let not the wiſe man glory in his* own *wiſdom, nor let the mighty man glory in his might, let not the rich man glory in his riches:* if any man would glory, let him glory in this, that he may look upon and adore the great God, and praiſe him for Jeſus Chriſt. We think that earthly good, and preſent enjoyments are worth a great deal, yea, that there is nothing elſe of any worth; hence it is, that we Indians ſet ſo light by the goſpel, which, in God's judgment, is above *all price.* Now, my Brethren, collect all earthly treaſures, and they are valuable. But bring them up to compare with the goſpel of Jeſus and its bleſſings, and they will bluſh and ſeek to hide their face, yea, *vaniſh* in a *moment.* Who is Jeſus? you will ſay, he was a man, *a good man*; that he lived among the Jews, and ſaid a great many good things. Is this all? Was he man only? What was the body, the fleſh of the man Jeſus? It was only a garment or coat to cover him. God was within! When man ſinned God ſhut heaven againſt him, and could not ſpeak to him without covering himſelf with a garment. Jeſus himſelf ſaid, that he came to reveal the Father; that is, to open the nature of God to the eyes of man's mind, that man might be brought back and ſee God. Who then can tell how much the goſpel of Chriſt is worth! the angels have tried but they cannot tell; they are ſtill looking on."

15. Viſited the village of Kanadeſko, which conſiſts chiefly of Tuſcaroras; preached twice and returned late in the evening. The Indians in this village are generally attentive to the doctrine of chriſtianity, and appear to be thankful for religious inſtruction. They have ſpent almoſt the whole of this day with me; two of them manifeſt great concern reſpecting their future ſtate.

16. This evening attended a ſinging meeting. Cloſed with an exhortation and prayer, as is my general practice on ſuch occaſions.

23. Viſited by a Cagogon Chief, who came near ſixty miles to enquire particularly into the nature of the chriſtian religion, and whether it was originally deſigned for every nation. He ſpent ſeveral days with me, and diſcovered more candour than is uſual for Indians. He ſaid, that he approved of the laws and ſpirit of the goſpel, thought they would anſwer for Indians as well as for white people, on condition the Indians would univerſally agree to embrace the chriſtian religion. But then put this queſtion, which was difficult to anſwer to the ſatisfaction of an Indian mind, viz. If the

goſpel was originally deſigned for every people and nation, why was it ſo many hundred years before ſome nations heard of it?

March 14, 1786. This year I have laboured in the duties of a Miſſionary almoſt inceſſantly, and not without ſome ſucceſs. I have had great aſſiſtance from *Good Peter*, as he is called; eſpecially when I have been employed in travelling from one place to another.

I cannot forbear mentioning a remarkable inſtance of an old Indian, about ſeventy years of age, who was always a ſtrict and rigid Pagan till within a month paſt. He never lived at Oneida till of late years; he has been blind upwards of fifty years, which circumſtance, with his ſtrength of mind, early gave him a place in their council. Though not a Sachem in the hereditary line, he appears to be a perſon of uncommon abilities, of a good judgment and retentive memory; and is ſaid to be one of the greateſt Indian hiſtorians in the ſix nations. This perſon has been under great exerciſe of mind about his future ſtate for ſome time. He ſays, what firſt waked up his mind, was my requeſting him to reconcile certain contradictory accounts in the tradition of the fathers reſpecting the happineſs of all Indians in the other world. He is now become very inquiſitive concerning the doctrines of the goſpel, particularly what Jeſus Chriſt had revealed of a future ſtate, and what claſſes and characters of men are to dwell together in the other world. He has affectionately requeſted that I would come and caſt water on him in the name of Jeſus, if I ſhould judge him a proper ſubject. After long conſultation, concluded to defer it for the preſent.

JOURNAL from May 1786 to May 1787.

The making of ſuitable proviſion for my family, and arranging my domeſtic affairs, detained me at Stockbridge longer then I expected when I left Boſton, ſo that I did not ſet out for the Indian country till the 24th of May; and a great part of the ſummer met with ſo many interruptions and embaraſſments in the proſecution of my miſſion among the Indians, that my journal is ſcarcely worth tranſcribing. Moreover, the general ſerioufneſs that, through divine mercy, has taken place in ſeveral towns, did not begin till the latter part of Auguſt, and then but in a ſmall degree.

The inſtructing of Indians appears more and more to me to be an arduous taſk. When their minds are thoroughly rouſed, and they begin to believe the Bible is God's book, and the religion of Jeſus was deſigned for every nation, and

that

that they have a concern in it; they are exceedingly eager for inſtruction, and cannot be put off with as little attention as thoſe who have been brought up under the light of the goſpel. Truly their engagedneſs, with the ideas of their miſerable pagan ſtate, is calculated to excite the tendereſt emotions in one's breaſt, and rouſe the whole ſoul to vigorous exertions. My miniſterial labour has not been more fatiguing and inceſſant for theſe fifteen years paſt than of late; but, bleſſed be God, I humbly hope never more delightful. I am ſenſible, I ſerve the beſt of maſters, and wiſh I may be honoured as an inſtrument in the hands of the Lord Jeſus, of bringing in ſome trophies to him from among theſe poor heathens.

I would acknowledge the goodneſs of God in the almoſt uninterrupted health with which I have been favoured the winter paſt, and thereby enabled to apply myſelf to miniſterial duties in ſeaſon and out of ſeaſon. Soon after the Indians returned from their fall hunt, I had my houſe crowded for many weeks together with catechumens, and perſons under ſoul concern from morning to night; and ſome whole nights I have ſet up with them.

I have reaſon to believe there have been more than SEVENTY SOULS under very ſerious impreſſions in three villages. There is no place where the power of divine truth has ſo much triumphed as at Old Oneida, about ſix miles from Kanonwalſhale; which village is chiefly compoſed of the Indians who removed from Stockbridge, in New England. I think I never knew more rational and pungent convictions of divine truths among any people. There is a number of inſtances, where a conviction and heart felt ſenſe of the evil of ſin ſeemed to riſe higher in the mind than the fears of miſery and future puniſhment. The convictions of perſons of this character wear well. At the ſettlement of the New England Indians at Oriſke, there is obſervable in ſome a tincture of enthuſiaſm, nevertheleſs, I have reaſon to believe there is a work of God's grace among them. The external reformation is very conſpicuous. Tis now more than ſeven months ſince there has been a ſingle inſtance of drunkenneſs in two villages. Many who were formerly given to diſſipation, every ſtep of whoſe paſt life was marked with the foulеſt vices, have now become viſibly ſober, regular, induſtrious, and praying Indians. Some of the Indians have obſerved to me, that they never ſaw ſuch a time with Indians, that they could not ſufficiently thank God for his great mercy to poor Indians; and would aſk me, if I did not begin to believe that the Lord Jeſus Chriſt could ſave Indians; and might they

not hope that God was about to reſcue them from ruin, and build them up as a people, at leaſt the remnant which he had preſerved.

I have made but little progreſs in tranſlating the Holy Scripture for the Indians; tis a work of time; the more I attend to the buſineſs, the more I am convinced, that there are ſome real beauties in their uncultivated language. I ſhall not be able to prepare any thing for the preſs till another year. I wiſh to accompliſh the tranſlation of one of the Evangeliſts ſoon, to gratify the Indians, and more particularlly at this time while the ears of ſo many are open. I endeavour to devote myſelf to the duties for which their preſent circumſtances call. Some weeks I give wholly to inſtruction, and can but juſt redeem time to write a ſhort journal, and a conſiderable part of that has been written by fire light. I have received much help in miniſterial duties from my Catechiſt, *Agwelondonguas* *, alias, Good Peter. He is a perſon of uncommon abilities and good moral character; and acknowledged to be one of the beſt ſpeakers in the Six Nations. The Indian ſchool which I ſet up laſt ſummer, by the aſſiſtance of Jacob Reed, at Saklad'ye †, has been the mean of promoting knowledge, good order and ſobriety among many of the youth. There are commonly about twenty ſcholars at a time. So ſoon as one has learned to read well any ſentence or paſſage of the Scriptures, tranſlated into his own language, he goes out, and another takes his place. There are upwards of fifty perſons who can make a ſhift to read almoſt any thing I tranſlate. Some few are able to write and make a tolerable hand of ſpelling their own language; ſeveral lads of ten or twelve years of age have written me letters the winter paſt. The proficiency which ſome of the Oneidas have made in letters, has attracted the notice of the other tribes. I have had application from the Senekas and Onondagos to take ſeveral of their boys into the ſchool.

In October 1786, *Mr. Kirkland returned to his family, and took a journey with Mrs. Kirkland for her health, to which ſhe was adviſed by her phyſicians.*

Nov. 27, 1786. Set out for the Indian country, accompanied by the Indian, called Quedelko, belonging to the old Oneida. The travelling being extremely bad, and the weather cold, could not reach Oneida this week, therefore tarried over the ſabbath on Mohawk river.

* As the papers from which theſe pages are printed were tranſcribed by different perſons, who ſeem to have written the ſame names differently, great allowances need be made for the ſpelling of the Indian words which appear in this Journal. EDITOR.

† The copy was indiſtinct.

Dec.

Dec. 3. Lord's-day. Preached in a private houſe to a conſiderable aſſembly of Dutch and Engliſh, with ſeveral Indians who came through the woods to meet me, before the fall of ſnow.

7, This day arrived at Old Oneida, to my great joy, after a moſt fatiguing time thro' the woods; the ſnow deep, no path except the track of my fellow-traveller's horſe. Preached a lecture, and attended religious conference in the evening till near midnight.

8, Preached again this morning from Rev. iii. 20. *Behold I ſtand at the door*, &c. After ſermon was over, they deſired me to continue the meeting by way of conference, to give them an opportunity to aſk queſtions relating to certain paſſages of ſcripture, &c. I continued with them till afternoon. I find the Indians in this place to be greatly waked up to the concerns of their ſouls. There were ſome appearances of religious concern the ſummer paſt, and in the latter part of September, when I left them on my journey to New England. I find more than THIRTY PERSONS who are under great exerciſes of mind reſpecting their ſpiritual ſtate, and appear to have a rational conviction of divine truths. At preſent, there appears very little of the viſionary kind, which is ſo common among the Indians. A little before night, arrived at Kanonwalſhale. The Indians immediately aſſembled; attended a meeting with them till 9 o'clock: but the appearances here greatly differ from thoſe of Old Oneida; only two or three perſons (ſo far as I can learn), who are under any ſerious impreſſions.

13, Wedneſday. Attended a conference meeting with a number of people, to hear and enquire more particularly into their ſtate and ſituation ſince I left them the 27th of September laſt. This evening received a meſſage from Old Oneida, by four Indians, earneſtly requeſting me to preach a lecture to them to-morrow, informing me that one of the Indian women in that place is in ſuch diſtreſs of mind, they are apprehenſive ſhe cannot live long.

14, Thurſday. In conſequence of the meſſage yeſterday, I ſet out for this place, and have waded through the ſnow near three feet deep in the woods. Diſcourſed from Romans xiv. 17. *For the kingdom of God is not meat and drink, but righteouſneſs*, &c. I think I have not preached to a more ſerious and attentive aſſembly for two years paſt. Indians from three different tribes attended; they requeſted me to preach again in the evening: I accordingly complied, and diſcourſed from Prov. xxvii. 19. *As in water face anſwereth to face, ſo the heart of man to man.* From theſe words I endeavoured to prove, That all men, by nature, are equally

wicked, of every nation; that the heart of one man anſwereth to the heart of another, juſt as face to face in ſtill ſmooth water; that it is natural to fallen men to tranſgreſs God's laws, &c. I ſpoke part of the time in Engliſh, for the ſake of the New England Indians preſent, and part of the time by an interpreter. After the public exerciſe, attended a conference with a conſiderable number till midnight. Here remember their queſtions propoſed, &c.

15, In the evening, diſcourſed again to the Indians, by particular requeſt, from Rev. iii. 20. A divine energy ſeemed to accompany the word this evening.

16, Saturday. Returned to Kanonwalſhale.

17, Lord's-day. Preached from Coloſ. iii. 14, 15. From the ſame in the evening. This evening married David the Tuſcarora, to Elizabeth.

20, For three days paſt I have had ſo much company, and ſo many perſonal applications for private inſtruction, that I have had no time to write a line till this evening, when viſited by *Konwagalet* (daughter of my late dear Thomas), who requeſted an opportunity to converſe with me, upon the concerns of her ſoul. She gave me the following account of herſelf.—"Father, I thank God that you are ſafely returned to us. I have for a long time wiſhed to converſe with you upon the ſtate of my ſoul, but could not put on reſolution enough to do it. I came to you once laſt ſummer, and again laſt fall, but my heart failed me. It may be, that the evil ſpirit has oppoſed me, or it may be wholly owing to my pride. But I heard your voice laſt Sabbath, it was as though God ſpake to me, and ſingled me out. Father, I am a great ſinner, I ſurpaſs every one in the nation: I was born, I grew up, next door to where the light of God's word always ſhone. Many were the inſtructions I received from my father, while he lived; many have I received from you from my childhood; but my hard heart, my proud heart rejected them all, yea, I trod them under foot! this I now ſee was all one doing it to Jeſus. Father, I ſaid I was a great ſinner; you will be aſtoniſhed—about ſix years ago I was guilty of the ſin of fornication, never did I expect to commit this crime after the inſtructions and warnings I had received—the perſon is dead with whom I had this unlawful commerce. I ſometimes think I have truly repented before God; and now, if you father, ſhall judge it neceſſary, I will confeſs it in public, although it happened before I was married to my preſent huſband. Father, this is not my greateſt burden. I have lived ſo many years without repentance for *all* my ſins, and without receiving the word of Jeſus, that I fear God cannot forgive me, and I muſt be eternally miſerable! I know

I know God is almighty; but I fear it will not be right for him to pardon ſuch a ſinner as I am. I think in my heart, I will certainly give myſelf up to God, and then I will do it every day I live; and pray to him, that if he poſſibly can, he will pardon my ſins. You know, father, the merit of Chriſt, what his blood ſpeaks. If there be any hope for me, ſhow me the ground of it; and I beſeech you, father, to pray for me, pray with all your ſtrength that I may not periſh eternally." This perſon, for ſeveral years, has appeared to be thoughtful at times, and generally ſupported a good character among the Indians.

23, Saturday. Spent moſt of my time ſince Thurſday in tranſlating and tranſcribing ſome parts of the Pſalms, particularly the eighty-fourth, except laſt evening attended a ſhort lecture, which was, by divine goodneſs, a refreſhing ſeaſon.

24, Lord's-day. By previous engagement preached this day at Old Oneida. The weather being very ſtormy on Saturday prevented my ſetting out, that I had to travel near ſeven miles this morning through the deep ſnow, with only a ſmall foot path, and ſevere cold. Diſcourſed from Matt. xxii. the parable of the marriage of the King's ſon---the goſpel feaſt. Bleſſed be God for this day.

25, This morning ſent for to baptize a child dangerouſly ill; the father abſent on a hunt. He having made a public profeſſion of Chriſtianity, I accordingly adminiſtered the ordinance. At eleven o'clock, A. M. preached a Chriſtmas ſermon from Luke ii: 14: *Glory to God in the higheſt*, &c. The aſſembly appeared with great decency and ſolemnity. After ſermon the people being unwilling to diſperſe, Peter aroſe, at my requeſt, and gave a very affecting exhortation upon the too common abuſe of that day; and then cloſed with ſome pertinent remarks upon the conduct of Herod at the birth of Chriſt. He obſerved, that the proud heart of man would not thank God for his infinite love and mercy in ſending his Son into the world, although he profeſſedly came to ſave ſinners of every nation---not angels. Yet ſinners had ſuch wicked, deceitful hearts as to deſpiſe all his kindneſs, and even to oppoſe him in his merciful purpoſes. There was one moſt certainly, had ſuch a wicked lying heart, that he ſought the life of Jeſus ſo ſoon as he came into the world; and that too under pretence of friendſhip; and he was a Chief man too, that ſhows us, that Sachems, great men, may be great in wickedneſs as well as little men. But let every one ſee to it, that he know his own heart, and how it moves towards God. In the evening attended a conference and ſinging meeting.

26. Spent

26. Spent a conſiderable part of this day with a number of Indians from Skawaſlea, a village about five miles to the weſtward of this.

28. Attended the funeral of Kliſtian's child; after prayer gave an exhortation, and ſpent ſome time in private converſation with the parents and relatives of the deceaſed, and returned very late to my houſe.

30. For three days paſt have improved ſome leiſure hours in tranſlating paſſages of the Holy Scriptures; but I am ſo crowded with viſitors, and with ſome under concern of mind, that I can make but very little progreſs.

31, Lord's-day. Diſcourſed from Daniel ix. 9, 10.—*To the Lord our God belong mercies and forgiveneſſes, though we have rebelled againſt him.* The aſſembly appeared more than uſually attentive. This, I believe, has been a day of ſerious reflection with many; as I find by converſing with a number this evening. But there are ſeveral who appear violently oppoſed to Chriſtianity; particularly a young, haughty Chief, who has been many years among the weſtern tribes of Indians, and profeſſes ſtrict Paganiſm; and another of the ſame Clan, who is a perſon of uncommon abilities, of great intrigue, and fine addreſs. They hold Chriſtians pretty much in the ſame light as the Turks conſider the Jews.

January 1, 1787. My people aſſembled early this morning, and requeſted me to aſſiſt them in a grateful recollection of God's mercies the year paſt, and humbly to implore his bleſſing and protection at the beginning of this new year. I diſcourſed from 2. Chron. i. 7.—*Aſk what I ſhall give thee.* A great deal of ſeriouſneſs and affection, with many tears, were viſible in the aſſembly: but our joys were ſomewhat damped by the rude behaviour of ſeveral profeſſed pagans, who were expreſſing their joy on the occaſion by the firing of guns, and other cuſtomary ſalutations of the day. They ſoon became very noiſy, and reflected bitterly upon the Chriſtians and praying Indians, as they affected to call them, and made public declaration that Chriſtianity ſhould not become the religion of the nation; that the cuſtoms of the fathers ſhould be revived, even the true religion of Indians, and without it they ſhould ſoon come to ruin, as had many Indian nations for adopting the religion of the white people. They gave it out that a religious dance and feaſt of the fathers ſhould be celebrated in the evening, and began to invite one and another to be partners in the dance, but almoſt every one ſeemed to decline, ſome abſolutely refuſed. They ſoon found they could not prevail on a ſufficient number to celebrate one old religious feaſt: their failure herein was aſcribed to my

influence,

influence, and preaching Jeſus the God of the white people. The diſappointment filled them with rage. Several of the chiefs talked with them in the courſe of the day, and endeavoured to convince them of the abſurdity of their conduct, but to no effect: four of them combined and planned to take my life in the duſk of evening; but their cruel deſign was diſcovered juſt before the attempt was made, and my friends had time to conceal me, till a ſufficient number could be collected to protect me. Several of their chiefs and young men watched with me the whole night. A little after midnight the villains quitted their purſuit and diſperſed; upon which I had my bedding brought me, and I laid myſelf down in a ſhed adjoining a wigwam, where I had for ſome time been concealed.

2. A majority of the town aſſembled early this morning, to ſympathiſe with me in my unhappy ſituation, to conſult meaſures for my protection, and to ſupport the cauſe of religion in the nation. My attendance was deſired in the moſt affectionate manner. When they were all convened, the chief Sachem harangued them for near two hours, with great earneſtneſs and pathos. After repreſenting their ſituation in the moſt lively colours, and the neceſſity of every one's declaring either for or againſt the Chriſtian religion, he aroſe, and addreſſed himſelf to me, with every mark of tender and inviolable affection: taking me by the hand, with tears in his eyes, he made the following declaration. — "Father, open your ears, and let all preſent hear, while I declare, in the preſence of the great Spirit, that I love you—that I will die for Jeſus, and die for you, father, any day. Leave us not, I entreat you; we are an undone people if you leave us. This is my opinion: let every one declare his ſentiments, as in the preſence of Jeſus." The ſcene was ſo affecting, with my fatigue both of body and mind, that I could write no more of the tranſactions of the day.

3. The Indians in general, convened again this day from ſeveral villages, ſpent moſt of the day in council. The Sachems ſent for the young men who had occaſioned this uproar: three of them made their acknowledgments in public, and implored pardon. One of them had made a private confeſſion to his chief in the morning, as I was informed, and appeared very penitent: his confeſſion was alſo declared in full council. The face of things is now quite changed.

Thurſday, 4. Crowded the whole day with Indians of one claſs and another. This evening attended a catechiſtical lecture. In the courſe of our meeting, obſerved ſeveral perſons to be under ſerious impreſſions; thought proper, at the motion

motion of ſome, to continue our exerciſe and diſcourſe upon the nature of repentance, and the ground of the chriſtian hope; after which we ſang ſeveral hymns, and concluded with prayer, a little before midnight. Bleſſed be God, I feel that I can in ſome meaſure confide in the government of Zion's King: his dear cauſe lies near his heart; he will accompliſh his kind deſigns towards his church, notwithſtanding the wrath of man and the rage of devils. He can take the wiſe in their own craftineſs, and confound the plots of his enemies.

Saturday, 6. Viſited by a number of the chiefs; ſpent the remainder of the day in preparation for the Sabbath.—One of them expreſſed a great deſire that I ſhould take pains to adapt my diſcourſe the enſuing Sabbath to the ſtate of my flock at large, and the perſecutions I had ſuffered. With great diffidence, he would take the liberty to propoſe ſeveral ſubjects for my conſideration, ſhould it give me no offence. I thanked him, and aſſured him he might uſe the utmoſt freedom. He then propoſed, The giving the law on Mount Sinai, and charge to the people, while Moſes was in the mount with God to receive the holy commandment; or, (2d) the hiſtory of St. Paul's life, previous to his converſion to Chriſtianity: *he* held the old way, the tradition of the fathers, and thought he was ſerving the true God of Iſrael while he was fighting and kicking againſt Jeſus: here, ſaid he, Indians will ſee to what wickedneſs pride and darkneſs of mind will lead them. Such an one, ſays he, you know whom I mean, pretends he ſerves the true God of Indians; that Chriſtianity was never made for Indians, only for white people: he holds to the traditions of the fathers; he expects to go to the place where they are gone, when he dies.—(3d.) The oppoſition made to Chriſt for teaching the true way of God; ſome threatened *his* life: bring up to view their characters, and aſſign the reaſons of their conduct. The ingenuity and concern this chief diſcovered, for the ſupport and vindication of Chriſt's cauſe in this wilderneſs, is truly affecting.

Lord's-day, 7. Since my converſation with Good Peter yeſterday, I was exceedingly perplexed in my own mind, and felt no ſmall degree of anxiety with reſpect to the duty of the day. I had a keen ſenſibility of the force of that exhortation from the mouth of the divine Saviour, *Be ye wiſe as ſerpents, and harmleſs as doves.* However, I finally concluded to expound one part of the day, on the firſt forty verſes of the fifth chapter of John, and preached from the 42d verſe: *But I know you, that ye have not the love of God in you.* I endeavoured in the former diſcourſe, for an introduction, to bring up to view Chriſt's general character, and the deſign of his coming, and made

made ſome remarks on the various parts of the chapter. In my ſermon, I aimed principally at two things: firſt, To ſhew how the love of God in the heart would influence and direct the outward conduct; 2dly, To conſider the ground of the particular charge in the text, *I know you*, &c. Had abundant reaſon to bleſs God for this day: I don't recollect to have attended ſo ſolemn and affectionate a meeting with my Indians for near fourteen years paſt. Many followed me from the place of public worſhip to my own houſe, the diſtance of a mile, and tarried till evening. I was glad to ſee them attentive and inquiſitive. Their applications for inſtruction were ſo inceſſant, that I could get no leiſure to take any refreſhment till late in the evening. Near nine o'clock received an earneſt requeſt to pray, and ſing a pſalm or two, with a number who were convened in a neighbouring houſe, and ſay a few words if I was not too weary; alſo to marry a couple who had been ſometime publiſhed. I attended the meeting with a great deal of ſatisfaction: the wedding bore a much greater reſemblance to the ſolemnity of a funeral than to nuptial mirth.

Monday, 8. This evening ſpent ſeveral hours in converſation with the principal Indians; they appear very much engaged for a thorough reformation and revival of religion: 'tis their general ſentiment, that the proſperity and ſalvation of the nation depend upon their embracing the goſpel of Chriſt.

Thurſday, 11. This day I have ſpent chiefly in the private inſtruction of near twenty perſons, who have been at my houſe from early in the morning till eight in the evening. Viſited alſo by the head Sachem of the Onondago tribe.

Lord's-day, 14. Diſcourſed from Mark viii. 36, 37.—*What ſhall it profit a man if he ſhall gain the whole world*, &c. Some of my hearers appeared to be much affected and unwilling to leave the place of worſhip, although we were near four hours in our exerciſes, including a ſhort intermiſſion. Juſt at evening, attended a funeral; diſcourſed from Job xxx. 23.—*I know that thou wilt bring me to death, and to the houſe appointed for all living.* This was a ſolemn ſeaſon. When the people came to the grave they propoſed ſinging another hymn. The mournful occaſion, with the plaintive ſtrains of the muſic, and its melodious echo from the neighbouring hills and adjacent mountains, furniſhed a moſt affecting ſcene, enough to melt the hardeſt heart. I had not leiſure to take any refreſhment ſince early in the morning till eight o'clock this evening.

Monday, 15. I am overdone with the ſervices of yeſterday, and had very little ſleep the laſt night.

Saturday,

Saturday, 20. Theſe four days paſt have been employed in adminiſtering private inſtruction. The attention of ſo many is now turned to religious matters, that my houſe is filled every day. Some appear to compaſſionate me, and wonder how I can bear ſuch uninterrupted application; others ſeem to have no more feeling for me than if I were made of iron or braſs. I have more or leſs that frequently tarry the whole night and take up their lodging on my floor: they will wait patiently half a day, till they can have an opportunity of converſing with me; and ſome others have ſo much of Indian formality in relating their exerciſes of mind, that it takes ſeveral hours to hear them and return a ſatisfactory anſwer, or to ſay what ſeems neceſſary.

Lord's-day, 21. Diſcourſed from Matthew xxiii. 37.—*How often would I have gathered*, &c.; alſo on Matthew v. 3.—*Bleſſed are the poor in ſpirit*, &c. So far as I can judge, this has been a ſolemn day with many of my poor people; numbers that I never obſerved before appeared to be very attentive. Our laſt meeting continued till near ſun-ſet; but as a conſiderable number manifeſted no diſpoſition after all to leave the houſe, Good Peter roſe and obſerved, that I muſt be exceedingly fatigued with the labours of the day, and that nothing more could be reaſonably expected from me. He then addreſſed them with great judgment and eloquence.—Among other things he ſaid, "That the kindeſt compaſſion and patience of the Saviour had been ſet before them that day; that it appeared to him, That no perſon who had a reaſonable ſoul, and was bound to eternity, could remain inattentive and not feel himſelf intereſted. That he was ſometimes almoſt diſcouraged, as to the Indians becoming Chriſtians: he feared there was ſomething in an Indian's heart that would not hear Chriſt's voice. Chriſt hath ſaid who are bleſſed and happy; viz. *the poor in ſpirit*—the humble mind. But how few believe this! although Jeſus knows every character and every creature, and perfectly knows the worth of every thing: for he weighs perſons and things in the moſt righteous balances. But Indians do not believe this: they hear with their ears, but do not hear with their hearts. Yet after all (ſaid he) I cannot give up all the Indians as loſt, and for ever to be loſt; becauſe no one can meaſure the power and mercy of the Lord Jeſus; nor can I forget what I once was. My proud heart once looked down with ſcorn upon the religion of Jeſus, as beneath the notice of Indians. (Here he was interrupted almoſt by a flood of tears.) Is it poſſible; is it poſſible?—I *know* it *is* poſſible, for Jeſus to take away this pride. May

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the time come, when ſome here preſent ſhall experience it by the Divine power!"

I returned to my houſe about ſun-ſet; but within half an hour was applied to very importunately to preach a ſhort ſermon, or attend a conference-meeting, in a thick-ſettled part of the town, near half a mile from my own dwelling-houſe. My ſpirits were ſo exhauſted, I at firſt declined ſaying any thing more that evening: however, as no denial would be taken, diſcourſed from the words of the wiſe man—*If thou wilt be wiſe, thou ſhalt be wiſe for thyſelf.* Bleſſed be God for this evening: it was an affecting ſeaſon. About ten o'clock returned home.

Friday, 26. Through the whole of this week have attended to private inſtruction at my houſe; which was moſt convenient, being free from ſmoke. Some days I have been crowded with Indians from almoſt every quarter, among whom were two Tuſcaroras, a man and his wife, who have been for ſome time under a degree of religious concern. The ſimplicity and unaffectedneſs with which they related the various exerciſes of their minds, afforded me real entertainment. As they could not get ſufficient time in the day for converſing with me, they tarried the night, and talked the greateſt part of it. The man obſerved, that the firſt thing that waked his attention was the conſideration of his having a ſoul that muſt live ſomewhere for ever; that he had a particular charge of this ſoul; that he ſhould by and by *come to the parting of the paths*, as he expreſſed it, meaning death; then his Soul muſt take one of the paths, either to the happy world where the great God lived, or to the dark world where the devil and wicked ſpirits were confined. That, when he came to look back on his paſt life, he ſtood amazed; he appeared to himſelf to be *two* perſons; that the perſon who was in the path behind him, through which he had paſſed, moved along with his body, but his ſoul, or ſpirit, never looked out any farther than the ſight of the eye could compaſs. That he never had once thought the God above preſerved him every moment; never once thanked that Being who had upheld him every ſtep through all the path he had trodden; but this other perſon, or ſecond-ſelf, ſeemed to be continually approaching him: at length he came ſo very near, that he found 'twas his very ſelf; that he was that very creature who had lived without any thoughts of God all his life, and he wondered that God did not ſtrike him dead in a moment; he felt ſuch a dread of ſeeing God, from a conſciouſneſs of his ingratitude and abuſe of his ſoul, that for ſeveral days he dared not look up, or think in his heart of ſpeaking to God. It ſeemed to him

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that, if he presumed to speak to God, God would kill him in a moment. But at last it came into his mind that Jesus had said, That men might look to God, and pray to him, since he had come into the world. He then observed, the first thing his heart spoke softly was this: *Nigoh, sevenigo tsinentsyele*; i. e. God, thou art God, do as thou pleasest. *Laton ne Yesos, yondealianayen n'yo'hsa*; i. e. Jesus said, Let them pray.—Since that time, he observed that his heart would pray, and thank God every day, that Jesus had come into the world and had said that for his sake men might pray to God.

Saturday, 27. Agreably to promise, went to Old Oneida, accompanied by several Indians, to spend the ensuing Sabbath there.

Lord's-day, 28. Discoursed from Mark viii. 36, 37.—As a considerable number came down this morning from Kanonwalshale, to attend divine worship with their brethren here, I was obliged to speak in two languages, which lengthened out my discourse till near sun-set. After a short intermission, they proposed to meet again for singing psalms, and desired me to open the meeting with prayer. I accordingly attended, and to my great satisfaction. The order, sobriety, and solemnity observable through the whole exercise, exceeded every thing I ever saw of the kind. Every countenance seemed to speak a sense of heart of the omnipresent God, who requireth spiritual worshippers. They desired me to address them on the occasion, and close the meeting with prayer. I paraphrased on the 30th chapter of Isaiah. The Stockbridge Indians sang a number of psalms and anthems, in three or four parts, in some of which the Oneidas joined them, though in a different language. Their music was inimitably sweet and charming; it gave a lively idea of the accomplishment of those prophecies in the chapter abovementioned, when the wilderness shall become vocal with songs and hallelujahs to Zion's King. Our evening meeting continued till near eleven o'clock. Through our various exercises this day, I have been enabled to speak near ten hours; and some of the Oneidas who lodged in the same house with me were so affected with the occurrences of the day, that they allowed me but little sleep through the whole night; would be continually asking me questions and expressing their surprize at what they had seen the day past. They would frequently break out into such expressions as these: "Is it possible! is it possible that the great God can make Indians see and feel his power and presence in the wilderness? Verily, God is in this place. I now believe it possible, says one, that Jesus can save Indians as well as white people."

A SERMON

By the Rev. Mr. MELVILL HORNE,

Late one of the Chaplains to the Sierra Leone Company;

The *only* Diſcourſe which has been delivered to the Natives in the Weſtern parts of Africa.

Preached about March 1793.

[This ſermon was preached at Signior Domingo's Town, about two miles from the Company's ſettlement, to a mixed congregation of Natives, American blacks, and Gentlemen of the colony. Domingo was educated in one of the Portugueſe iſlands, and depends for ſalvation on his *Crucifix* and *Pater noſter*. He is deſirous of making his countrymen as wiſe as himſelf; but his attachment to *his* Chriſtianity ſeems to originate in his reſpect for a race of men ſuperior to himſelf, and in the idea that it gives him conſequence among his countrymen.

In the delivery of this diſcourſe, Mr. Horne made uſe of an interpreter, who rendered it ſentence after ſentence as he ſpoke it.]

WE PREACH CHRIST CRUCIFIED.

Men and Brothers, I beg you will hear me with attention; for I am going to ſpeak to you, what concerns your preſent happineſs, as well as your good, in the place where you are going to after you die. No man ever before ſpoke to you of the great things I am going to do; and if you believe what I tell you, the great God, whoſe ſervant I am, and who ſent me to ſpeak his word to you, will bleſs you, and your women and children; but if you won't hear his word, and do what he tells you, he will be angry; and if you make him angry he will be your enemy. For he is the great and true God: there is no God in heaven or earth but he, and he does what he pleaſes, and no people can ſtand againſt him. This God, I ſay, ſent me to you, to teach you to know him, and to make you know and do all good things. This good God loves black men as well as white men, for he made black men as well as white men, and black men and white men are all brothers: white men ought therefore to love black men, and black men to love white men; for if we who are brothers do harm to one another, our Father who is in heaven will be very angry, and have a great palaver * with us, and throw all bad men into a place called Hell, where they will be burned for ever with fire and brimſtone.

This great and good God, who ſent me to you to ſpeak his word, commands me to tell you, that, a very long time ago, he made the heavens and the earth, the ſea, and the dry land; he put the ſun, the moon, and the ſtars, in the heavens, to give light and heat to the earth; he filled the ſea with all ſorts of fiſhes,

* Palaver is a word of great latitude in the Timinee language: to palaver is to ſpeak or plead; to hold a palaver is to hear a cauſe; the Palaver-houſe is the Council-houſe or Court of Judicature; to make a palaver againſt a man is to bring an action in law againſt him.

and made all the birds, the beaſts, the trees, and every thing that is on the earth, for the uſe of men, that we might have food and clothes and all good things.

Afterwards, God Almighty ſaid, "Let us make man in our image, after our likeneſs." So God created man in his own image: he made a man out of the duſt of the earth, and breathed into him a heavenly ſpirit which was not made from the earth like the body of man, but came from God. That living ſpirit which God put into man, is what we call a man's ſoul, and it is that which makes men to think, and ſpeak, and do ſo many things which beaſts cannot do. A man's ſoul never dies; but when the bodies of men die, their ſouls or ſpirits live for ever: good men's ſouls go to God who made them, and bad men's ſouls go to the Devil, becauſe they are like him and would not hear God's word, but did what the Devil would have them do.

When God had made man, he looked upon him, and loved him; for the man was very good, and did whatever God would have him do. And God made a woman, and gave her to the man, to live with him, and to be a comfort to him. And God gave to the man and woman the world, and every thing that was in it. And God bleſſed them, and made them fruitful, that they might have many children to fill the earth. Now it was from that man and woman that came all the nations and people of the earth, both black men and white men. The man's name was Adam and the woman's name was Eve.

Then God took the man and woman, and put them into a beautiful garden, which was filled with all good things for them. God loved them, and often came to ſee them, and talked with them as a man talketh with his friend; for the man and woman were very good, and pleaſed God in every thing they did and ſaid. And, as they were very good, ſo they were very happy: for God took care of them, gave them every thing they wanted, and preſerved them from all evil.

Now, after God had made the man and woman, and done ſo much for them, and given them ſo many good things, he determined to try how long the man and woman would love him, and do what he bid them. God, therefore, ſhewed the man and woman (whoſe names I told you were Adam and Eve) a tree which was in the middle of the garden where he had put them. Now the tree was called The Tree of the Knowledge of Good and Evil: it was a beautiful tree, and the fruit was very fine. God told them, they might eat of every thing that was in the garden; but he commanded them not to eat the fruit of that tree. He told them that, ſo long as they did what he commanded them, and did not eat of the fruit of that tree, they ſhould be very happy; that he would bleſs them; that they ſhould never be ſick; that they ſhould never feel pain; and that they ſhould never die. God alſo told them, that if they did eat of the fruit of the tree which he commanded them not to eat of, he would be very angry,

angry, and have a great palaver with them, and puniſh them with death.

Now you muſt know that the Devil, with many other bad ſpirits, who had been driven out of Heaven by Almighty God on account of their wickedneſs, hated God, and hated the man and woman becauſe God loved them. The Devil alſo hated them becauſe they were good and he was bad, and he was filled with rage againſt them becauſe they were happy and had all good things, while he was miſerable, and becauſe God was angry with him and had taken away all good things from him, ſo that he could not reſt day nor night.

Now the Devil ſat down, to think how he could grieve the heart of God, and make the man and the woman as unhappy as himſelf: and he thought if he could perſuade the man and woman to eat of the Tree of the Knowledge of Good and Evil, of which God had commanded them not to eat, he ſhould revenge himſelf of God, and make the man and woman as bad as himſelf.

Now the Devil was very wiſe, and very ſtrong to do evil, but too bad ever to do any good. He therefore came to the woman, in the ſhape of a beautiful and harmleſs ſnake, and he perſuaded her to eat of the fruit which God commanded her not to eat; for he told her the fruit was very good, and that if ſhe did eat, it would make her as wiſe as God himſelf, and much happier than ſhe was before. Tho' the Devil knew all the while that what he ſaid was a lie; but the woman being very fooliſh, and not thinking as ſhe ought to have done of the commandment of Almighty God, and deſiring to eat the fruit becauſe it looked very beautiful and good, at laſt, did what the Devil wanted her to do. She ate of the fruit, and gave ſome to her huſband, and he did eat: and the Devil rejoiced over them, becauſe he had made them miſerable.

When Adam and Eve, viz. the man and woman, had eaten the fruit, they remembered what God had ſaid to them, and were filled with ſhame and fear; for they felt a great change in them, that their hearts were become bad like the Devil's, and they knew God would have a palaver againſt them, and they were afraid that God would kill their bodies and throw their ſouls into Hell, and there torment them for ever with fire and brimſtone: ſo the man and his wife ran, and tried to hide themſelves from God among the trees of the garden: but they could not hide themſelves from God, for his eye is larger and brighter than the ſun, and God ſees and knows every thing: he ſees and knows all the thoughts of man's heart, and obſerves every thing a man does. Now God was very angry with the man and woman for breaking his commandment, and becauſe they were now as bad as the Devil himſelf; and he was alſo ſorry at his heart to ſee them ſo miſerable as they had made themſelves: for though God was angry with them, yet God loved them, becauſe he was their Father, and becauſe God is very good and very merciful. And as God is wiſer and ſtronger than the Devil, and

knew all his wickedneſs, God determined to make what the Devil had done to be for his glory, man's good, and the Devil's ſhame and puniſhment; and becauſe, if God was not to have a palaver with the man and woman, they would do other bad things and never fear God and do what God would have them, God determined to have a palaver with them and puniſh them. But God would not throw them into Hell, becauſe that would pleaſe the Devil, and it would grieve God himſelf becauſe he had made them.

So God thought what he would do; and in the afternoon, about the time of the going down of the ſun, he went into the garden and found the man and woman where they hid themſelves, and called them. So they came to God, ready to die with fear; for God was very angry, and told them he knew what they had done. And they were obliged to confeſs their wickedneſs, and to leave themſelves to God Almighty to do what he pleaſed with them. Then God told the Devil, who was in the ſnake, that he ſhould be ever curſed, and that he would be revenged of him; and, becauſe the Devil had tempted the woman by entering into a ſnake, God curſed all ſnakes, and made them to creep, upon the earth and to eat the duſt. Then God told the woman that, to puniſh her for what ſhe had done, ſhe ſhould bring forth her children with great pain and danger, and that ſhe ſhould be ſubject to her huſband, who ſhould rule over her.

Afterwards God told the man, becauſe he had done evil, that God would curſe the earth with barrenneſs; that he ſhould get his bread with a great deal of labour and danger; that he ſhould ſuffer ſickneſs and pain, and at laſt die and be laid in the ground, from which he was made, and that he would puniſh all his children in the ſame way for his ſake.

Laſt of all, God Almighty made the man and woman to know, that if they ſtill went on to do wickedly, that after they were dead, their ſouls, which cannot die, ſhould be caſt into Hell and be burned with the Devil for ever in fire and brimſtone.—But to comfort them, and encourage them to do good, he promiſed them, that if they would be truly ſorry for what they had done, and would pray to him, and do good, and do what he told them, that he would forgive them and bleſs them, give them his good Spirit to teach and comfort them and make their hearts good again; and that when they died he would take their ſouls up to Heaven with him to be happy with him for ever. He alſo told them, to comfort their hearts more and more, that ſometime a woman ſhould have a Son, to be a great and glorious ſervant of God, who ſhould teach men to know God and do as God would have them; and that he would ſo bleſs that man, that he ſhould do much good to all men, and that all who did as that man taught them ſhould go to Heaven, and all who would not hear that man ſhould be caſt into Hell, when, at the end of the world, God ſhonld have a great palaver with all men who have ever lived. When God had finiſhed all theſe ſayings, he went away from

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the man and woman, and ſent an angel, that is a good ſpirit, from Heaven, who drove them out of the beautiful garden, the happy place where God had put them, and an angel with a flaming ſword was ſet there to prevent them from going in again.

After the man and woman were driven out from the garden they lived 900 years, and had many ſons and daughters. Some of them were good, but moſt of them were bad, and lived in all manner of wickedneſs.

The longer the world laſted, the more bad men there were, and the greater was the wickedneſs of the world. At laſt God was ſo angry with men for their doing what the Devil would have them, and not doing as God would have them; that he was ſorry at his heart that he made man, and determined to deſtroy all the men in the world, except one good man called Noah, and his family. So God rained forty days and nights on the earth, and drowned every living creature upon the earth, but Noah and his family who were ſaved in a ſhip.

Afterwards Noah had many children and the earth was peopled a ſecond time. But men were ſtill as wicked as before.

Now God from time to time ſent many good men to tell bad people of their ſins, and to ſay that God would turn all wicked men into Hell, if they did not turn from their evil ways and do good. But they would not hear the good men, but were angry with them, and did evil to them, and killed many of them.

After all this, God Almighty who has no pleaſure in the death of a ſinner, and was greatly grieved to ſee all men ſerving the Devil, determined to try once more, if men would do what he would have them. And as he had one only Son whom he loved better than the heavens and earth, he ſent him into the world to die for the ſalvation of Sinners, and to teach men the word of God. The name of God's ſon was Jeſus Chriſt, the Saviour of ſinners. Now this Son of God was born of a woman that had no man, and lived in the world more than thirty years. All that time he never ſpoke a bad word, nor did a bad thing, nor was any wickedneſs in his heart; but he was without fault, and loved God his Father with all his heart, and loved all men black and white as he loved himſelf; for though they were very bad yet he loved them, becauſe God made them, and becauſe they were his Brothers. And he went about doing Good, and performing many wonderful things. For he healed all manner of ſick people, opened the eyes of the blind, and the ears of the deaf, made the lame to walk and raiſed the dead. He walked upon the ſea, commanded the winds, fed a great many people with a few ſmall loaves of bread, changed water into wine, and compelled the Devil to leave men whom he troubled. He went about teaching men to do good things, to love God, to love one another, not to tell lies, not to ſteal, not to take another man's woman, to live in peace without fighting and quarrelling, not to get drunk, nor do any bad thing. He told them to repent of their ſins, or God would deſtroy them in Hell. He declared to them that he came

to ſave them from their ſins, and to die for them to reconcile them to God, that their ſins might be forgiven, and that God might give them eternal life. He alſo ſaid God had given him power over all things in heaven and in earth, to kill and to make alive, to ſave and deſtroy. He alſo declared that whoever believed in his name and kept his commandments, ſhould be his brothers, his friends and his children; that he would make them good like himſelf, do them good all the days of their life, and make them happy with him in heaven when they died. But that all who would not believe in him, nor love him, nor keep his commandments, but would be enemies to him and his Father, and would do the Devils commandments, he would deſtroy in Hell for ever when he ſhould come down from heaven to have a great palaver with all the men who had ever lived, and to puniſh and reward every man according to his works.

Now though Jeſus Chriſt was ſo good and taught them the way of God in truth, very few believed in him and loved him. All the reſt hated him, told lies of him, accuſed him falſely, made palavers againſt him, condemned him, whipped him cruelly, laughed at him, ſpit in his face, plucked off his beard, curſed him, and nailed him to a croſs. Now all this time Jeſus Chriſt did not ſay a bad word, but when he was ready to die, he prayed for them, ſaying, Father, forgive them for they know not what they do!

When he was dead, the good men buried him, but on the third day he roſe from the dead, (overcoming death and the Devil) and went to the good people who loved him, and was with them forty days and forty nights, teaching them many more bleſſed things about his heavenly kingdom, and telling them what they muſt do always to pleaſe God. Now one day, as he was teaching 500 of them, he bleſſed them all, and went up to heaven, and a bright cloud received him; and while they were looking up to heaven, two angels, good ſpirits from the throne of God, came down to them, and told them, that in the ſame manner that Jeſus Chriſt went up to heaven, he ſhould come down from Heaven at the end of the world to have a great palaver with all men, good and bad.

After this, the good men who believed in Jeſus Chriſt and loved him, went to all parts of the world telling the people what Chriſt had commanded them. Some believed the good men, loved them, turned from their wickedneſs, and did, as God would have them; but others hated them, and put them to death as they had done Jeſus Chriſt.

Now Jeſus Chriſt commanded the good men to make a book, and to write in it all the good things he had commanded them, that, when the good men were dead, thoſe who come after them might know what to believe and do, to pleaſe God and ſave their ſouls. That book is the book I have now in my hands. It is called THE BIBLE, that is the great

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and good book, becauſe it teaches men to know and love the Great and Good God.

Now, brothers, I am the ſervant of God and of his Son Jeſus Chriſt. I love them, becauſe they have loved me, and done great and wonderful things for me. I am not afraid to die, becauſe at death I ſhall go to God and Jeſus Chriſt, and to all good men. I am not afraid of the Devil, becauſe he can hurt no one who loves God and Jeſus Chriſt.

God and Jeſus Chriſt have ſent me to you, to teach you the things that are in his book, that you may be ſaved. God and Jeſus Chriſt love you and command me to tell you ſo, and of many good things they have done for you. But I have not time to tell you half of theſe things now, but I will come many times, if I can, to tell you theſe things, and if you believe them, they will always make your hearts glad within you.

SIERRA LEONE, 1795.

The former accounts of *Free-Town*, publiſhed in No. 10 of the Regiſter, announced, that as ſoon as the Directors of the company heard of the devaſtation made by the French at Sierra Leone they loſt no time in ſending out two ſmall veſſels with an aſſortment of neceſſaries for the colony. We are now able to give the following information.

The brig Amy, which happened not to have ſailed from Plymouth when the news of the calamity was pretty generally known, arrived at Free-town, March 26, 1795, after a paſſage of forty days. She carried out his Excellency Governor Dawes, whoſe return to the ſettlement cauſed univerſal joy.

John Kizell, one of our negro Baptiſt brethren, who came to England in the company's ſervice, ſailed in the ſame veſſel, and was enabled to take out a venture with him, which he ſold extremely well. The profits were to have been ſolely for his own uſe: but though, in the general havock which was made while he was from home, he loſt what property he had in the colony, of his own accord, in the generoſity of his heart, he divided the profits of the venture amongſt his brethren, thus alleviating their diſtreſſes as far as he was able.

Since then, the church and congregation, under the care of Mr. Rippon †, have ſent to their plundered brethren and ſiſters in Free-town five cheſts of wearing-apparel, moſtly in good condition, and ſome of it quite new. The whole got ſafe to them; and, by letters to the brethren Rippon and Pearce, dated June 30th and July the 2d, Mr. David George thus writes:—— "On the 26th, (he does not ſay of what month,) the veſſel arrived with clothes from our chriſtian friends afar off.—

† Several benevolent individuals alſo, belonging to the churches in Wild-ſtreet and Goodman's-fields, London, have, this September, forwarded an handſome contribution. EDITOR.

What ſhall we ſay? Is not God for us! He heard the cry of the poor, and gave his people in London an heart to think of us—of us his poor people in Africa. O that we may all ever praiſe the Lord for his goodneſs. The clothing was welcome to the congregation, and is diſtributed throughout the whole ſociety; every one had ſome. We know not how to be thankful enough for the goodneſs of the chriſtians in London; but with one heart we join to thank them. And we wiſh that you, our brother in God, would give our hearty thanks to every one of the congregation who remembered us, as they are well known to you. Next Lord's-day, July the 5th, we hope to ſpend as a day of prayer and THANKSGIVING to the Lord, for his kindneſs to us in cauſing us to be remembered by chriſtians in a far country." ASTONISHING GRATITUDE!

"I did intend, as I wrote you in April laſt, to go as ſoon as I could to preach the goſpel among the natives, and to take Thomas London, a member of our church, with me as an interpreter*, but the natives are now at war with one another, though they are at peace with us.

"I am well, and my family; and my congregation in general are very hearty. The rains are juſt begun with us, and the colony is in a thriving condition ſince the French left us.

"Since I came from England I have had the pleaſure of baptizing three brothers and ſeven ſiſters; one of the brothers is an African born. I am ready to do what little good I can for Chriſt. I hope the Lord will ſpread the glad tidings of the goſpel throughout Africa, in his own due time.

"Let our humble and hearty thanks be known to all the Baptiſt churches for the favors they have done us, in providing for a place of worſhip where we may ſerve the Lord. We hope that the houſe will be built in his name; but we do not think proper to go about it immediately, nor does our Governor."

A deed of truſt relative to the meeting-houſe having been ſent to Free-town for execution, Mr. David George conſulted Governor Dawes on the buſineſs: in conſequence of which the Governor, in a very polite and obliging letter to Mr. Rippon, of July 14th laſt, ſays, "Mr. David George no doubt does much good here ..... He has conſulted me upon building a meeting-houſe..... It would certainly be imprudent to do it now. The French *may* give us another call. We hope to have peace ſoon, then will be the time to build. When it is proper, I ſhall be very ready to aid in getting the deed of truſt properly executed, and in any other matter which may require my aſſiſtance. By the next conveyance, hope I ſhall be a little more diffuſe; in the mean time, ſhall be extremely happy to be favoured with your correſpondence."

A letter from another perſon at Free-town ſays, "We have had two earthquakes; one of which was very ſhocking."

* Thomas London is a native African. EDITOR.

AN

AN

ACCOUNT OF THE MISSIONARY SOCIETY,

Communicated by ſeveral of the Gentlemen of the Committee, to be inſerted in the BAPTIST ANNUAL REGISTER.

THE attention of the public having been for ſeveral months directed to the deſirableneſs and neceſſity of ſending Chriſtian Miſſionaries to the pagan world, we rejoice that the various pieces which have appeared in the Evangelical Magazine have contributed in an eminent degree to the formation of *a Miſſionary Society*. It is with unſpeakable ſatisfaction we *now* inform our anxious readers that *their wiſhes* are not only gratified, but *our own expectations* far, very far exceeded.—Never did we think our eyes would behold a ſcene ſo pleaſing as that which has on this occaſion been preſented! The dear Friend of Sinners has put our unbelief to the bluſh, and ſhown that his arm is not ſhortened, nor his ears inattentive to the united cries of numerous religious ſoceties aſſembled in this kingdom and America, to pray for the ſpread of the everlaſting Goſpel at home and abroad. Happy ſhould we be, in attempting to detail the proceedings of the conference, could we diffuſe the ſame ſpirit among our readers that animated the multitudes who attended the public ſervices on this occaſion.

Monday morning, September 21ſt, 1795. The London and as many more of the country miniſters who were come to town, met at the Caſtle and Falcon, Alderſgate-ſtreet, to arrange the proceedings of the conference; and, to ſhow their devotedneſs to this ſublime object, opened a ſubſcription among themſelves to the amount of 740 l. donations, and about 50l. annual ſubſcriptions.

In the evening, the firſt *general* meeting was held at the above place, at ſix o'clock. This was attended by ſo reſpectable a number of miniſters, and well-known friends of the Goſpel, that it was evident the religious public only waited for the ſignal to unite their efforts in this benevolent purſuit. Sir Egerton Leigh, Baronet, being voted into the chair, Mr. Boden, of Hanley-green, opened the meeting with a ſhort but impreſſive prayer; Mr. Steven, of London, next ſtated what ſteps had been taken to rouſe the public attention and to aſſemble the general meeting.

A circular letter, which had been ſent to miniſters throughout the kingdom, was read by the chairman. Mr. Love, of London

London, read many letters from miniſters in the country, aſſuring the London Committee of their hearty concurrence, and of their individual and united determinations to co-operate in every meaſure that had a tendency to promote *a Miſſion to heathen and unenlightened countries.* Encouraging letters from Scotland were alſo read, and the company viſibly affected when informed, that praying ſocieties had reſolved to engage in interceſſions at Glaſgow, at the very time the miniſters and their friends were aſſembled in London. Thus it is manifeſt, that, in different parts of this iſland, the hearts of Chriſtians were "actuated by that one Spirit who animates the one body of the church of Chriſt." Mr. Haweis next read letters from ſeveral perſons who had tendered their ſervices as Miſſionaries in this glorious cauſe.

It was then reſolved, and with perfect unanimity, That *it is the opinion of this meeting, that the eſtabliſhment of a Society for ſending Miſſionaries to the heathen and unenlightened countries is highly deſirable.*

The thanks of the meeting were unanimouſly voted to thoſe aſſociated and individual miniſters who had favoured the ſociety with their communications or preſence, and the ſecretary was requeſted to make them, and through them their congregations, acquainted with this reſolution. About nine o'clock the meeting was adjourned in the moſt perfect harmony, with the higheſt expreſſions of ſatisfaction in the proceedings of that evening.

Books of ſubſcription were immediately opened, and the liberal contributions and annual ſubſcriptions of that evening ſufficiently demonſtrated, that this excellent cauſe would never fail for want of pecuniary aſſiſtance.

Tueſday morning, ten o'clock, a numerous and reſpectable congregation aſſembled at Northampton-chapel, Spa-fields, including about two hundred miniſters of various denominations. Prayers were read by Mr. Kirkman; Mr. Sibree, of Froome, gave out the 2d of the *Miſſionary Hymns**; Mr. Haweis prayed; Mr. Leggett, of Strood, gave out the 8th hymn; Mr. Haweis preached from Mark xvi. 15, 16.—*And he ſaid unto them, Go ye into all all the world, and preach the Goſpel to every creature. He that believeth and is baptized ſhall be ſaved; but he that believeth not ſhall be damned.* Mr. Cook, of Maidenhead, read the 23d hymn; and Mr. Lambert, of Hull, concluded the ſervice with prayer.

* Miſſionary Hymns, compoſed and ſelected for the ſervice of the conference, were printed, by order of the committee, and ſung at the different places of worſhip. Sold by T. Chapman, No. 151, Fleet ſtreet; price two-pence.

Immediately

Immediately after, all perſons deſirous of becoming members of the ſociety were requeſted to aſſemble in the area of the chapel. Mr. Kingſbury, of Southampton, being choſen moderator, introduced the buſineſs of the ſociety with prayer; Mr. Eyre gave a conciſe hiſtory of Miſſions; a committee, conſiſting of the Rev. Meſſ. Bogue, Eyre, Greatheed, Haweis, Hey, Hill, Kingſbury, Lambert, Love, Reynolds, Saltern, Steven, and Waugh, were appointed to bring forward the plan of the ſociety. During their abſence, Mr. Wilkes gave out the 1ſt hymn, and delivered a ſhort congratulatory addreſs to the miniſters. On the return of the committee, the following plan was preſented and approved; and about three o'clock the meeting adjourned.

PLAN OF THE SOCIETY.

I. *The Name*—THE MISSIONARY SOCIETY.

II. *The Object*—The ſole object is to ſpread the knowledge of Chriſt among heathen and other unenlightened nations.

III. *The Members*—Perſons ſubſcribing one guinea or more annually; every benefactor making a donation of ten pounds; one of the executors, on the payment of a legacy amounting to fifty pounds or upwards; and miniſters, or other repreſentatives of congregations in the country, which ſubſcribe or collect for the uſe of the ſociety five pounds annually.

IV. *General Meetings*—To be held annually in London on the ſecond Wedneſday of May, and oftener if neceſſary, to chooſe a treaſurer, directors, ſecretary, and collectors, and to receive reports, audit accounts, and deliberate on what farther ſteps may beſt promote the object of the ſociety. At every ſuch meeting, one ſermon or more ſhall be preached, by one or more of the aſſociated miniſters, and notice given as is uſual on ſuch occaſions. The preſident for the day ſhall open and conclude the meeting with prayer, and ſign the minutes of the proceedings. All matters propoſed ſhall be determined by the majority of the members preſent.

V. *The Direction*—To conſiſt of as many directors annually choſen out of its members as circumſtances may require. At the firſt meeting twenty-five ſhall be elected, with power to aſſociate with themſelves ſuch an additional number as may be judged by them expedient, when the extent of the ſociety is aſcertained. Three-fifths, and no more, of theſe Directors ſhall reſide in or near London; where all monthly meetings ſhall be held for tranſacting the buſineſs of the ſociety. Not leſs than ſeven ſhall conſtitute a board. For greater facility and expedition they may ſubdivide into committees, for managing the funds, conducting the correſpondence, making reports, examining miſſionaries, directing the miſſions, &c.; but

no

no act of theſe committees ſhall be valid till ratified at a monthly meeting. No expenditure exceeding 100l. ſhall be made without conſulting all the Directors, or 500l. without calling a general meeting of the ſubſcribers. Annual ſubſcribers of 10l. or upwards, and benefactors of 100l. or more, may attend, if they pleaſe, with the directors, at any of the monthly meetings. On any emergency the directors ſhall call a general meeting of the ſociety, to whom their arrangements ſhall be ſubmitted; nor ſhall they enter upon a new miſſion till they obtain the general concurrence.

VI. *The Funds*— Ariſing from donations, legacies, ſubſcriptions, collections, &c. ſhall be lodged as ſoon as collected in the hands of the treaſurer. The directors ſhall place in the public funds all monies ſo paid, whenever they exceed 300l. until they are required for the uſe of the miſſion; excepting it appears to them prejudicial to the intereſts of the ſociety.

VII. *Salaries*—The ſecretary ſhall receive ſuch a ſalary as the directors may appoint: but the Directors themſelves ſhall tranſact the buſineſs of the ſociety without any emolument.

In the evening of Tueſday, the worſhip was conducted in Crown-court meeting-houſe, Covent-garden; but before the commencement of the ſervice, it was crowded to ſuch a degree, as to prevent a conſiderable number of miniſters and others from gaining acceſs to the doors. Mr. Hey, of Briſtol, began with the 3d hymn; Mr. Waugh, of London, prayed; Mr. Hey then gave out the 4th hymn; Mr. Burder, of Coventry, preached from Jonah iii. 2.—*Ariſe, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee*; after which the 11th hymn was given out by Mr. Hey; and Mr. Parſons, of Leeds, concluded with prayer.

Service being ended, Mr. Kingſbury was again choſen moderator. Mr. Burder read the plan of the ſociety, and the committee was appointed to nominate gentlemen to fill up the direction. About nine o'clock the people were diſmiſſed.

So great was the preſſure of the people, as to excite apprehenſions that Mr. Burder would be unable to proceed; but to our agreeable diſappointment, he had no ſooner began his diſcourſe, than the moſt ſerious and pleaſing attention pervaded the whole congregation.

On Wedneſday morning, the ſecond day of the conference, the people aſſembled at ten o'clock, at Haberdaſher's-hall meeting-houſe. Mr. Lowell, of Woodbridge, began with a ſhort prayer, and reading the 110th pſalm, and the 10th chapter of St. Luke. Mr. Sloper, of Devizes, read the 15th hymn; Mr. Saltern, of Bridport, prayed; Mr. Herdſman, of South-Petherton, gave out the 7th hymn; Mr. Greatheed,

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After ſervice, Dr. Hunter being choſen moderator, the miniſters proceeded according to the regulations of the plan; when, having diſcuſſed ſeveral ſubjects relative to the miſſion and nominated twenty-five directors, they adjourned, about three o'clock. The meeting was begun and cloſed, by the moderator, with prayer.

A vaſt congregation aſſembled in the evening at the Tabernacle, an hour before the appointed time. Thouſands are ſaid to have gone away, unable to get in. The front ſeat of the four extenſive galleries all around, containing room for an hundred and fifty perſons, was occupied wholly by miniſters, beſides many others were diſperſed through the congregation. Mr. Slatterie, of Chatham, offered up a ſhort prayer, and read the 11th chapter of Iſaiah; Mr. Ralph, of Maidſtone, read the 14th hymn; Mr. Jay, of Bath, prayed; Mr. Rooker, of Gold-hill, gave out the 10th hymn; Mr. Hey preached from Eph. i. 10.—*That in the diſpenſation of the fulneſs of times, he might gather together in one, all things in Chriſt, both which are in heaven, and which are on earth, even in him.* The 5th hymn was then read by Mr. Beaufoy, of Town-Sutton; and Mr. Townſend, of Ramſgate, cloſed with prayer.

After the ſervice, Mr. Wilks announced the names of the intended directors.

On Thurſday morning, the miniſters aſſembled between eight and nine o'clock, in the ſchool-room adjoining to Surry-chapel, and gave in their names and places of abode. Thoſe delegated from aſſociations, or particular churches, ſat by themſelves, and communicated the probable extent of the pecuniary aſſiſtance which their reſpective conſtituents might be able to contribute. It was afterwards reſolved, that the firſt miſſionary efforts ſhould be directed to the SOUTH SEAS.

Public ſervice began at ten o'clock, and conſiderably more miniſters attended than the front-ſeat round the gallery could contain. Prayers were read by Mr. Percy, of London; the 18th hymn was read by Mr. Wood, of Rowell; Mr. Griffin, of Portſea, prayed; the 12th hymn, by Mr. Audley, of Cambridge; Mr. Rowland Hill preached from Matt. xxiv. 14.—*And this goſpel of the kingdom ſhall be preached in all the world, for a witneſs unto all nations: and then ſhall the end come.* The 24th hymn by Mr. Douglas, of Newmarket. Mr. Ray, of Sudbury, Suffolk, prayed. Mr. Hill then gave out the 25th hymn of the Surry-chapel Collection. After this, Mr. Haweis, in a ſpeech of conſiderable length, aſſigned various

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various reaſons for making the firſt miſſionary attempt among the inhabitants of the South-Sea iſlands ‡. The ſervice concluded, about two o'clock, with a doxology, "Praiſe God, from whom all bleſſings flow," &c.

The laſt public ſervice was at Tottenham-court chapel, on Thurſday evening. Here alſo the congregation was immenſely great. The firſt ſeat round the gallery, and the ſecond ſeat in the front-gallery, were occupied by miniſters. Prayers were read by Mr. Edwards, curate of the chapel; Mr. Jefferſon, of Baſingſtoke, gave out the 21ſt hymn; Mr. Cook, of Maidenhead, prayed; Mr. Golden, of Croydon, read the 19th hymn; Mr. Bogue preached, from Haggai i. 2.—*Thus ſpeaketh the Lord of Hoſts, ſaying, This people ſay, the time is not come, the time that the Lord's houſe ſhould be built.* Mr. Threſher, of Abingdon, the 9th hymn; Mr. Crole, of London, prayed; and Mr. J. A. Knight, of London, cloſed with a ſhort exhortation.

Thus concluded the ſolemn ſervices of the conference, long, long to be remembered by thouſands; all appearing to unite in this ſentiment, *it was never ſo ſeen in our Iſrael.* Some of the miniſters preſent on Monday evening, finding ſo large an aſſembly paſs a reſolution with cheerful unanimity That *a miſſionary ſociety was deſirable*, could not for a time proceed, for tears of joy.

The grandeſt object that ever occupied the human mind—the ſalvation of ſouls, was preſented in ſuch a variety of views, and in ſo ſtriking a manner by the preachers, that every ſerious perſon awoke as from a dream, filled with ſurpriſe that ſo noble a deſign had never before been attempted by them, and longing, by future exertions, to redeem loſt opportunities. Many miniſters, who before doubted whether the Lord's time for ſuch an attempt were come, are now completely ſatisfied, and join with equal ardour in a cauſe ſo glorious. The great number who attended as delegates from various parts of the kingdom, the multitudes who thronged the largeſt places of worſhip in London, the countenance and liberal donations of the wealthy, the appearance of ſo many miniſters in one place, and in ſo conſpicuous a ſituation, were grand and pleaſing; the ſuitableneſs of the hymns, and the fervour with which they were ſung, and above all the moſt evident and uncommon out-pouring of the Spirit on the miniſters, in their ſermons, exhortations, and prayers, impreſſed the whole congregation with a ſolemnity and pleaſure, not uſual even in religious aſſemblies, and conſtrained them all to ſay, *This is a new Pentecoſt*; nor was it a doubt with any whether the Lord was among us or not.

‡ Miſſions to other parts of the world are alſo in contemplation.

Another

Another conſideration that rendered theſe ſeaſons unſpeakably delightful, was the viſible union of miniſters and Chriſtians of all denominations; who, for the firſt time, forgetting their party prejudices, and partialities, aſſembled in the ſame place, ſung the ſame hymns, united in the ſame prayers, and felt themſelves one in Chriſt. This ſentiment was ſo univerſal, that, when Mr. Bogue in the courſe of his ſermon, ſaid "we are called together this evening to *the funeral of bigotry*, and he hoped it would be buried ſo deep, as never to riſe again," the whole vaſt body of people manifeſted their concurrence, and could ſcarcely refrain from one general ſhout of joy. Such a ſcene was, perhaps, never before beheld in our world, and afforded a glorious earneſt of that nobler aſſembly, where we ſhall meet all the redeemed, and in the preſence and before the throne of the Lamb, ſhall ſing, as in the laſt hymn of the ſervice, *Crown him, crown him, crown him Lord of all!*

On Friday evening, the whole body of the members of the ſociety met at the Caſtle and Falcon, where ſeveral important reſolutions* were paſſed, the plan finally ſettled, and about thirty gentlemen choſen directors for the preſent year.

We feel a ſtrong inclination to give an account of all the liberal donations, and annual ſubſcriptions, together with the affecting circumſtances with which many of them were made; but are prevented by the neceſſity of ſending our materials immediately to the preſs. In a future number, we may, perhaps, gratify our readers with the names of the directors choſen by the ſociety, and with the amount of our ſubſcriptions; and hope in the mean time, that their own liberal contributions will enable us to ſwell the ſum.

The ſix ſermons preached on the occaſion, with a minute account of the proceedings of the conference, are to be immediately printed by the deſire, and at the expenſe of the ſociety. THE PUBLIC ARE REQUESTED TO GUARD AGAINST EVERY SPURIOUS PUBLICATION. That which we announce, will be publiſhed by T. Chapman, the printer of the Evangelical Magazine, price, about 2*s.* 6*d.*

On Monday morning, 26 directors met at 10 o'clock, and immediately appointed two ſecretaries, the Rev. John Love of Hoxton; and Mr. W. Shrubſole, of Old-ſtreet road. Mr. Love to manage all the correſpondence out of England.

* Among theſe it was reſolved,

That a correſpondence be opened with foreign proteſtant churches, in hope of exciting their attention to the ſame object, and

That thanks be given to the UNITED BRETHREN commonly called *Moravians*, and to our BAPTIST BRETHREN, and to Mr. MELVILL HORNE, for their miſſionary publications.

A SERMON

THE

KENT AND SUSSEX ASSOCIATION

Aſſembled at *Handcroſs* in *Suſſex*, *June* 2, and 3, 1795.

Tueſday. The meſſengers of the ſeveral churches met at two o'clock. Begun with ſinging, which was repeated as uſual in the ſeveral ſervices. Brother Humphrey read Eph. iv. and then prayed, Brother Copping was choſen Moderator, and Brother Stanger, Scribe; and the meſſengers read the letters from the reſpective churches.

Public worſhip began at half paſt ſix o'clock. Brother Foſter prayed. Brother Coe preached from Iſa. xxvi. 10. *Come my people, enter thou into thy chambers, and ſhut thy doors about thee*, &c. and Brother Stanger concluded in prayer. Afterwards Brother Middleton read a letter from the Warwick Aſſociation, in America; in which they deſired to hold a yearly correſpondence with this Aſſociation: the propoſal was received with much pleaſure, and Brother Middleton was deſired to write to them.

Wedneſday. The meſſengers met at ſix o'clock, and two Brethren having engaged in prayer, the Circular Letter which Brother Stanger had been deputed to prepare, was read, approved, and ordered to be printed. It is an anſwer to this queſtion, WHAT ARE THE BEST EVIDENCES OF THE GRACE OF GOD IN A BELIEVER'S HEART. Public worſhip began at ten o'clock. Brother Middleton prayed, Brother Purdy preached from Iſa. xliv. 23. *Sing, O ye Heavens, for the Lord hath done it; ſhout ye lower parts of the earth; break forth into ſinging, ye mountains, O foreſt and every tree therein, for the Lord hath redeemed Jacob, and glorified himſelf in Iſrael*. Brother Atwood concluded in prayer.

The meſſengers met again at three o'clock. Brother Middleton having reviſed the Preliminary Rules of the Aſſociation, it was agreed to have them printed, and that the obſervation of the Annual Faſt-day, and the Monthly prayer Meetings, be further recommended to the churches. The next annual Aſſociation, to be held at Beſſels Green, near Sevenoaks, in Kent; on the firſt Tueſday and Wedneſday in June 1796. To commence at two o'clock on the Tueſday. The Brethren Atwood, Booker, and Middleton to preach, or (in caſe of failure) the Brethren Read and Knott. Put up at the White-hart, Riverhead.

It was agreed that Brother Atwood do write the next Circular Letter, and that one of the following ſubjects be recommended to him. 1. Communion with God. 2. What is believing in Jeſus Chriſt unto eternal life?

Aſſembled again at half paſt ſix o'clock. Brother Booker prayed, Brother Foſter preached from Pſalm lxxxiv. 11. *For the Lord God is a Sun and Shield*, &c. the Moderator prayed and diſmiſſed the congregation. Brotherly affection, peace and harmony prevailed in the aſſemblies. Increaſe of 13 members in the 13 churches.

THE

THE

WESTERN ASSOCIATION

Which met at *Frome*, *Somerſet*, May 27, 28, 1795.

Wedneſday afternoon, 27; met at three. Brother Norman, of Bampton, began in prayer. An accident on the road having detained brother Ryland, who had been appointed to preach the firſt ſermon, we deferred chooſing him Moderator till afterwards: and Brother Birt read the preliminary articles in his ſtead. Forty-one letters from the churches were then read: and Brother Cherry, of Wellington, cloſed the meeting in prayer about ſix o'clock.

After an hour's receſs we aſſembled in the meeting belonging to Brother Sibree, (paſtor of an Independent Church in Frome), where Brother Birt prayed, and Brother Steadman, of Broughton, preached from Pſalm lxxxix. 15, and concluded in prayer.

Thurſday 28. Met at ſix in the morning, when our Brethren Braker, Morgan, Ring, Price, Moſely, Thomas, and Dunſcombe prayed. After which we attended to the buſineſs of the fund; receiving the annual ſubſcriptions of moſt of the churches, and diſtributing the ſame to ſome of the moſt aged miniſters, and others whoſe large families, ſcanty incomes, and activity in village-preaching, claim our aſſiſtance. Theſe diſtributions amounted to fifty-three pounds eleven ſhillings.

Half after ten. Public worſhip began with ſinging, which was repeated at proper intervals in all the ſervices. Brother Saffery prayed, and Brother Ryland preached from 2 Cor. ii. 14; after which Brother Cherry read the general letter, before all the congregation, and cloſed in prayer *.—The members of the Aſſociation ſtaid after the aſſembly was diſmiſſed, and unanimouſly agreed to receive the church at Bath, under the care of Brother Porter, into our connexion, agreeable to their requeſt. by letter.

At three, aſſembled again, when Brother Belcher of the Pithay, Briſtol, began in prayer, and Brother Birt preached from Pſa. cii. 14. and cloſed in prayer.

At ſeven in the evening, Brother Hughes, of Briſtol, prayed, and Brother Taylor, of Calne, preached from Mark vi. 12, and concluded in prayer. When the auditory was diſmiſſed, the members of the Aſſociation ſtopped, and approved of the Circular Letter, which the Moderator was deſired to ſign on behalf of the whole aſſembly.

Appointed the next Aſſociation to be held at Exeter, on the Wedneſday and Thurſday in the week after Whitſun-week,

* Extract of a letter. "Mr. Cherry's numerous hearers were much pleaſed with the letter, and indeed I never remember any annual exerciſe of the kind wherein the miniſters engaged, and their crowded audiences, diſcovered more reſpect for each other, or a greater inclination to ſerve each other in love."

May 25, 26, 1796. The ſervice to begin at three o'clock. Brother Ryland and Brother Gibbs to preach; in caſe of failure, Brother Francis and Brother Birt; Brother Hughes to draw up the General Letter. Put up at the Bear, Southgate-ſtreet.

In the churches of this Aſſociation this year there were

Baptized on a profeſſion of		Dead	75
of faith	88	Diſmiſſed	19
Received by Letter	16	Excluded	11
	114		105
Diminiſhed - -	1		

N. B. It was reſolved unanimouſly, that as various inconveniences have been found to ariſe from the preparation of hot dinners, at theſe our annual Meetings, eſpecially in detaining ſeveral perſons from the public worſhip of God, who would gladly attend the ſame, we determine in future to have only cold proviſions on theſe occaſions.

THE

NORTHERN ASSOCIATION, 1795.

(Extract of a letter from the Rev. Mr. Charles Whitfield, *Ems-Hill*, Durham.)

The churches in the Eaſtern diſtrict of the Northern Aſſociation met at Hamſterly, in the county of Durham, Auguſt 25, 26, 1795.

Aug. 25. Three o'clock, P. M. The miniſter of the place opened the meeting with an addreſs concerning the objects of the preſent convention. Read, ſung, and prayed; ſung again, and Brother Blackett prayed: then the miniſter who began addreſſed the aſſembly upon the nature and deſign of aſſociations, as intended to ſtrengthen the communion of the churches—concerning the *Northern Aſſociation*, its commencement in the laſt century, its interruptions, and their preſent deſign to revive it. After this, he brought forward two reſolutions reſpecting the independence of churches, and their duty to aſſociate, which paſſed unanimouſly. He then propoſed an aſſociation between the churches at Newcaſtle upon Tyne, Rowley, and Hamſterly. A ſhort account of the faith and practice in which they were united; and ſome rules for conducting their meetings. All which were agreed to *nem. con.* and it was ordered, that a copy of the whole be tranſmitted to the churches for their approbation. After this they ſung, and Brother Shaw concluded with prayer. In the evening, half paſt ſix, Mr. Rowland preached from Rom. vii. 13. *That ſin by the commandment might appear exceeding ſinful.*

26th, This day was devoted wholly to public worſhip. The congregation met at ten o'clock, when Mr. Angus opened the ſervice, and preached from Mal. iii. 16, 17. Then that venerable

rable and aged minister, Mr. Crabtree, who visited us upon this occasion, prayed, and preached from Col. i. 27. *Which is Christ in you the hope of glory.* He concluded the worship at this time. In the evening, Mr. Rowland preached from Acts ix. 11. *Behold he prayeth.* The house was crowded, and much, we hope, of the divine presence experienced.

27th, Met according to appointment at seven o'clock in the morning at Ems-Hill. Brother Shaw prayed. Matters were then settled concerning the next Association which is to be at Newcastle-upon-Tyne, the church there to fix the particular time, &c. After an exhortation, the minister of the place closed the meeting with prayer. It was a season of comfort and edification. The public preaching is well attended. The churches are in peace, and there is reason to hope that they are upon the increase. May the Lord send prosperity! This Association agreed not to print any letters at present.

THE

NORTHAMPTON ASSOCIATION,

Assembled at *Kettering*, June 9, 10, and 11, 1795.

Tuesday evening, six. Brother Fuller began in prayer, was chosen Moderator; the letters from the churches were read, and minutes taken of their contents, and Brother Burton concluded in prayer.

Wednesday morning, six o'clock. Brethren Watts, Greenwood, and Heighton prayed; and the Circular Letter was read, which had been drawn up by Brother Fuller, in answer to the following enquiry, WHY IS IT THAT CHRISTIANS IN THE PRESENT DAY COME SO FAR SHORT OF THE PRIMITIVE CHRISTIANS IN THE POSSESSION OF JOY?

Half past ten, Brother Mills began public worship in prayer; Brother Hopper preached from Isa. v. 4. *What could have been done more to my vineyard that I have not done in it?* Brother Craps prayed; Brother Sutcliff preached from Matt. xii. 30. *He that is not with me is against me, and he that gathereth not with me scattereth abroad.* Brother Blundel concluded in prayer.

After dinner the Ministers and Messengers withdrew for the transacting of business, when Mr. Bruin was chosen Treasurer to the Fund, instead of the late Mr. *Trinder* of *Northampton*; and Brother Morris, Secretary. Five Gentlemen were also chosen by the Association to be Trustees with Mr. *Trinder*'s Executors, for his generous legacy to our poor Ministers. The collections for the Fund were received; and the Circular Letter approved, and ordered to be printed.

Evening, six. Brother Pearce prayed; Brother Hall, of Cambridge, preached from 1 Pet. i. 8. *In whom ye rejoice with joy unspeakable and full of glory.* Brother Ryland concluded in prayer.

Thurſday morning. Brother Simmons prayed. The Miniſters ſpoke their exerciſes in the paſt year; diſpoſed of ſome monies in the fund. Recommended it to the Brethren to keep an account of their expences in preaching in the villages around them, and bring it to the Eaſter, or October Miniſters' meeting. Appointed Brother Blundel to draw up the Circular Letter for next year. *On the duty of churches reſpecting the encouragement of ſpiritual gifts.* Voted the thanks of the Aſſociation to the Rev. Mr. Toller, and the Independent congregation at *Kettering*, for accommodating us with their place of worſhip.

A motion was made, Whether it would not be lovely, and accord with primitive chriſtianity, if the church, where the Aſſociation is held, were to celebrate the Lord's Supper, and invite the Miniſters and Meſſengers of the aſſociate churches, and other well-known members of Baptiſt churches, to unite with them in it. Referred to further conſideration.

Churches	Paſtors	Decreaſe			Increaſ.			Number of Members
		Baptized	By Letter	Reſtored	Dead	Diſmiſs'd	Excluded	
1 Loſcoe	William Fletcher	3	-	-	-	-	1	60
2 Sutton-Aſhfield	Charles Briggs	1	-	-	-	-	-	19
3 Burton on Trent		3	-	-	-	-	1	28
4 Nottingham	Richard Hopper	11	-	-	2	6	-	116
5 Sheepſhead	Robert Mills	18	-	-	1	-	-	140
6 Leiceſter	Benjamin Cave	38	1	-	1	-	-	121
7 Sutton in the Elms	Benjamin Evans	6	1	-	2	-	-	43
8 Arnſby	Thomas Blundell	9	-	1	3	-	-	88
9 Clipſtone	John Morris	3	1	-	-	-	-	76
10 Foxton	Joſhua Burton	-	-	-	1	-	-	25
11 Braunſtone	John Simmons	2	-	-	-	-	1	28
12 Guilſborough	John Edmonds	-	-	-	1	-	2	80
13 Northampton		11	-	-	7	-	2	170
14 Moulton		-	-	-	2	-	1	28
15 Walgrave	Alexander Payne	-	-	-	3	-	2	39
16 Kettering	Andrew Fuller	3	1	-	6	-	1	111
17 Gretton		-	-	-	-	-		35
18 Oakham	Abr. Greenwood	6	-	-	1	-	-	54
19 Road	William Heighton	1	-	-	2	-	-	22
20 Olney	John Sutcliff	-	1	-	1	-	-	61
21 Thorn		-	-	-	3	-	1	56
22 St. Alban's	John Gill	11	-	-	1	-	-	34
23 Spalding	Richard Craps		-	-	2	-	-	144
24 Soham	Francis Bland		-	-	-	-	2	35
		128	5	1	39	6	14	1623

Increaſe 75

The next Aſſociation to be held at ST. ALBANS, on the Tueſday, Wedneſday and Thurſday, in the ſecond Week after Whitſun-week, May 31, and June 1, and 2, 1796. Brother Fuller, and Brother Blundel to preach. Put up at the Woolpack inn.

Obituary.

OBITUARY.

JOSEPH TOMKINS, Eſq. *Abingdon.*

My dear Friend, It is certainly a reſpect due to Chriſtians who have diſtinguiſhed themſelves by their piety towards God, their love of Chriſt and their uſefulneſs in the church and the world, to tranſmit their names and characters to poſterity, by the medium of ſome public record; and as your valuable Regiſter has been ſometime employed in this way very uſefully, I would beg the favour of you, if you can do it conveniently, to make room for the following ſhort memoirs reſpecting my much-eſteemed and truly valuable friend Mr. Joſeph Tomkins, late of Abingdon, Berks.

The anceſtors of this gentleman were diſtinguiſhed by their chriſtian piety, generoſity, and zeal for pure religion and liberty. His great-grandfather was an excellent miniſter of the goſpel amongſt the Proteſtant Diſſenters of the Baptiſt denomination, and, living in the days of perſecution, ſuffered in the good cauſe by the hands of violence. Mr. Joſeph Tomkins himſelf was a Diſſenter upon principles of conſcience, but no bigot to a party; his heart and his houſe were open to good men, and eſpecially miniſters, of all denominations, whether of the eſtabliſhed Church or Diſſenters, to the more neceſſitous of whom in many inſtances he ſhewed himſelf a compaſſionate friend. He had a mind capable of literary accompliſhments, but Providence threw him into the line of buſineſs, which he followed with exemplary diligence, till his ſubſtance having encreaſed, he gave it up and lived as a gentleman—not in that idle, trifling, and almoſt uſeleſs manner many ſo called often do in the country, but in an œconomical care of his ſubſtance and family, in doing good to his neighbours and friends. In the year 1766, he made a public profeſſion of religion, and was gladly admitted into the fellowſhip of the Baptiſt church here. In 1772 he was choſen to the office of Deacon, which he accepted and executed with the greateſt diligence and fidelity. He was remarkably conſtant in his attendance on the public worſhip amongſt us, and the more private meetings of ſocial prayer: his own houſe was a Bethel where God was daily worſhipped, and his converſation in the world ornamented his religious profeſſion. He was not only ſtrictly juſt and honeſt, but endeavoured to do good to all, though eſpecially to the houſehold of faith: hence he was looked up to, and choſen to ſeveral important truſts, all which he diſcharged with irreproachable care and fidelity.

He loved the pure goſpel of Chriſt, entered into the true ſpirit of it, enjoyed much of its peculiar conſolations, and

therefore exerted himſelf in ſupporting and promoting its intereſts.

Sometime before his death he had been ſlightly indiſpoſed by a cough, with which he was frequently afflicted: this was encreaſed by a cold, but accompanied with no alarming ſymptoms till within a few days before his death. He attended public worſhip on the Lord's day, and breathed his laſt on the Thurſday following, January 23, 1794. The diſorder ſeemed to fix ſuddenly on his lungs, and inflamed them ſo, that it was with much difficulty he could talk to his friends, or even breathe. I viſited him in this ſtate: he received me with a cheerful countenance, expreſſed his apprehenſions of the near approach of death, but with entire reſignation to the will of God, enjoying the conſolations of the good hope through grace*. I prayed with him and his friends around him, took my leave with an heartfelt concern, and ſaw his face no more.

I preached his funeral-ſermon at the time of his interment, the Tueſday following, to a large auditory, on Mat. xxiv. 42.—*Watch ye, therefore; for ye know not what hour your Lord doth come.*

My acquaintance with him had been more than fifty years, and all that time a friendſhip ſubſiſted between us, founded, I truſt, upon truly chriſtian principles, to our mutual comfort and ſatisfaction. My loſs and that of the church, his ſurviving friends, and the intereſt of religion, is very great.

I am, with ſincere affection, yours,

Abingdon, Sept. 23, 1795. DANIEL TURNER.

* Another miniſter who was well acquainted with Mr. Tomkins ſays, "A more eminently pious, benevolent and uſeful man than he was, in a private ſtation and of elevated rank, I know not. With as much freedom even from the appearance of oſtentation as in an exemplary man can be, it was evidently his ſtudy and his delight to do good. With the ſtricteſt truth it might be ſaid of him, that he did not live unto himſelf. He was a bleſſing to ſociety, an ornament to the profeſſion of Chriſtianity, and an honour to our denomination. His equal for univerſal excellence of character is but ſeldom ſeen. To his family, therefore, in its largeſt extent; to the neighbourhood where he reſided, eſpecially the poor and diſtreſſed; to the chriſtian community with which he was united, and to the diſſenting intereſt at large, his death has occaſioned a loſs which will be long felt and lamented. Nor will the circumſtances which attended his departure be ever forgotten by thoſe who witneſſed them. That ſcripture perhaps was never more ſtrikingly exemplified than it was in him, *Mark the perfect man, and behold the upright; for the end of that man is peace.*"

Mr.

Mr. Joshua Freeman, *North Carolina.*

Our very dear friend, and worthy Brother, Joſhua Freeman, departed this life, Monday evening the 10th of Nov. 1794, in the 59th year of his age. For the piety of his life, the ſpirituality of his converſation, and the extraordinary fervor of his zeal, he was reſpected by all his acquaintance, and his memory deſerves to be perpetuated. He was born in Chowan county, North Carolina; his parents were ſtrict Epiſcopalians. Joſhua was converted under the miniſtry of our dear departed brother Jeremiah Dargon *, about 17 years ago, and was received a member of his church (which is now under the care of the Rev. Robert Hendry), and became a Deacon of that Society. He ſcarcely ever heard a ſermon delivered pathetically but he was ready to break out in praiſing and glorifying God. His deportment was ſo very affectionate and zealous, that he gained the love of all the aſſociation. The brethren thought themſelves happy when he was preſent, and there ſeemed ſomething wanting when he was abſent. He poſſeſſed a conſiderable fortune, and ſome years paſt was captain of a company of militia, in Bertie county, North Carolina, but reſigned his office. It was evident that he ſought not honor from man, but that which comes from God only. He had many ſlaves, but his lenity towards them was remarkable. If any of them tranſgreſſed, his general method of puniſhment was to expoſe their faults before the reſt and the whole family, when they were aſſembled at morning-prayer. His exhortations, rebukes, and prayers had more effect upon their future conduct than if they had been whipped, or in any other way treated ſeverely. At the time of family worſhip, he was often deeply concerned for the ſpiritual welfare of his domeſtics, and his zeal was not the impulſe of a moment, but continued to the laſt. Some time before his death he ſeemed very much reſigned to the will of the Lord, and greatly weaned from the concerns of this life. He was ſeldom heard to ſay any thing relative to his worldly buſineſs, but his conſtant converſation was about divine things. On Saturday evening, the 8th of Nov. he went to prayer with his family, and was immediately after taken with a fit of the paralytic kind, a complaint under which he had laboured about twelve months. He continued languiſhing through the Lord's-day, and till Monday evening, when he died. His death is ſincerely lamented by all his friends and connexions.

* An account of this uſeful man may be ſeen in the Regiſter, p. 51.

NOTES OF DR. RYLAND'S SERMON
OCCASIONED BY THE DEATH OF
The Rev. WILLIAM NASH CLARKE, A. M. Exon,
Preached in that City, Aug. 9, 1795.

Heb. xii. 23. *Ye are come to the ſpirits of juſt men made perfect.*

Dear Brethren! Permit a ſtranger, whoſe firſt interview with the church in this place has been occaſioned by a ſolemn and mournful Providence, to recommend to your attention a paſſage the beſt ſuited, of any he could ſelect, to ſoothe your ſorrow, and lead you to a due improvement of that bereaving ſtroke. Can any thing be better calculated to moderate our exceſs of grief, and yet to fill our ſouls with ſacred reverence and awe, than a diſtant view of the church triumphant, and a ſenſe of our cloſe connection with its happy members? A diſtant view did I ſay? I muſt correct myſelf; the text leads us to conſider them as not far off. We *are come* to the entrance of their happy abodes, and they are only ſeparated from us by a veil rendered almoſt tranſparent by the bright light within, and rent aſunder in the midſt by our riſen Lord and Forerunner. *Ye are come to the ſpirits of juſt men made perfect.*

The apoſtle in the context is repreſenting the peculiar privileges of Believers under the goſpel diſpenſation, as far ſuperior to thoſe enjoyed under the former œconomy.—Under the Moſaic œconomy the awful majeſty, ſpotleſs purity, righteous jealouſy, and avenging juſtice of God, were eſpecially exhibited, with only an obſcure ſhadow of pardoning mercy; but the goſpel of Jeſus, without derogating from the honor of the divine government, or admitting the leaſt inconſiſtency in the divine character, delights us with the fulleſt diſplay of the exceeding riches of God's grace. The ſource of ſalvation, the medium of acceptance, and nature of future happineſs provided for the people of God, are more clearly diſcovered. Eſpecially it is here repreſented as the privilege of all true ſaints to have the moſt intimate communion with each other, through their connection with the exalted Mediator: ſo that the church militant and the church triumphant are one body, and the bliſs of the latter is now made known and participated by the former. Let us notice,

I. The previous character of thoſe of our race who are now become inhabitants of the heavenly world—*The juſt.* They are ſuppoſed in the text to have been of this deſcription before their admiſſion into that ſtate of perfection.

They were indeed imperfect while here, for *there is not a juſt man upon earth who doth good and ſinneth not*; nor is there one who could ſtand before God on the ground of his own righteouſneſs. But the perſons to whom the apoſtle refers were ſuch as are deſcribed in the preceding chapter, who *all died in faith*; and others of a like character who had been juſtified by faith in Chriſt, for *the juſt ſhall live by faith.*—Yet are they ſtyled *juſt*, not merely with reference to the imputed righteouſneſs of Chriſt,

Chriſt, which gave them a title to eternal life, but alſo on account of their inward temper and diſpoſition; and though theſe things are diſtinct, yet there is a cloſe connection between them, as will eaſily be made to appear.

No man can lay claim to the advantages reſulting from Chriſt's mediation, who does not cordially approve of the plan of redemption, and unite with Chriſt in the ends of his obedience unto death; but he who enters into the views of the Redeemer, and unites in the deſign of his mediation, muſt love univerſal righteouſneſs. He who has no ſenſe of the equity of the law, no regard to the rights of deity, no concern for the ſupport of his government, can neither ſee the need nor the excellence of Chriſt's obedience. On the other hand, he who rightly regards theſe things, and is a real friend of righteouſneſs, muſt approve a plan of ſalvation which glorifies God in the higheſt, and diſcountenances ſin to the uttermoſt, and binds pardoned rebels to obedience.

It is alſo of importance to obſerve, that the juſt were brought to this diſpoſition while here below, by the influence of renewing grace; for they were once of quite a contrary diſpoſition till God gave them a new turn of mind and taught them to love juſtice and righteouſneſs. Perhaps a prudent concern for their worldly intereſt might induce them before to be punctual in buſineſs; but they regarded not the rights of deity, nor were they influenced by the command of God in what they performed, reſpecting fallen men: but when renewed they were truly diſpoſed to render every one his due, to God the things which were God's, to man the things which were man's. They would then acknowledge, without reſerve, the juſtice of God's requirements, and of his denunciations, confeſſing freely their guilt, and unworthineſs; not diſpoſed to cavil at the LAW, becauſe *they* had broken it, or to think it unjuſt becauſe they had forfeited the reward and deſerved the penalty of it: for ſurely God's law is as good as if it had never been violated, or, as if all who trangreſſed it had been of a different ſpecies from ourſelves. The ſame diſpoſition is diſcovered in their attachment to the GOSPEL. As a juſt man will own his debts when he cannot pay them. And if through former negligence or miſconduct he had become inſolvent, it would afford him peculiar ſatisfaction if another would pay them for him, that ſo his creditor might not loſe his right; though that would not obliterate his ſenſe of his fault in incurring them. *So* the Chriſtian will acknowledge his faults with all their aggravations, eſpecially to the heart-ſearching God, and will be concerned that his great Creditor and Sovereign may not loſe his due, though he cannot make amends himſelf. And hence he will rejoice in the ſuretiſhip of Chriſt, as *the Advocate with the Father is Jeſus Chriſt the Righteous*.—He will alſo be juſt to the Redeemer to confeſs himſelf his rightful property, bound to be devoted to his ſervice; juſt to his Lord in giving juſt ideas of true religion, adorning the doctrine of God the Saviour.—Juſt to the

Holy

Holy Spirit to acknowledge the change he finds in his diſpoſition to be owing to his omnipotent grace alone, ſhewing its holy nature. —And, juſt toward men, deſirous to render to every one his due, doing to all others as he would be done by.

II. The preſent ſtate of thoſe juſt men who died in the Lord; their ſpirits are *made perfect*.

This clearly indicates their ſubſiſtence in a ſeparate ſtate—a ſtate of conſciouſneſs, activity, and enjoyment.

It alſo implies they were imperfect antcecedently to their entering upon that preſent happy ſtate. Though from the time of their converſion, they loved univerſal holineſs, and followed after abſolute perfection, yet they never attained it here. They were ready to acknowledge, that *in many things we offend all*. They ſaw and lamented manifold defects in their conduct, and eſpecially in their inward frame of mind towards God and man. Though they loved God's whole conduct as far as they underſtood it, they were far from a perfect view of the divine glory and government, and they underſtood God's will but imperfectly, and too often fell ſhort of what they aimed at, both in their deportment toward God and toward mankind. Nothing grieved them like in-dwelling ſin. Sometimes, while they contemplated his majeſty and purity, a defect in their view of the grace and compaſſion of the Father of Mercies, as diſplayed in the goſpel of his Son, occaſioned their ſinking into deſpondency and a ſpirit of bondage. Sometimes while they rejoiced in the riches of grace, a defective view of the grandeur and rectitude of the divine government and the glory of God, the Judge of all, left them expoſed, in ſome degree, to temptation, preſumption, ſpiritual pride and levity of mind.—Their beſt experiences here were attended with many mixtures of what was of an oppoſite nature, or a counterfeit kind.—Their zeal was ſometimes damped with lukewarmneſs, or tinctured with unchriſtian bitterneſs.—Joy in God was hindered by unbelief, or attended with undue ſelf-exaltation.—Faith was mixt with preſumption, and godly ſorrow with ſinful dejection, &c. The temptations of Satan, the trials of the preſent life, the oppoſition of enemies, the imprudence of friends, the influence of bodily conſtitution, made theſe defects appear in different ways and degrees. Frequently, miſconception or miſrepreſentation might aggravate them far beyond the truth; and yet many really appeared in moſt, and all knew more of their own ſecret defects than the moſt malignant foe could eſpy. They occaſioned a continual warfare, in which every believer finds much reaſon to be aſhamed and abaſed, and much reaſon to admire divine grace, that he is not utterly overcome.

But now the ſpirits of the juſt who have left this world are *made perfect*; their views of God are perfectly juſt, and their frame of heart perfectly correſponds with their ſenſe of his lovelineſs and glory, and of their obligations.—Their minds are juſtly affected with God's glory and grace, with his majeſty and mercy. The divine image is completely impreſſed upon them,

and

and there is the moſt perfect ſymmetry or proportion in every part: there is nothing defective, nothing redundant.

It is difficult for us to form an idea of a perfect character; but let us try to conceive of one man abſolutely perfect, of a family, a church, a city, a kingdom, a world, full of juſt men made perfect—perfect in love to God, to each other, to every being that ought to be loved, and each perfectly lovely himſelf. O! what a ſweet idea of Heaven would this give us!

And are you not travelling toward ſuch an happy world? and ſome of our acquaintance have reached it already, your late dear paſtor eſpecially. They have got to the end of their race, have reached the goal, and poſſeſs the glorious prize! Not merely a negative perfection, or a deliverance from ſorrow, temptation, ſin and difficulty, but they poſitively enjoy God's preſence and likeneſs, without any impediment to their bliſs, or imperfection in their purity. They want nothing but the reſurrection of their bodies, which they ſhortly expect, and the completion of Chriſt's myſtical body by the ingathering of the reſt of his elect, and they quietly rely on almighty grace to accompliſh this in due time.

III. The connection of believers in this life with theſe ſpirits of the juſt who are made perfect. *Ye are come to them*, ſays the apoſtle.

All who have received Jeſus Chriſt are now the children of God, the heirs of glory, belong to the ſame bleſſed family. Only (may I be allowed to ſay), you are at ſchool; their education is finiſhed, and they are fetched home. But you have the ſame Father, who hath loved you and given you good hope through grace; the ſame bleſſed Redeemer, who gave himſelf for you, and, after paſſing through greater difficulties than he will ever call any of his followers to endure, is entered as your forerunner within the vail—You have alſo the ſame Sanctifier, even the Holy Spirit, who is the earneſt of the promiſed inheritance. You have a pleaſing deſcription of their happy ſtate, and are enabled by faith to realize it. God is granting you additional encouragement to your faith by the dying teſtimony of his children, whom he has taken home before you, and whom you have ſeen ſupported in the near proſpect of diſſolution, by the evident foretaſtes of heavenly happineſs. Death, in their caſe, has evidently been ſwallowed up in victory; and the ſame grace is ſufficient for you alſo. Surely ſuch views may well ſupport you under the troubles and viciſſitudes of life, and prove an antidote to the fears of death. This ſhould reconcile us to the death of our chriſtian friends, and induce us to imitate their faith, and follow their example whereinſoever they followed Chriſt.

Here Dr. Ryland added a particular *application* of this ſubject, by way of more directly improving the providence which had brought the aſſembly together. His addreſs to the church is omitted;

omitted, that we may give a full account, of the excellent man whoſe deceaſe occaſioned it.

AN ACCOUNT
Of the Rev. Mr. WILLIAM CLARKE.

The Rev. Mr. William Naſh Clarke was born in London, Friday, April 21, (old ſtile,) 1732. He was a ſon of the Rev. Mr. Abraham Clarke, who at firſt was united to the General Baptiſts, but on the change of his ſentiments, joined the church then under the care of the famous Rev. Samuel Wilſon, and afterwards became paſtor of the Baptiſt Church, at Blunham, in Bedfordſhire. William, his amiable ſon, was impreſſed with a ſenſe of the vaſt importance of divine things in very early life, and thought he was called by grace when he was about ten years of age, under the miniſtry of the renowned Mr. Whitefield. At Kennington Common, at Charles's-ſquare, and wherever he could he followed that holy man, diſcovering great avidity for his journals as ſoon as ever they appeared, with earneſt deſires for his ſucceſs: and indeed, he heard Mr. Whitefield's laſt ſermon in this country. At his firſt making a profeſſion of religion he gave himſelf up to the Baptiſt Church, then and now meeting in Devonſhire Square, but ſoon afterward removed his communion to the Church in Wild-ſtreet, at that time under the paſtoral care of Dr. Joſeph Stennett, by which church he was called to the ſacred work of the Miniſtry, and, for the acquiring uſeful knowledge, was placed under the care of the late Dr. Llewelyn, for ſeveral years, till he declined the academy; and then, for a ſhort time, under the late Dr. Samuel Stennett.

In the year 1761, the Baptiſt Church in Unicorn Yard, Tooley-ſtreet, London, then deſtitute of a paſtor, by the reſignation of the Rev Mr. Joſiah Thompſon, having been very acceptably ſupplyed by Mr. Clarke, invited him to labour more ſtatedly among them with a view to the paſtoral office, and in October 1762, he was ordained. The church at this period was in very low and dejected circumſtances, but it pleaſed God to bleſs his miniſtry for the converſion of ſinners and edification of ſaints, ſo that there was frequently one ſaying, "I am the Lord's, and another ſub-"ſcribing with his hand to the God of Jacob." Hence, in about twenty years, upwards of one hundred and twenty members were added, and perhaps for that ſeaſon no paſtor and people were more happy in each other. About the cloſe of that period, Iſrael not being gathered as heretofore, his heart was diſcouraged; and, under an apprehenſion that his uſefulneſs in this connexion was at an end, he reſigned the paſtoral office in March 1785.—Since then, ſeveral deſtitute churches have been favoured with his ſervices. With one of theſe ſocieties, it was thought, he would have ſettled; but, after a fair trial, it was evident his preaching



The Rev.d WILLIAM CLARKE A.M.

Pastor of the Baptist Church

AT EXETER.



preaching could not ſuit them, for they were deſirous that he ſhould be often ſaying, How much a perſon might live in ſin and nevertheleſs be a child of God; whereas he was frequently ſhewing, How far a perſon might go under a profeſſion of religion, and yet be an enemy of God and a child of the devil. An unexpected providence led him to Exeter, where he laboured with much acceptance and uſefulneſs the five or ſix laſt years of his life. He was a man of unaffected gravity, yet cheerful and affable, and ſo eaſy of acceſs, that the religious poor found it not difficult to converſe freely with him on the important concerns of their ſouls.

He was remarkable for prudence and ſweetneſs of temper, united with firmneſs and ſteady attachment to the truth. His preaching was practical and ſearching, under a conviction of the danger and ſpread of Antinomianiſm. His concern was not ſo much that the people of his charge ſhould be able diſputants, as that they ſhould exemplify the genuine influence of chriſtian doctrines in an holy, humble, exemplary walk and converſation. Nor did he only preach in the pulpit, but out of it. His deportment uniformly exemplified the truth of the apoſtle's aſſertion, that *the grace of God teacheth to deny all ungodlineſs and worldly luſts, and to live ſoberly, righteouſly, and godly, in this preſent evil world.* His people were witneſſes, and God alſo, how holily and juſtly and unblameably he behaved, and how he exhorted and comforted and charged every one under his care, as a father does his children, that they would walk worthy of God. If ſome were ready to think he drew the chriſtian character in an high ſtyle, they ſhould remember that he kept the ſame mark in view which he ſet before others, and was conſtant and unwearied in preſſing towards it. While he extolled the Redeemer, and ſhewed what Chriſt *is*, he alſo ſhewed what chriſtians *ſhould be*, as they are *his* followers. He was not only a warm, pathetic preacher himſelf, but an encourager of ſuch by his frequent attendance on their occaſional ſervices.

As a ſcholar, his acquirements were conſiderable. The degree of A. M. was conferred on him by the college at Providence, Rhode Iſland, in the year 1769. The Particular Baptiſt Fund in London judged him a proper perſon to inſtruct others whoſe views were directed to ſanctuary ſervice *; and ſeveral were

* The principal perſons who ſtudied under Mr. Clarke are, Mr. *John Sandys*, now at Harlow; Mr. *Leonard Ray*, afterwards at Aberdeen, ſince dead; Mr. *George Hall*, of Ipſwich; Mr. *William Button*, of London; Mr. *Daniel Gillard*, formerly at Folkſtone, now at Hammerſmith; Mr. *James Brown*, of Potter's-ſtreet, near Harlow; and *Henry Coxe Maſon*, A. M. Southwark, who finiſhed his education at Oxford. Of theſe *ſeven* gentlemen, the firſt *four* were called to the miniſtry by the church at Unicorn-yard, while Mr. Clarke was paſtor of it, and alſo Mr. *Peter Edwards* lately removed from a Baptiſt church at Portſmouth. Mr. *Joſeph Sprague*, and Mr. *Samuel Rumſon*, were ſent into the ſacred work under Mr. Clarke's direction while he was paſtor at Exon.

placed

placed under his tuition. Yet little or nothing of human literature appeared in his public diſcourſes. So remote was he from pedantry, that it might be truly ſaid he was "clothed with humility," always entertaining the higheſt opinion of the talents of others, and the meaneſt of his own. Though repeatedly intreated to publiſh ſeveral diſcourſes delivered occaſionally and ſome ſtatedly, yet, ſuch was his extreme modeſty, that he could not be prevailed on to ſuffer any thing of his to appear in print, except a funeral oration or two; an introductory ſervice at the ordination of the Rev. Mr. Booth; a ſermon preached to the church at Mazepond upon their declaration of having choſen the Rev. Mr. James Dore for their paſtor; and an addreſs to the church in Broadmead, Briſtol, on the ſettlement of the Rev. Dr. Ryland †.

Whilſt he was poſſeſſed of rich and heavenly treaſure, the veſſel into which it was put was truly earthen. A diſorder of the epileptic kind was interwoven with his conſtitution, to which in the latter part of his life was added that painful complaint to which hard ſtudents are more or leſs ſubject—the ſtone; yet he bore all with ſerenity, fortitude, and holy reſignation to the divine will.

About ſix months before his laſt affliction, he was ſeized with a violent pain which rendered him unable to ſet his foot to the ground; and after this attack, occaſioned perhaps by living too low, he was never quite well. On Lord's-day, July 19th, he was ſeized with ſuch a fainting-fit as induced a fear that he could not be recovered from it; however, he revived a little, and the hopes of his friends bloomed, but by very alarming ſymptoms they were ſoon blighted. The following Tueſday an amiable chriſtian-brother viſited him, informing him that the church was going to meet for prayer on his account. On hearing this, he deſired the church might be informed, That "his views were fixed on the heavenly ſtate. That he was contemplating that ſtate as an holy one; and it afforded him much pleaſure to think on the employment as perfectly holy, on the company as all holy, and the enjoyments as all holy: there would be nothing to diſturb the long and laſting repoſe of the happy inhabitants; and above all," he added with delightful energy, "I ſhall ſee my Jeſus face to face." That night, though his pain was great, in his waking moments he poſſeſſed a calm ſerenity, and frequently alluded to Dr. Watts's paraphraſe on the 146th pſalm.

I'll praiſe him while he lends me breath,
And when my voice is loſt in death,
  Praiſe ſhall employ my nobler pow'rs;
My days of praiſe ſhall ne'er be paſt
While life, or thought, or being laſt,
  Or immortality endures.

On this laſt line he laid a particular emphaſis.

† See this in the Baptiſt Annual Regiſter, Nov. 1794. p. 123.

To

To a young miniſter § who went to ſee him on Wedneſday, he ſaid, "I know not what the Lord is about to do; but he will do all things well." A few minutes after, with much ſerioufneſs and affection, he took him by the hand and ſaid, "My dear brother, I now ſee and feel the importance of thoſe things that I have ſo much inſiſted on in my preaching, reſpecting the nature of *true* religion, and which has occaſioned me ſome enemies. I hope the Lord will bleſs you, and help you to go forward in your work as you have begun: but be ſure you muſt meet with enemies, for as there are ſo many refuges of lies, in which multitudes put their confidence, when you inſiſt on the nature of *genuine* religion, they will be offended. Numbers wiſh to be made happy *by* God, but the truly religious wiſh to be made happy *in* God."

Through the reſt of the week he was comfortable in his ſoul, and gave ſuitable advice to all who came near him. On Saturday he appeared to be in a waiting poſture for the coming of his Lord. To a young man, one of the firſt fruits of his miniſtry at Exon, coming in, he ſaid to him, "You are my joy; and I hope you will be the crown of my rejoicing. My joy has been increaſed by the uniform walk you have hitherto maintained.—Expect temptations in your future warfare, but cleave to the Lord with purpoſe of heart." This was a weeping ſeaſon to all preſent. The ſame frame of mind he poſſeſſed on the Lord's-day, though he was in much pain. Monday, he ſaid, "It is almoſt over." Finding death evidently approaching, he would be raiſed on his knees in the bed to pray, but was ſo weak that he was forced to reſt on his elbow. He was earneſt and excellent. Firſt he commended himſelf to the Lord.—Twice he prayed for the church, and twice for Mrs. Clarke, then for the cauſe of Chriſt at large, not forgetting the Miſſionaries among the heathen; and finally cloſed with a ſolemn ſurrender of himſelf again unto God ‖. Tueſday, he told a friend that "he was happy in having the people of God with him; that he was not to change his company, but only his ſtate; he ſhould ſtill be with God's people, and they would be all *perfect*." This night, between his ſlumbers, he was quite compoſed, frequently ſaying, "Come—come—Come, Lord Jeſus." A dear friend replied, "He is juſt come;" to which he anſwered, "Yes." He often had recourſe to the 567th hymn of the Selection, "Guide me, O thou great Jehovah," &c. On Wedneſday morning his ſpeech began to fail him; but in the after-part of the day he called his much-loved wife to him, and ſaid, "My dear, kiſs me." When Mrs. Clarke had kiſſed him, and other friends preſent had done the ſame, he in a moſt ſolemn manner ſaid, "God bleſs you all—farewel!" Yet after this, about two hours before he died, he

§ Mr. Joſeph Lee Sprague.

‖ I am not able to ſay whether this mention of his prayer is inſerted in its right place or not. EDITOR.

liſtened

liſtened with much pleaſure to ſeveral paſſages quoted by a friend, deſcriptive of the heavenly ſtate, eſpecially this, *they ſhall ſee his face, and his name ſhall be in their foreheads*; to which he replied, "A diſtinguiſhing mark, and an unſpeakable pleaſure."

The ſame friend, fearing it was painful for him to ſpeak, repeated a verſe out of one of Dr. Doddridge's hymns, deſiring him to hold up his hand if he found himſelf happy. When theſe lines of it had been mentioned,

> "And dying *claſp* thee in mine arms,
> The antidote of death,"

He held up both his hands, and *claſped* them together with a degree of earneſtneſs beyond what it was thought his ſtrength would have permited. After this, he diſcovered ſome tokens of diſtreſs; but being aſked, "Is all well?" he replied, "All is well," and added nothing more, but "Come—Come, Lord;" and about nine o'clock, July 29th, his Lord came, when this faithful ſervant fell aſleep in Jeſus, having entered on the 64th year of his age. The following Lord's-day evening his remains were carried from his houſe, and depoſited in the Baptiſt burying-ground in Pariſh-ſtreet, Exon. The Rev. Mr. Giles, a miniſter of the Independent denomination, lately come to that city, obligingly performed the funeral-ſervice; and, the next Sabbath, the Rev. Dr. Ryland, of Briſtol, in conſequence of Mr. Clarke's deſire, delivered the funeral-ſermon, the outline of which precedes this article.*

The following, taken from a charming Manuſcript called, *The Parſonic Garden*, in which numerous miniſters are compared to different ſhrubs and flowers, may ſerve as an

EPITAPH

On the Rev. WILLIAM CLARKE, A. M.

Clarke, a Sweet-William, whoſe expanded breaſt,
With every grace, indulgent heav'n had bleſt;
Judicious, humble, affable and calm,
His mind was beauty, and his breath was balm.

* This account is collected from one of the laſt letters written by the late excellent Dr. Stennett; from a ſketch of Mr. Clarke's hiſtory at Unicorn-yard, by Mr. Joſeph Dermer; from a letter written by Mr. Samuel Rumſon, of Exon; nor leaſt of all from the cloſing part of Dr. Ryland's funeral ſermon for Mr. Clarke.

Rev. Mr. Hutchins, the preſent paſtor of the church at Unicorn-yard, alſo preached a funeral diſcourſe on this occaſion, from Rev. xiv. 13. *Bleſſed are the dead*, &c.

Mrs.

Mrs. RACHEL FURMAN, *South Carolina.*

IN the courſe of the laſt year died Mrs. Rachel Furman, at the High Hills of Santee, South Carolina, in the 73d year of her age. She was relict of Wood Furman, Eſq. *Ordinary*, or *Judge* of *Probates*, of Camden diſtrict, in that State, who died eleven years before her, and with whom ſhe had lived happily in the conjugal relation upwards of forty years. She was a native of the State of New York, her maiden name was Brodhead, and ſhe belonged to a family of reſpectability in that country. The preſent General Brodhead, of Pennſylvania, who ſerved with much credit in the army in the time of the American revolution, is ſon to her oldeſt brother. She was brought up in a religious connexion with the Preſbyterians, and lived about twelve years under the miniſtry of Dr. Pemberton and Mr. Boſtwick, in the city of New York. Under the labours of theſe Gentlemen, but eſpecially of the former, and o Mr. Whitefield, who always preached in his church when in New York, ſhe felt many tender impreſſions. But ſhe dated her converſion at a later period, when ſhe lived in South Carolina, at a place where ſhe had not convenient opportunities of attending public ordinances. This was about the year 1763. A mournful providence led to it. The ſmall-pox, at that time greatly feared, broke out in Charleſton. Many perſons immediately fled: among the reſt an elderly Lady, who, being an acquaintance, took ſanctuary at Mr. Furman's, whoſe reſidence was not many miles from the city. As ſhe was a Lady of much gaiety, the family, in conſequence of her being in it, and yielding to her taſte, were put out of their uſual ſtyle of living, which was generally ſerious, and for about ten days might be ſaid to be in an almoſt conſtant ſtate of levity. The Lady was then taken extremely ill, the diſorder proved to be the ſmall-pox, and in a few days terminated in death. Mr. Furman, and his youngeſt ſon, the latter being then a child about eight years old, fled as ſoon as the complaint was diſcovered to be the ſmall-pox, as they never had it; and fearing the contagion, were prevented returning for ſome weeks: during this time Mrs. Furman was left alone with the ſervants, and her only daughter alſo a child. The ſcene of death was before her in its moſt awful colours. They received an heightening from her lonely ſituation. The levity which had uniformly appeared in the unhappy woman, ſo ſuddenly ſnatched out of time into eternity, without any marks of repentance, or of the leaſt ſerioufneſs; and the conſciouſneſs that *ſhe alſo* had been a partaker in the laſt ſcenes of the other's folly and thoughtleſſneſs, and was herſelf un-

prepared to die; ſerved to faſten deep convictions in her mind, and drove her, as her laſt reſource, to earneſt prayer, in which, on the principles of the goſpel which ſhe underſtood, and had before in ſome meaſure approved, ſhe applied for mercy at the throne of grace. While thus earneſtly engaged, one day in a place of retirement, ſuch as the country life affords, and pleading the merit of the Redeemer for her pardon and acceptance, ſhe was delivered from the burden of guilt, and felt herſelf reconciled to God by the death of his Son. She then melted into the moſt tender frame of ſoul, under an exquiſite ſenſe of divine love, and felt an inexpreſſible tranſport of joy and gratitude. To uſe her own expreſſion, "As I returned to the place of my abode, the heavens, the earth, the trees, the graſs, and all nature around, ſeemed to ſmile on me in token of the divine favour; and to unite in one general ſong of praiſe to God, infinitely good and merciful."

She was much aſſiſted afterwards in reading Doddridge's Riſe and Progreſs of Religion in the Soul, Hervey's Meditations and Dialogues, Edwards on Religious Affections, and Andrew Gray's animated and experimental Diſcourſes: moſt of which indeed ſhe had been before acquainted with, but now better underſtood them, and felt their force. Some time after this, by reading the diſpute between Dr. Finley and Mr. Abel Morgan, ſhe received favourable impreſſions reſpecting the ſentiments of the Baptiſts, with whom ſhe at that time had no perſonal acquaintance. But in the year 1770, the family removed to the High Hills of Santee; there a glorious work of grace had juſt begun, under the miniſtry of the Rev. Joſeph Rees, of the Baptiſt church. The firſt time ſhe ſaw the ordinance of baptiſm by immerſion adminiſtered, ſhe was fully convinced it was the true baptiſm of the New Teſtament, and felt deſires to comply with the duty; but from ſome reaſons was kept back till the time when her youngeſt ſon, before referred to, and now miniſter of the Baptiſt church in Charleſton, having, as he truſted, experienced the power of all-conquering grace, was induced to make a religious profeſſion, and embrace the holy ordinances of the Redeemer. She could refrain no longer; but came forward at the ſame time, and ſubmitted to the divine inſtitution, under the hands of the pious Mr. Rees. She was ever after a ſerious profeſſor, an experienced and exemplary chriſtian; beloved and reſpected by all her acquaintance: a lover of the pure doctrines of the goſpel which ſhe read, and heard with emotion; and an earneſt and conſtant attendant on the exerciſes of both public and private devotion. The natural warmth of her temper ſometimes hurried her into

into little imprudencies, ſuch as properly fall under the deſcription of human frailties; but theſe, on reflection, occaſioned her much ſorrow and humiliation. Conſcientiouſneſs, ſincerity, juſtice, and benevolence, were leading traits in her character. In 1787, ſhe came with her ſon to Charleſton, on his ſettlement there; but the noiſe and hurry of the city-life did not now ſuit her taſte, or frame of ſpirit. She wiſhed retirement, and in 1789, returned to the High Hills of Santee; there ſhe continued, except during the time of a ſhort viſit to Charleſton, till the time of her death. She had often thought of this important event, and been earneſt in preparing for it; and appeared poſſeſſed of a well founded and rational confidence that it would be a happy change to her. The laſt time her ſon ſaw her, ſhe expreſſed much ſatisfaction on the ſubject; ſaid, ſhe had been apprehenſive ſhe ſhould have ſeen him no more; and thought *that* interview probably would be the laſt; to which ſhe ſaid, her mind felt reconciled in the proſpect of a future meeting in a happy immortality.

She was active for a perſon of her years, and, but a little before her death, appeared more healthy and vigorous than ordinary. But being ſeized with a violent putrid fever, which greatly affected her head (as her fevers generally did), ſhe had very little exerciſe of her rational powers, till the diſeaſe terminated in death. In a few lucid moments, ſhe manifeſted the devotional and benevolent temper ſo characteriſtic of her, and then reſigned her ſoul into the hands of her God and Redeemer, the 15th of October 1794.

In addition to the loſs of his honored mother, the Rev. Mr. Furman, and family, were, in the laſt February, called to weep over a beloved young child, (who was named John Gano, after our worthy friend now at Kentuckey,) taken from their embraces by God's awful meſſenger.

Rev. Dr. Stiles, *New-Haven*, Connecticut.

In the evening of Tueſday, May 12, 1795, after five days illneſs of a bilious fever, departed this life, in the hope of a bleſſed immortality, the Rev. Ezra Stiles, S. T. D. L. L. D. Preſident of Yale College, in the ſixty-eighth year of his age.

His funeral was attended on the Tueſday following. The corpſe was born to the Brick Meeting-houſe, by a number of the moſt reſpectable citizens of New-Haven, in a proceſſion conſiſting of the Undergraduates, Bachelors, and Officers of the College, ſeveral Members of the Corporation, the neighbouring Clergy, and a large concourſe of the inhabitants of the city, and its vicinity. A well adapted and

excellent ſermon was then delivered before a numerous and deeply affected audience, by the Rev. Dr. Dana, from John xiv. 2. *In my Father's houſe are many manſions.* After divine ſervice the interment was performed with decency and ſolemnity.

Preſident Stiles was born at North-Haven, Nov. 29th, A. D. 1727, O. S. He was graduated at Yale College in the year 1746; and in 1749, was called to the office of a tutor in the college, in which ſtation he continued ſix years. He was ſettled in the paſtoral office at Newport, in Rhode-Iſland, in the year 1755. In 1776, being obliged by the events of the war to leave his congregation at Newport, he was called to preach at Portſmouth, in New-Hampſhire; at which place he declined an offered ſettlement, hoping at ſome future period his flock might be regathered, and that he might again take the overſight of them at Newport.

In 1777, he was elected Preſident of Yale College, and afterwards Profeſſor of Eccleſiaſtical Hiſtory; and in June 1778, was inſtalled in the Preſidentſhip, in which he continued till his death. He maintained an extenſive literary correſpondence with learned men on both ſides of the Atlantic; was a member of the moſt reſpectable Philoſophical ſocieties in America, and received the firſt honours of ſome of the principal univerſities in the United States, and Great Britain.

Poſſeſſed of great ſtrength and ſingular verſatility of genius, he applied himſelf at an early period of life to the ſtudy of literature and general ſcience; and by unwearied aſſiduity, united with an extraordinary acumen of mind, and retentiveneſs of memory, ſoon raiſed himſelf to that conſpicuous rank which he richly merited, and long enjoyed in the literary world. Of the various ſtations, which in the courſe of providence he was called to fill, he diſcharged the functions with ſingular ability and reputation. His mind, formed by nature to familiarize the moſt abſtruſe, and to give novelty and elevation to the moſt familiar ſubjects, was peculiarly calculated for the duties of that office which he ſuſtained in the republic of letters, and in which he became ſignally inſtrumental in promoting the happineſs of his country, and of mankind, by diſſeminating the principles of religion, morality, and uſeful knowledge. Elevated by chriſtian hope and fortitude above the dread of temporal misfortunes, endowed with the tendereſt ſenſibility of mind, but patient and ſubmiſſive under trials the moſt ſevere; humble in the midſt of exaltation and literary fame, benevolent and charitable to all, he "held his courſe unfaultering," in the paths of ſcience and virtue, and laudably devoted his time and talents to the ſervice of mankind.

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As a miniſter of the goſpel he was diſtinguiſhed for very uncommon attainments in theological learning, for manly eloquence and fervid piety. In diſcharging the duties of life, it was the object of his conſtant and higheſt ambition to be an humble follower of the meek and lowly Jeſus. The more ſublime and glorious truths of chriſtianity were the ſubjects of his pulpit eloquence, and on which he ever converſed with an evangelical delight and rapture.

His manners in conduct and life were uniformly regulated by an habitual regard to the great ends of exiſtence: and into his moſt familiar converſe he introduced the important doctrines of religion with a pertinency, grace and propriety, which always commanded admiration. Amidſt the frequent and violent attacks which have been directed againſt the chriſtian faith, he ſtood unſhaken, and gloried in the croſs of Chriſt.

His character reflected dignity on the literary inſtitution over which he preſided. In the intricacies of ſcience he was "always ready, always adequate." Poſſeſſing in an eminent degree, the faculty of infuſing with facility the principles of uſeful ſcience into the minds of his pupils; his academic duties were his delight. From the repoſitories of learning he had collected a rich and copious ſtore of knowledge, by the faithful diſtribution of which he has ſignally contributed to the honor and improvement of his country. He was ever ſolicitouſly attentive to the welfare of thoſe with whoſe education he was entruſted—and in his declining years enjoyed the ſatisfaction of witneſſing the proſperity and riſing eminence of many, whom his parental care and literary labours had qualified for extenſive uſefulneſs in life.

In his domeſtic relations he poſſeſſed all thoſe qualities which adorn humanity, and render ſocial life a bleſſing.—Polite without affectation, learned without arrogance, charitable without oſtentation, condeſcending in manners, familiar but dignified, candid but independent in ſentiment, and ſcrupulouſly juſt; he at once commanded reverence, and conciliated the affections of all.

Of ſuch an aſſemblage of varied excellence in a ſin le perſon, the world has afforded but few examples. By the death of this diſtinguiſhed character, the univerſity over which he preſided has loſt an ineſtimable treaſure of wiſdom and learning; his bereaved family a faithful and affectionate counſellor, guardian and protector; the church of Chriſt a firm and ſtable pillar; literature and ſcience a diſtinguiſhed luminary; liberty and the rights of human nature an able and ſtrenuous advocate; and the world a virtuous man.

Mr. Thomas Trinder

Late a *Deacon* of the Baptiſt Church at *Northampton*.

Most of the biographical traits publiſhed in the Regiſter were given by ſome affectionate ſurvivors of our deceaſed friends, who, in general, have been ſtudious to exhibit their excellencies; and indeed theſe ſhould be held up to imitation. But a greater variety of character and conflict may be expected from the diary of a good man, intended to be an hiſtory of himſelf, for his own uſe. The ſame may be ſaid of ſheets written, as in the preſent inſtance, for the information of a boſom friend. Mr. Trinder drew up, at the requeſt, and for the peruſal of his wife *, the account of the earlier ſtages of his experience, which is here *conſiderably abridged*. In it he gives an undiſguiſed ſtatement of his *whole* caſe. He inſerts his pains among his pleaſures, and reminds us of that comprehenſive paſſage, *The heart knows his own bitterneſs, and a ſtranger doth not intermeddle with his joy.*

PART I.

I was at Mr. Wells's ſchool, in Cheltenham, Glouceſterſhire, when I firſt heard the goſpel trumpet blown. Though my parents, and almoſt all my relations, were members of the Eſtabliſhment, *that* was no objection to my being in this family, and attending public worſhip with its members, eſpecially if I went to the church and meeting alternately once a fortnight. I attended the latter but a few times before I was convinced that the manner of worſhip had a greater ſimplicity and ſolemnity than what I had always been uſed to; ſo that afterwards I felt but little deſire to attend the eſtabliſhed church, and never went but to ſave my word.

But this was very far from being a change of ſoul; I had the ſame heart as ever. "No outward forms can make us clean." The truly chriſtian ſpirit, and amiable conduct of my maſter, and his excellent partner in life, gained my love to them, and the profeſſion they made; but I did not know what my nature was, nor had I the *leaſt notion* of God's method of ſalvation.

In the year 1757, Cheltenham was highly favoured with goſpel miniſters of the church of England—no leſs than four during the ſeaſon: Rev. Mr. Talbot, Lord Talbot's brother; Rev. Mr. Downing, chaplain to Lord Dartmouth; Rev. Mr. Stillingfleet, chaplain to Lord Barrymore: and the Rev. Mr. Madan; they all preached, but Mr. Madan more than the others.

On the 17th of July, that year, I firſt heard the Rev. Mr.

* An account of Mrs. Trinder is in the former volume of the Regiſter, page 135.

Madan,

Madan. His diſcourſe was founded upon the iii chap. of John's goſpel and the firſt nine verſes, containing the conference between Nicodemus and our Lord Jeſus Chriſt. I do not intend to give any larger account of his ſermon, than juſt to ſay, he ſhewed what regeneration was not; but more particularly what it was. The word was armed with power to me. I was convinced I had never experienced the great change; I ſaw the neceſſity of it, and that without it I ſhould be miſerable to all eternity. When ſervice was over, I came home with my maſter and ſchool-fellows, but I think it was with great difficulty that I could refrain from tears in going along the ſtreets. When at home, I retired into my chamber, upon my knees, there to give vent to my tears, and prayed, if I could pray, that I might be born again. I felt that I was a loſt creature. As I can at preſent paſs a better judgment upon the former ſtate of my mind, than I could then, I muſt in honeſty declare, though I am well perſwaded *that* was the beginning of the work of God upon my ſoul, and his real work; that I now ſee there was an abundance of pride and hypocriſy in me: and even thoſe convictions were, in part, produced by the awful and affecting manner in which truth was delivered, and in ſome meaſure owing to the force of oratory, which worked up my paſſions to a ferment: for the ſame day, I believe, I could not recollect one ſingle ſentence more of the ſermon, than the pertinent remarks the Preacher made concerning ſome of the cuſtoms of the Phariſees.

For ſome time my paſſions continued affected, but I was able in a few days to recollect more and more of the ſermon. I remember withall, that I had a longing deſire my maſter ſhould know it; though, after many endeavours, I was never able to diſcover it to him. He, however, made the diſcovery before I was aware, One evening, towards the latter end of the ſame week I think it was, being in deep reflection, I had my firſt ſcriptural view of Chriſt. I revolved over his ſufferings, and felt ſo ſtrong an impreſſion of them upon my own ſoul, that I ſaw I was the bitter cauſe of all, and wept, I believe, all the time. The hymn that then occurred to my thoughts was of particular ſervice to me, and has been many times ſince. My reflections were only an enlargement of it, with application. Mr. Wells was the author, and it was never in print I think. It contains the breathings of a wounded ſinner to his wounded Saviour.

O the depth of Jeſu's love!
He doth ſet the pris'ners free;
He did all my ſins remove,
When he bore them on the tree.

I was overwhelm'd in ſin,
All my nature was defil'd;
He has made my nature clean,
And Jehovah's law fulfill'd.

I with wonder and amaze,
Do by faith my Saviour view;
And as I upon him gaze,
He his beauty deigns to ſhew.

Jeſu's love has won my heart,
He to me is precious now;
I believe he felt my ſmart,
By the wreath that bound his brow,

By the ſcourge, the nails, the ſpear,
By the vital flowing ſtream,
By the ſorrows that he bore!
Thus my free ſalvation came.

I can always find relief,
When I view the ſlaughter'd Lamb;
He has ſurely borne my grief,
I rejoice in Jeſu's name.

Shout ye heavenly choir above;
Shout ye ſons of men below;
We from Jeſu's wounds do prove,
Streams of ſweet ſalvation flow.

At that time, I thought more of the bodily pains and ignominy of Jeſus, than of the inward tortures of his ſoul. His mangled body all beſmeared with blood; the whole weight of it, ſupported by the nails, reſting entirely upon thoſe ſmarting wounds, excited ſtrong and lively emotions in my ſoul: my conſcience was wounded to find I was the cauſe of all his ſorrow. Regret, pity, and ſympathy, worked ſtrongly on my heart; when I was convicted I had virtually made all thoſe wounds, and that they were my due. It was then I received a ſenſe of pardon, under the notion of a plaiſter for my wounds. I relate the ideas and feelings of a babe as ſuch. At this time my ſoul was all on fire for the preaching of the word, and about three of my ſchool-fellows got together after ſchool, in our room, and read the New Teſtament. The Goſpel according to John wrought moſt upon me, but chiefly the 8 or 9 laſt chapters; theſe I read over and over privately to myſelf.

I, with ſome others who were moſt affected, were ready to break through the rules of decency and good manners to hear but a ſingle word concerning ſalvation. I well remember, that whenever Mr. Madan came to Mr. Wells's, as he commonly did two or three times a week (Mr. Wells being almoſt the only religious perſon that he and his brethren were converſant with in Cheltenham), if we could obtain the knowledge of it, we ſhould immediately

run

run down from ſchool; and happieſt was he who could obtain the key hole to hear the converſation.

Having taſted ſomething of the richneſs of the goſpel feaſt, I was very earneſt that others, eſpecially my relations ſhould enjoy the ſame likewiſe; and when Mr. Madan preached at a village, about ſix miles from Cheltenham, I wrote a letter to them, to entreat them to hear ſuch a miniſter as they never heard before in their lives. I firmly thought they ſurely muſt be converted by his preaching. But I ſoon found to the contrary. The notion having ſpread of his being a Methodiſt, prejudiced their minds againſt him, and I was ſadly mortified to hear them repeat (though not with much approbation themſelves) the ſentiments and railleries of others againſt him. I remember, in my zeal, to have wrote a long epiſtle to my brothers, while at ſchool, which I backed with a great number of ſuch paſſages of ſcripture as I thought the moſt ſtriking and convincing. When Mr. Madan preached again at the ſame place, I earneſtly entreated them to hear him once more, aſſuring them in the moſt ſolemn manner I was able, that they might never have ſuch another opportunity in their lives.

A deſire of ſpreading, as much as in my power lay, the ſavour of the name of Chriſt, which was indeed like precious ointment poured forth to my ſoul, made me rejoice at every opportunity, when at home, of urging the neceſſity of an intereſt in him. But I ſoon found that the beſt medicines are of uſe only to ſuch, who being diſeaſed, feel the need of them.

About the beginning of September following, I took a journey to London, where I continued but three weeks, and departed from it with greater reluctance than is eaſily to be imagined; for whilſt there, it was a painful conſideration to me that I could hear but one goſpel miniſter at a time. I was tempted to wiſh for a plurality of ſouls and bodies, that I might have heard them all.

On my return to Glouceſterſhire, I took a tour into Hampſhire to ſee ſome friends, in which Providence again favoured me. There was in the ſame coach a diſſenting miniſter of Newbury, Berks, who ſoon diſcovered what I was, and treated me with the gentleneſs of a new-born ſoul. He had enjoyed a perſonal acquaintance with Dr. Watts, and knew men and things extremely well. He inſinuated improvement to my mind in the moſt pleaſing and admirable manner. Though I then reaped the benefit, I ſcarcely perceived it.

When I was returned home, I continued with my mother and brethren in their buſineſs, part of which (namely, grazing and dairy,) I liked, chiefly becauſe it did not reſtrain me from meditating on the things concerning my ſoul. Here I had many ſweet ſeaſons of communion with God, as I went about the meadows, or was employed in other buſineſs; and in thoſe ſeaſons my mind was but the more impatient for London, that I might have the advantage of hearing the goſpel preached in a more lively manner

manner than I could there. Never had I felt before a more greedy deſire after any kind of gaming (though an exorbitant lover of ſeveral kinds of it) than now I had after the goſpel, and its miniſters: ſometimes my impatience was almoſt inſupportable. At other times, my paſſions were diſſolved into ſubmiſſion by the hope I had of enjoying all their company at laſt, though I could not have it now. I could meet with no expreſſions ſo expreſſive of my joy as Dr. Watts's paraphraſe of the 24th and 25th verſes of Jude.

He will preſent our ſouls,
Unblemiſh'd and complete,
Before the glory of his face,
With joys divinely great.

Then all the choſen ſeed
Shall meet around the throne,
Shall bleſs the conduct of his grace,
And make his wonders known.

My Bible, which I always carried with me, afforded me the ſweeteſt delight; I read it every minute of time I had to ſpare during the day-light, and in the evening uſed commonly to retire, if the weather permitted, to ſome private thicket, or hedge, if not, to ſome out-houſe, or rick, where I might enjoy in ſolitude my beſt companion, and meditate on the things pertaining to the kingdom of God. Indeed, I ſeemed to enjoy his company all day long, and ſucked, and was ſatisfied with the conſolations of God and his word; I drank of the waters of life freely. Dr. Watts's Hymns, and particularly the firſt book of his Lyric Poems, were very ſerviceable to me; they expreſſed my feelings, which I was by no means able to expreſs myſelf; I ſometimes felt the very eſſence of the moſt lofty of them in my own ſoul.

The works of God in nature may aſſiſt the imagination; mine, I know, could never picture out by its own power alone ſo lively an idea of the grandeur of the tribunal of Chriſt, as when, from the top of ſome of *our* lofty hills, I could conceive him (while all the heavens conſpire to favour ſuch a conception), as erecting his throne of judgment in that moſt extenſive valley which they command, and which is the deepeſt, largeſt, and moſt ſtriking to the ſight I ever did, or I ſuppoſe, ever ſhall behold. I have, from thoſe very places, had many an overpowering view of Jeſus, as diſplaying his glory in the natural world. I particularly remember a thunder-ſtorm in the year 1758, which I was in. The ſhrilleſt cracks which ſeemed to burſt the heavens in two, and jar the very foundation of nature, ſunk into a mighty roar, which bellowed through the ſkies,

"Drown'd the ſpacious realms below,"

and forced all nature to attend to the majeſty of her God. A ſurpriſe and reverence, mixed with a ſhuddering joy, truly

awful

awful and pleaſing (methinks I feel it now, I wiſh I could convey it), ſeized my whole ſoul, and I was in hopes my Lord was coming. I could then appropriate to myſelf that ſtanza in Dr. Watts's poem, entitled, "God the Thunderer:"

"Celeſtial King! thy blazing power
Kindles my heart to flaming joys;
I ſhout to hear thy thunders roar,
And echo to *my* Father's voice."

I humbly, I ſincerely think I could have bid him welcome, for my "time was a time of love!" I ſwam, as it were, in joy, nor ſcarcely felt I was upon earth. With a cheerful heart I could exclaim as the divine and beloved Apoſtle, "Even ſo come Lord Jeſus!" The general inclination and bent of my ſoul for about twelve months, was after Chriſt:

"Jeſus was my delight and joy,
My bleſſed hope, my heavenly prize,
Dearer than all my paſſions were,
My limbs, my bowels, or my eyes."

Scarce a day paſſed but I had ſome ſweet communion with Chriſt. "The candle of the Lord ſhone upon my head;" and when I think on thoſe times, I am indeed ready to cry out with Job, "O that I were as in months paſt, when the ſecret of God was upon my tabernacle," &c. My conſcience was tender, I ſcarce knew how to partake of the common benefits of life, and thought it ſin to receive them without joy and rapturous delight of ſoul. I had none to inſtruct me how far the abſolute expreſſions of Scripture reached, but carried many of them to their full length. If I had read any lives of good men at all, they were principally ſuch, the bright ſide of whoſe characters were drawn; and wherever I heard of any perſon remarkably ſerious and devotional, I longed to copy the example. In this my proſperity I ſaid, I ſhall never be moved. I was got to the top of the mountain—

"Firm was my health, my days were bright,
And I preſum'd 'twould ne'er be night;
Fondly I ſaid, within my heart,
Pleaſure and peace ſhall ne'er depart."

But I found it otherwiſe. I had important leſſons to learn, which muſt be taught by ſome of the moſt convincing arguments in the world of grace. To the dreadful plague of my heart, the filthineſs of my nature, I was almoſt a ſtranger; but, by painful experience, I afterwards learned them.

No, the ſun did not always ſhine, though I had felt its cheering rays ſo copiouſly. Pride—yes, pride in ten thouſand forms had a firmer hold of me than ever I ſuſpected: it mixed itſelf with every thought, in every deſire, in all the powers and receſſes of my ſoul. I thought myſelf holier than others. When at church

church (for there I ſometimes went in the morning, and three or four miles to meeting in the afternoon), I thought *my* prayers were the only acceptable in the whole congregation. I ſaid, in my heart, to every perſon I had to do with, "Stand by, I am holier than thou." I hoped to arrive even at miracles. There was a poor Cripple, who could neither go nor ſtand, who always attended the pariſh church: when I thought upon the miracles which the Apoſtles were enabled to perform by the power of an unwavering faith, I did not doubt of reſtoring him to the free uſe of his limbs. I could not query the utility of ſuch a cure. I thought it would anſwer ſome noble ends; my mind launched out into a great depth before hand of the happy conſequences that would follow, but they were all to redound to *myſelf*, except the mere benefit of the cure. But whilſt I had a very high opinion of my faith, a great difficulty aroſe; I was afraid to make uſe of a viſible ſenſible ſign leſt it ſhould miſcarry, and I be expoſed for a conceited fool, or an enthuſiaſt: therefore ſecret prayer appeared the only proper mean. But then, ſuppoſe my faith had many *ifs* in it, or ſhould the poor creature come to the uſe of his body and limbs by prayer, how would *my* inſtrumentality be *known* in the cure? At laſt I pauſed, and ſeriouſly conſidered the ends I propoſed. This broke the inchantment, laid the fallacy open to my eyes, and convinced me that all this reverie proceeded from an abominable pride and vain glory. Since then, I have read a ſimilar paſſage in the life of John Bunyan, which at firſt ſight not a little ſurpriſed me.

For a while I had numerous doubts concerning the proper ſubject, with the mode and time of Baptiſm *.

As I attended a place of worſhip called a meeting, ſome very reſpectable perſons reported, that although Mr. Wells was looked upon as a man of an honeſt heart, yet they were certain he had ſecretly inſtilled his principles into me. Finding this was likely to hurt his ſchool, I took every occaſion to maintain, that he never ſo much as obtruded a ſingle thought or notion upon me, but that I acted voluntarily. This drew a hot kinſman of mine, out of pure zeal, to come and perſuade me, not by any means to change my religion; endeavouring to repreſent how ſhocking a thing it was, how deceitful the Diſſenters were, with other cant phraſes and nonſenſe.

I had a more difficult taſk to know how to deal with a little impertinent ſervant man, who would gainſay all that I had ſaid, or could ſay. He uſed in the moſt unfeeling manner to ward off all the texts of ſcripture I could bring againſt him; yea

* His perplexities on this ſubject are here omitted, that an article of unuſual length may not be protracted beyond all reaſonable bounds. However, it may be proper juſt to obſerve, that, at this time, he inclined to the Pædobaptiſt ſentiments, though he accounted immerſion much the propereſt mode of adminiſtration; but, ſome years after, he finally made up his mind on the Baptiſm of Believers by immerſion, as the only ſcriptural one; he acted accordingly, and has left behind him a large well written manuſcript in defence of his practice. EDITOR.

maintained

maintained the neceſſity of ſwearing, and aſſerted, that if he went to hell, the largeſt numbers, according to my account would be there, and muſt render it a jovial place. He had a tolerable ſhare of natural wit, and would undoubtedly have made a good deiſt but for want of literary advantages.

O that *theſe* had but been the worſt of my enemies! If we may judge of them indeed from the conſequences of the actions rather than from the deſign of them, they were my friends: but I had other kinds of foes to combat with. I have already hinted that I had an exorbitant love to ſome ſorts of gaming; cards I particularly delighted in, merely as an entertainment, not for the ſake of gain. I think the firſt Chriſtmas after my ſoul was touched with a different flame, I avoided them without much difficulty. The next year was ſpent at Cheltenham, where I was an amanuenſis to an apothecary till the following April, when I was recommended as an aſſiſtant to a ſchool at Fairford, in the ſame county. Though I had made liberty of conſcience, with regard to worſhip, a condition of going there, yet I was in a very great degree debarred that privilege. At the uſual vacations, I went home to ſee my friends. The winter one was a particular ſnare to me. The loſs of the means of grace had much weakened the power of conſcience. The love of company and the influence of my friends, joined with my natural luſt for playing cards, overpowered me. I touched, I taſted, I handled, yea, what is more, I loved, and yet dreaded it. Diſtreſſes followed thereupon, yet I returned to folly. Convictions on the one hand, and uncontrolable deſire on the other, made dreadful work in my mind and conſcience. I burnt cards at home ſecretly, to put the players to a non-plus when they ſhould come, and myſelf out of danger; though my heart burnt at the ſame time with deſire after them. However, with a mangled conſcience, I got the victory over them before I left Fairford, and indeed, before that time, all my kindred, knowing my principles, took it for granted I ſhould not join in the practice.

But, before I left my native place, other more horrid, more powerful corruptions roſe up: I cannot tell how to name them. Theſe beaſts of prey, attended with the moſt hard, gloomy, foul, blaſphemous thoughts, were ſuch hell-formed monſters, that I never recollect the ravages they have made but my heart aches. It would be endleſs to relate the conflicts I have had with them. But all things conſpired, while at Fairford, to increaſe their power, and ſtrength they really gained.

When Providence removed me to Northampton May the 1ſt 1762, I had ſtill the ſame enemies to cope with. But here I had opportunities of gaining more knowledge of their manner of fight, of the devices of Satan, and of the beſt methods of defence. I was a ſlow ſcholar: and though they had not the head as before, yet their power was not gone. Here, likewiſe, other temptations aroſe. Having read ſome criticiſms on various paſ-

ſages

ſages of the Hebrew and Greek Teſtament, and ſeeing in ſome places a different tranſlation, I was determined not to read the Bible any more till I could read it in the original languages. This very dangerous temptation, with ſome wavering, continued a long time. Mean while, I had many temptations of a doctrinal kind, and before one was laid another would ariſe; other inward evils all the time haunting me. When I removed to London, it was the ſame. The change of place could not change my temper, my deſires, my paſſions. Here I found new temptations beſetting me. I began to doubt of the divine authority of the word of God; but a cloſer attention to it was the mean, in God's own hand, of removing theſe hard thoughts, and I was enabled to adore the wiſdom of God for a Revelation ſupported with evidences that, to an induſtrious and diligent ſearcher, were ever growing.

I had believed the imputation of the righteouſneſs of Chriſt as the ground of our juſtification before God, but now I began to look upon it as a ſilly diſtinction which was made between that and ſanctification, or holineſs wrought in the ſoul; and I am clear there is no kind of ſin that my nature was not capable of. Dare I to ſay it; O, my ſoul, haſt thou not honeſty enough to declare thy real caſe? never was a heart more full of blaſphemous thoughts, of foul imaginations, or abominable deſires, for weeks, for months, yea, even for years, by intermiſſions, than mine. It was "become the HOLD OF EVERY FOUL SPIRIT; it was the cage of every unclean and hateful bird." Nothing amazes me more, than that I did not break out into the moſt horrid imprecations and blaſphemies, fully expreſſive of the deteſtable thoughts that lodged in my polluted ſoul. I am certain that, at times, I have had hard matter to refrain: out of the abundance of my heart, my mouth has been ready to ſpeak. Good God! and yet for thoſe who knew me to maintain an high opinion of me! I moſt awfully felt the *ſtrict extenſive* truth of the account that Jeſus has given of the heart of man: "Out of the heart *proceed evil thoughts*," &c. How many ſermons, how many prayers, have I loſt, while my mind, even in public and private worſhip, has been thus crammed with every thing earthly, ſenſual, deviliſh! I have been often amazed that I had ſo much as a glimpſe of reaſon. Indeed, at times, I was almoſt bereft of it. I believe Mr. Ryland *, and others, have ſuppoſed that I had a diſorder, a kind of dizzineſs in the head. I know it would have injured my temporal welfare, had I not tranſacted buſineſs for honeſt perſons only.

Theſe things, *as the wages of iniquity*, for I knew them ſo to be, preſſed down my ſoul like a heavy burden; but it was not heavy enough yet. I had a pretty clear idea of God's general method of recovering backſliders to himſelf, and I was as if I thought I could carry on a farce with him; but he would

* He was now an Uſher at the Rev. Mr. Ryland's ſchool, in Northampton, and joined his church in College-lane, Oct. 7, 1762.

make

make me know, that there was no deceiving him, and that I ſhould get nothing by endeavouring to deceive my own ſoul. I was fond of having my paſſions raiſed, but he ſhewed me that theſe might be wrought up mechanically without *ſpiritual* convictions, or *holy* joys. I thought I ſtrove againſt ſin; I thought (and am ſtill ready to think ſo), that I prayed and watched againſt it, but I loſt, frequently loſt the battle. O how many, many tears have I ſhed in a particular field, when I could hide myſelf from all the world in the ſtanding corn. My ſoul was ſtrangely drawn out in prayer, which, after it was over, I could not remember a petition, or even a ſingle word of. I was ready and yet backward, willing and yet ſorry, to conclude myſelf to be one of thoſe unhappy apoſtates, who "having been enlightened, and made partakers of the Holy Ghoſt; having taſted of the good word of God, and the powers of the world to come," were irrecoverably loſt. Now my many falls, after ſo many prayers, made me fear to pray leſt I ſhould thereby increaſe my damnation; I have juſt been at the deſperate point of runing into all manner of open ſin, as the ſhorteſt way of ſhewing the world what I was, and putting an end, a ſpeedy end to the ſtruggles of conſcience. I thought, ſurely I could give God the lie, and prevent his counſel that it ſhould not ſtand, and hinder him from doing all his pleaſure, by the black act of ſuicide. But O amazing mercy, he would not let me damn myſelf! He would not let me ſink into perdition! I felt ſome ſecret hope that I ſhould ſee better days. At one time I had ſome little joy if I gained the advantage only in a ſingle ſkirmiſh; at another time deep conviction and horror for again preſuming which was always the fore-runner of a fall. Such ſcenes of ſorrow, and ſuch ſhocks of pain, tore my conſcience as it were aſunder. And now I ſaw, and was really convinced, not only from the word of God, but from my own moſt dreadful condition that I needed a righteouſneſs, A PERFECT RIGHTEOUSNESS, to recommend me to God; for my own was ten thouſand times worſe than filthy rags.

The prophet exactly deſcribes my caſe which I will here extract, only exchanging the pronoun. "*My* iniquities had ſeparated between me and my God; and my ſins had hid his face from me that he would not hear. I truſted in vanity, I conceived miſchief, and brought forth iniquity. The way of peace I knew not, and there was no judgment in my goings, for I had made them crooked paths. Therefore was judgment far from me. I waited for light, but behold obſcurity; for brightneſs, but I walked in darkneſs. I looked for ſalvation, but it was far off. And the Lord ſaw it, and it diſpleaſed him."

At length I was helped by degrees, and found the power of ſin ſomewhat decreaſing. When I paſſed along the ſtreets *, and heard

* He removed to London in December 1763, and was diſmiſſed to the Rev. Mr. Hitchins church, Spitalfields, but returned to Northampton 1765, and had only occaſional communion there until March 1775.

all

all manner of oaths and imprecations; when I beheld the thief, the robber, the murderer, carrying to Tyburn, and the poor proſtitute expoſing her ſhame in the ſtreets and the bye-ways, I could not avoid dropping a tear. Here I beheld a picture of my nature exactly drawn. My corruptions were bears and lions, and beaſts of prey, roaring and raging in fetters; and theirs I beheld let looſe, and a little better ſatisfied with their liberty. I went on fearing, and ſometimes a little hoping, for a conſiderable time. The chief conſolation that I had aroſe from a conſideration of the temptations of Chriſt, and his prieſthood as firm, and what had withſtood all ſhocks. I was greatly amazed that the Lord did not ſay to me, as he did to rebellious Judah of old, "Why ſhould ye be ſtricken any more? ye will revolt more and more." But yet I hoped for pardon only at a diſtance; I fully expected one way or another the chaſtiſement of the Lord, either openly, or in my own ſoul. For more than a year, I thought he would let the world know I was, and had been, a ſecret tranſgreſſor; to this I hoped I ſhould ſubmit. But he was better to me than my fears.

It was ſome time after my return to Northampton, when I was drawn into a cloſer conſideration of my own ways than ordinary. One Sabbath-day, on which the ordinance of the Lord's ſupper was adminiſtered, I ſet apart as much time as I could for the purpoſes of conſideration and reflection. It was then that the "arm of Jeſus brought ſalvation unto me." For I beheld that he put on righteouſneſs as a breaſt plate, and an helmet of ſalvation upon his head. He put on the garments of vengeance for cloathing, and was clad with zeal as a cloak. It was he that fought the battle, for he ſaw that there was no man. He ſlew his enemies and mine. He trod on their necks, and I ſung more than victory over them; for I reaped the ſpoil without ſtriking a ſingle blow. My whole ſoul was filled with wonder; wonder "that there ſhould be ſuch an interceſſor;" and I could above all rejoice in that *all-perfect righteouſneſs* which ſuſtained him. It was in Jeſus I beheld a human ſoul, and in a human body too, all pure and untainted, through all the temptations, ſnares, oppoſitions, and perſecutions, of devils and of wicked men, from the firſt breath he drew till his victorious, dying lips pronounced, "It is finiſhed." What a glory did I then behold, and have ſince beheld, in the complete character of Immanuel: precious name it has been to me; methinks it ſtill is. And now I fear to offend him. I dread, and well I may, I dread thoſe things that have a tendency to lead my ſoul aſide from him.

I intended ſaying more, but muſt refrain. One thing I will mention however, which is this, that, "When I am weak, then only am I ſtrong." In whatever part I have thought myſelf the moſt fortified, I have commonly firſt fallen there. MY ONLY ROCK OF SAFETY IS AN ENTIRE DEPENDANCE ON THE GOD OF MY SALVATION.

Thus far Mr. Trinder *himſelf*.

PART II.

PART II.

IT appears from the firſt part of this narrative, which is an abridgment of Mr. Trinder's own manuſcript, that he was deeply led into the depravity of human nature. At the ſame time, all his acquaintance well know that few men have been more regular and uniform in their moral conduct, and in the exerciſe of Chriſtian prudence, meekneſs and charity. He firmly believed, that election and redemption alone were not the *all in all* of a ſinner's ſalvation, but that ſanctification, or perſonal holineſs, is an eſſential part of it—without which God himſelf cannot ſave a ſinner. Hence he was as much concerned about the ſpiritual diſpoſition and frame of his mind, as he was for the ſafety of his ſtate. Of this his boſom friends, who yet ſurvive, are witneſſes, and ſo are his private papers. His earlieſt memorandums he deſtroyed; but conſidering the weakneſs of his recollective powers, and that ſometimes a paſt thought is totally obliterated for want of recording---which, had it been preſerved, might have been reviewed with great benefit; he determined to return to his former practice of keeping a diary, "which practice," he ſays, "I have reaſon to lament, that I have diſcontinued now for 28 or 29 years;" for, ſo long ago, "through, what I now think, a *falſe* modeſty, I committed my former records to the flames." With theſe prefatory ſentiments he reſumed the pleaſant work, December 8, 1791, and ſeems to have continued it till 1794. His laſt entry is dated, "Lord's-day morning, April 20, 1794." After admiring the beauty of the morning, and making ſome ſtrictures on Eaſter, he exults in the reſurrection of our Lord, as enſuring a glorious reſurrection morn to all the ſaints; and then adds, "O may the expectation of that day be the object of my ſtrong and conſtant deſire, and the ſubject of my pleaſing and frequent contemplation, that I may, with the ſweet ſinger of Iſrael, exclaim in full faith,

O glorious hour! O bleſt abode!
I ſhall be near and like my God!
And fleſh and ſin no more controul
The ſacred pleaſures of the ſoul.

My fleſh ſhall ſlumber in the ground,
Till the laſt trumpet's joyful ſound,
Then burſt the chains with ſweet ſurpriſe,
And in my Saviour's image riſe."

From the ſame volume many pleaſing extracts might be made, but the remaining part of this article muſt be derived from other materials.

Over the hiſtory of the beſt men in their denomination, many of the Baptiſt churches ſeem to have drawn a veil. *The righteous*

have periſhed, and no man lays it to heart. From year to year the ſocieties paſs without a ſingle record. Can it be for want of wiſdom? *Is there not a wiſe man among you?* Or have theſe congregations no mercies to celebrate? or have they any *gratitude?*—However, the church at Northampton, duly affected with the diſpenſations of the Lord, and thankful to him for ſuch an officer as Mr. Trinder, has done itſelf honour by the following entry*, in one of their church books.

"This morning, Nov. 2, 1794, the church ſuſtained a very great loſs by the removal of an excellent member and officer, Mr. Thomas Trinder, who entered into reſt almoſt as ſoon as the Sabbath began. He was indeed a faithful man, who feared God above many. He was firſt awakened when at ſchool with Mr. Samuel Wells, at Cheltenham, under an occaſional ſermon by the Rev. Mr. Madan, on John iii. 1.—9. came to Northampton to be uſher to Mr. Ryland, ſenior, in May 1762; joined the church October 7, the ſame year, being then a Pœdobaptiſt in judgment. He removed to London in Dec. 1763, and was diſmiſſed to the Rev. Mr. Hitchin's church, in White-Row, Spitalfields. He returned to Northampton in October 1765, when he immediately was admitted to occaſional communion, but was not actually re-admitted as a member in full communion till March 10, 1775, when he was re-diſmiſſed to this church from Mr. Hitchins, by letter copied in the ſecond volume of our Records, page 218, 219." He was married June 1, 1768, to Miſs Martha Smith, who had for ſome time kept a boarding ſchool for young ladies. This ſituation in life they were both qualified to fill beyond moſt other perſons; and a great number of their ſcholars, many of whom were awakened while under their care, will have both their tutor and their governeſs in grateful remembrance as long as they live. "He was choſen Deacon April 11, 1777, and diſcharged that office with great fidelity, and *increaſing* concern for the welfare of the church, which he conſulted continually in his life, and manifeſted his regard to it at his death, by a legacy of 150l. to be inveſted in the public funds, under the care of truſtees; the annual income to be diſtributed among the poor members, or other perſons of the congregation. He was fully convinced of Believers' Baptiſm, and was baptized by our late paſtor," Dr. Ryland, "on June 1, 1783. Having, from his firſt acquaintance with religion, a conviction that immerſion was the original mode of adminiſtering that ordinance; ſome very ſtrong affirmations of a Pœdobaptiſt miniſter againſt it, put him upon a careful examination of the ſcripture reſpecting it, the reſult of which was a conviction that the mode he before preferred was eſſential to the right adminiſtration of the ordinance, and alſo, that, contrary to his former opinion,

* What is given between inverted commas is taken from Northampton church-book, the reſt is derived from other quarters. EDITOR.

believers

believers only are the proper ſubjects of it, and that infant baptiſm had no foundation in the ſcripture."

In a variety of trying ſcenes, the honor of God and religion appeared unſpeakably dear to him; nor is it eaſy to calculate what benefit accrued to the people with whom he was connected, by his inſtrumentality. But though little more than 54 years of age at the time of his death, "his health has for ſome time been gradually declining, while his ſpirituality has been evidently increaſing."

In Auguſt 1794, he paid a viſit to Briſtol, to Dr. Ryland, but his recollection, and other faculties ſeemed greatly to fail, as by an early old age. The laſt day or two of his ſtay at Briſtol he was much indiſpoſed, but got better after his return. His friends however were ſoon alarmed by increaſing ſymptoms of diſorder. "His illneſs has been more ſevere for about three or four of the laſt weeks of his life, though ſeldom attended with pain, but apparently owing to ſome inward obſtruction or decay, under which he diſcovered much patience of hope, and compoſed reſignation to the divine will."

His late paſtor being informed that his deceaſe was daily expected, took a journey to Northampton once more to ſee ſo valuable and faithful a friend, and found him very weak, but a little revived, and in the greateſt ſerenity of mind. He ſpent two Sabbaths with his friends, and was preparing to return to Briſtol, thinking it uncertain whether Mr. Trinder might not languiſh for weeks. On the Friday morning, he called on the good man before he went to the church-meeting, found him very feeble in body, but with his heart caring for the Ark of God. He endeavoured to find Dr. Wats's paraphraſe of pſalm 137, in his miſcellaneous thoughts. It was found for him, and he read it, and then repeated with a low voice, but with much affection, Brady and Tate's verſification of the ſame, laying a peculiar emphaſis on SWEET ZION, the words in one of the lines. After this, he wiſhed his friend Ryland to give his love to the church, and ſaid, "if ſome of them would come" that evening, "and ſing a hymn or two with him, it would be a gratification."—Accordingly, ſeveral members went to his houſe; "two prayed," and with a low voice ſang a hymn or two. Mr. Trinder joined and ſang baſs with a ſtronger voice, than could have been expected. "He ſeemed afterwards pleaſed and refreſhed, and was the next day (Saturday), as well as he had been for ten days before, or nearly ſo, but weak and languid." At dinner he did not talk much, but appeared quite ſerene and happy in his ſoul. About tea time, "he walked into the other room and laid down on his bed. In the evening," about ſeven, "when his ſiſter-in-law, Mrs. Wykes came in, fearing he might take cold, ſhe adviſed him to get into bed, but his ſtrength failed, and his recollection was ſoon gone. His clothes were taken off, and he was helped into bed, but fell into a ſtupor, and

lay almoſt motionleſs, breathing hard, with now and then a convulſive movement, till he fell aſleep in Jeſus," at midnight, about five minutes after twelve o'clock.

On the following Lord's-day afternoon, November the 9th, his funeral ſermon was preached by Dr. Ryland; a brief ſketch of which, as it has not appeared in print, will no doubt be acceptable to the friends of the deceaſed, and to others.

The text was Neh. vii. 2. *For he was a faithful man, and feared God above many.*

"Such was the character given by Nehemiah, either of his brother Hanani, or of Hananiah the ruler of the palace: probably both were nearly of the ſame ſtamp, and on this account he gave them charge over Jeruſalem. Averſe as I have ever been to ſtudied panegyrics on deceaſed perſons, and I hope ſtill more ſo to all flattery of the living, a ſenſe of juſtice conſtrains me to ſay, ſuch was the character of that worthy officer of this church, whoſe removal we now lament, and whoſe loſs God alone can ſupply.

I propoſe *firſt*, To make ſome remarks on the import of this character.

(1.) The fear of God is the nobleſt endowment of man.—Men who have not the fear of God may ſometimes be uſeful members of ſociety. Their ingenuity, valour, or learning, may be profitable to others. Though the ſcriptures teach us the total depravity of man; they teach us alſo that God not only checks and reſtrains human wickedneſs, but often employs bad men to do much *natural* good, and makes them ſubſervient to his church. So Joab, Jehu, Cyrus, Lyſias, &c. Natural affection, natural pity (as in Pharaohs daughter), natural gratitude (Joaſh), natural conſcience, (Pilate), may render ſome graceleſs perſons willing to ſerve the godly on certain occaſions.—Man is ſo weak, and ſo often needs the help of others, that ſelfiſhneſs is ſometimes obliged to ſet bounds to itſelf; and even ſelf-intereſt, pride and vain glory, lead to ſome actions which prove beneficial to others. But without a regard to God, there is no *moral* good in any of our actions: nor is there any certain foundation for a uniform diſcharge of our duty to our fellow-men. The fear of the Lord is the beginning of wiſdom; not a ſlaviſh, but a filial fear connected with love; which is often put, eſpecially in the Old Teſtament, for the whole of religion.

(2.) The fear of God admits of different degrees. So Obadiah feared the Lord *from his youth*, and feared him *greatly*; and this good man, in the text, feared God *above many*. There is not only an internal difference between good men and bad, but between good men themſelves. Juſtification is equally the privilege of all believers; but as to ſanctification there may be a difference. Here there is room for growth in all, and reaſon for ſome to be humbled that they fall ſhort of others. The greater the degree of grace, the clearer the evidence of the truth of grace.

(3.) If

(3.) If we poſſeſs the fear of God in a high degree, it will make us eminently faithful. Faithful to God; to our allegiance and ſolemn engagements: that we may give others juſt ideas of him; being careful to honor and glorify him.—Faithful to men; punctual in all our dealings; faithful in diſcharging the truſt repoſed in us; and in reproving ſin, &c.

(4.) The fear of God, and ſtrict fidelity, are the beſt qualifications for office, eſpecially in a religious community.—Theſe rendered Hanani and Hananiah fit to be ſet in charge over Jeruſalem, the holy city. The firſt Deacons there, under the New Teſtament, were men of alike ſtamp. See Acts vi. 3. alſo 2 Tim. ii. 2.

May you, brethren, if you ſhould be ſoon, or after a time, called to look out for more officers, be enabled to find theſe qualifications in thoſe that ſhall be elected.

I propoſe, *ſecondly*, To make a more particular application of the ſubject, eſpecially by way of improving the bereaving providence which has taken place among you.

Learn, my beloved, how deſirable it is to poſſeſs this character yourſelves, and to fear God eminently. Never let us enquire after the leaſt degree of grace, that we may be content with that, but let us ſeek *great grace* to be upon us all.—If we fear God above many, it will appear by ſuch evidences as the following: We ſhall be concerned to live under an abiding ſenſe of his preſence: ſet him always before us. We ſhall manifeſt an high regard to his revealed will in all its parts. We ſhall love every word of God, becauſe it is very pure; both law and goſpel; and ſhall readily perceive their connexion.—They who feared God under the Old Teſtament, were conſtant in offering the appointed ſacrifices; we ſhall cordially rely on the great ſacrifice of the Lamb of God, now offered once for all. He who fears God aright dares not entertain any hope of acceptance with ſo holy a Being but on the ground of Chriſt's atonement.—At the ſame time, he will not conſider ſin as leſs evil, or obedience as leſs due unto God, becauſe he is redeemed from the curſe, and made an heir of eternal life. He will account all God's commandments concerning all things to be right, and hate every falſe way.—He who fears God above many, will be kept from common ſins; yea, will ſhun the appearance of evil. See Neh. v. 15. *So did not I becauſe of the fear of God.* The fear of God will help us againſt temptations, and counterwork our ſelfiſh paſſions. It will excite attention to divine ordinances, let who will neglect them; will engage us to attend to relative duties; will lead us to love the houſe of God, the cauſe of God, and the miniſters of the goſpel; and to care for the intereſts of religion even at a diſtance. Our late, dear Friend, gave ample diſcovery of this diſpoſition both in his life, and at his death.—Laſtly, Perfect freedom from ſin will be their ſweeteſt idea of heaven. Thus it appeared to be with him.

How thankful ſhould we be to God for raiſing up any perſons among us of ſuch a deſcription, and for enabling them to maintain a conſiſtent character to the end, and for continuing them ſo long with us.—This is evidently the Lord's doing. For men, in their natural ſtate, have no fear of God before their eyes. And fidelity is ſo rare a virtue, that the greateſt of all the kings of Iſrael ſaid, *A faithful man who can find?* Iſaiah enquired concerning Abraham, *Who raiſed up the righteous man from the Eaſt, and called him to his foot, &c.* xlii. 2. And ſurely it is worth our while to trace the providence of God in bringing our late Friend from Glouceſterſhire, where he was taken from a family that had no connexion with the Diſſenters.* Now when Stephen, one of the firſt Deacons of the primitive church, was dead, devout men carried him to his burial, and made great lamentation for him. And though our Brother was not removed in ſo violent and premature a manner, yet we have reaſon to mourn his loſs. When a perſon of this character is removed, we ſhould keep in memory the benefit we have received from him, and let that give the greater weight to his example.—At the ſame time, we have reaſon and encouragement to pray God to raiſe up others of a like ſtamp. Though you know not where to find ſuch, the Lord does, or he can make thoſe to become ſuch who are now very different characters. Had you foreſeen all the exigencies of this church many years ago, before our good Friend came to town, or even for ſome time after he was in the church, you would not have ſuſpected that he would have done half the good which God meant to do, and now has done by him. The ſame might have been ſaid of his partner in life.

Remember then, that God is able of theſe ſtones to raiſe up children to Abraham. I hope, if I live ſeven years longer, to viſit you, and to find ſome men uſeful in this church that I do not now know are in the world, and others who at preſent are wholly immerſed in the affairs of this life.

Let thoſe who are already called and brought into the church, ſtudy to be of conſequence there; not by contending for the maſtery, but by improving their talents, and by a readineſs to be the ſervants of all. There is no preparation for uſefulneſs like great humility. O! pray for more grace! I fear ſome who have been connected with the church for years, who have lived three-fifths of their time, or four-fifths, or even a larger proportion, and have not done half the good this one man did. But he can now ſerve you no more by his prayers and by his preſence, though he has, in ſome reſpects, cared for you after his deceaſe, and his example, properly improved, may ſtill profit us all."

We conclude this account of our valuable Friend by obſerving, That, in addition to his other benefactions, he has left

* Here Dr. Ryland gave the outlines of Mr. Trinder's hiſtory.

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"a generous legacy" to the Baptiſt miniſters of the Northampton aſſociation; and alſo about FOUR HUNDRED POUNDS for the encouragement of the Baptiſt Miſſion among the Heathen.

At the bottom of the monumental inſcription on Mrs. Trinder, in the Meeting-houſe at Northampton, a copy of which is given in the 142 page of the former volume of the Regiſter, his friends have added five lines.

Thomas Trinder, the affectionate huſband of the above,
A valuable member of Society,
A pious, active, and munificent Deacon of this church,
Entered the joy of his Lord, Nov. 2, 1794, aged 54.

He was a faithful man, and feared God above many. Neh. vii. 2.

The DUNSFORD Family.

MR. JABEZ DUNSFORD,

Late a *Deacon* of the Baptiſt Church at *Tiverton.*

DUNSFORD is the name of a large family in Devonſhire, chiefly reſident at Tiverton, remarkable a long time for mediocrity of ſtation in the uſeful employments of life, general integrity, and inoffenſiveneſs of character; the friends of religion and virtue, and the ſupporters of civil and religious liberty, amidſt all the changes of times, in the revolution of ſeveral ages.

The firſt of this name is ſuppoſed to have come, in ſome remote period, from Normandy, but whether ſo, and to have given the name to a village town in Devonſhire, or to have received the name from that place (a few miles weſt of Exeter), is difficult to diſcover, and muſt remain uncertain.

The earlieſt authentic information we have of any of this name is from the little town of Bradninch, ſituate between Collumpton and Exon. *Martin Dunsford*, the firſt of the family we can trace, lived there about the year 1600; but in what buſineſs or employ is now unknown; it is probable in huſbandry as a farmer, or in the woollen trade. Four of his ſons, viz. Martin, Thomas, Robert, and Henry, emigrated to Tiverton, became reſident there, and thrived in different lines, as manufacturers or artificers, ſome time between the year 1630 and 1650.

Martin Dunsford, the eldeſt, was a Thatcher, eſtabliſhed in a good buſineſs, and comfortable dwelling of his own in Peter-ſtreet; he underwent ſome difficulties during the civil wars, from the noble principles of civil and religious freedom he had adopted, and which, by the toleration of the Protectorate government, he enjoyed and made a proper uſe of afterwards. He was a firm adherent to the doctrines, and among the firſt ſupporters of the denomination and church, in Tiverton, called *Particular Baptiſts.*

After the reſtoration of Charles II. and the act of uniformity had paſſed, he ſuffered much for his attachment to this ſect, and for attendance on their conventicles (as their aſſemblies for public worſhip were then named). His houſehold goods were ſeveral times ſold at the market croſs, to pay the heavy penalties for diſſenting from the ſervices of the eſtabliſhed church; and he was confined a whole winter, with his brother Thomas, in the common goal of Tiverton on the ſame account, yet ſteadily perſevered in ſupporting what he judged to be truth, and the natural rights and liberty of conſcience, for which he took cheerfully the ſpoiling of his goods, and perſonal reproach. But he outlived thoſe impolitic, as well as perſecuting times, and rejoiced much in the freedom afforded by the Revolution.

Thomas Dunsford, his brother, latterly an eminent Clothier in Bampton-ſtreet, Tiverton, endured ſimilar difficulties and perſecutions with equal fortitude and ſucceſs. In the early part of life he lived in the country, probably with his father, and then (as he deſcribed himſelf), was employed to watch and keep the cattle quiet by night, to prevent their diſcovery and ſeizure by the marauding parties of ſoldiers, in the civil commotions of the time. He became afterwards a Carpenter, and laſtly, a Clothier, and was one of the firſt manufacturers of ſerges for Holland, to which country he ſent his only ſon, to eſtabliſh a mercantile correſpondence. Soon after he became totally blind, and ſo continued to the end of his life, about fifteen years. He was much eſteemed as an honeſt, judicious, and highly reſpectable character in common life; and his advice and counſel were much ſought by many families. He was the firſt Diſſenter that was put into the office of churchwarden in the large pariſh of Tiverton, (this was in the year 1699;) and after a long extended life of general uſefulneſs, to the public, his family, and friends, he died in the year 1719, the 85th year of his age, enlivened with the hope of future immortality.

Thomas Dunsford, his nephew, ſon of the laſt named Martin, ſucceeded his uncle in buſineſs, and inherited his virtues and public ſpirit. He was among the firſt to welcome the Prince of Orange, and went to Exon on purpoſe when the Prince came into that city. Much of his time was employed in promoting the intereſts of religion in general, and that of the Baptiſt Church in particular, for which he expended large ſums, conſidering his ſtation in life. Their preſent Meeting-houſe, in Newport-ſtreet, Tiverton, was chiefly built by his aid and influence, and during the building, he had his own dwelling-houſe licenſed, and appropriated to the public religious ſervices of that ſect; in which he frequently officiated himſelf as their teacher, without pay or reward, except that internal ſatisfaction he received in doing good. His ſervices to theſe intereſts were extended to other places, particularly Kingſbridge, in concert with his brother ſettled there; and he was much concerned to have his children

educated

educated in like pious and virtuous diſpoſitions; his buſineſs was proſperous; he placed all his children, that ſurvived him, in reſpectable lines of life, and died at the age of 70, in the year 1736.

Martin Dunsford, his brother, was a ſchoolmaſter at Kingſbridge, and miniſter of the Baptiſt congregation there. He was an excellent writer, and taught the art of writing many years; and expended much of a long life at Kingſbridge, in promoting the doctrines and intereſts of that ſect of religion he had adopted and approved.

John Dunsford, a third brother, was ſent by the family at an early time of life to North America, about the year 1680, to ſeek a comfortable aſylum from intolerance and perſecution. His viſit to South-Carolina, before the ſwamps were drained, and woods cleared, afforded but a bad proſpect of convenient reſidence, and his report on return was ſo unfavourable, as to diſcourage the emigration of any of his relations and friends; he became a ſchoolmaſter afterwards at Bampton, Devon, and was much perſecuted there, and impriſoned for refuſing to ſubſcribe the 39 articles of the church of England; but ſupported his claim to the rights of conſcience under all the difficulties with which he was long oppreſſed.

Thomas Dunsford, eldeſt ſon of the laſt named Thomas, was a reputable Cutler many years, and lived in Fore-ſtreet, Tiverton; he alſo was firmly attached to the ſame cauſe for which his predeceſſors had ſuffered, and ſupported the intereſts of the Baptiſt church with his fortune and influence. He poſſeſſed a friendly and placid diſpoſition, and bore the painful diſorder which finally cloſed his life at the age of 52, with great patience and fortitude, and the hope of a future more happy exiſtence. He left ten children, moſt of whom were diſperſed and ſettled in different parts of the county, and all retaining a generally uſeful and inoffenſive character.

Martin Dunsford, his brother, ſucceeded his father, Thomas, in the woollen manufacture; he had a claſſical education in the private ſchool of Mr. James Sampſon, the miniſter of the Baptiſt church, which was greatly improved by more ſtudious enquiries, than the generality of tradeſmen afford themſelves leiſure to perſue. And having good natural talents, he acquired a ſuperior degree of knowledge, penetration, and judgment. He was remarkable for diligence, ingenuity, and diſcretion, in managing all the affairs of buſineſs for himſelf and others; and yet more ſo, for his deſire of knowledge, and the love of wiſdom and virtue. His earneſt enquiries after truth led him to adopt, upon conviction, the doctrine of adult baptiſm by immerſion, as practiſed by the firſt diſciples of Chriſt; but he diſcarded the doctrines of Calvin, the peculiar tenets of the Baptiſt church in Tiverton. The promoting the intereſt of religion in the world by acts of beneficence and mercy; the education of his children in knowledge and

and virtue; benevolent attention to the welfare of all his fellow-creatures; and the faithful diſcharge of the common duties of his ſtation, in public and private life, recommended and ſecured him almoſt univerſal reſpect. His dying hours were filled with the leſſons of wiſdom to his family, and his death, at the age of 52, in the year 1763, was much regretted by all his acquaintance, friends, and relatives, a long train of whom attended his remains to the grave; over which, in the year 1783, a marble pillar was erected to his memory by his ſon,

Martin Dunsford, Author of the Hiſtorical Memoirs of Tiverton*, publiſhed in the year 1790; repreſented in the ſeveral Reviews as an entertaining, uſeful, and liberal performance, deſerving the thanks of all the inhabitants of Tiverton, where he now reſides in the mercantile line; as doth alſo his only brother, George Dunsford, in the ſame reſpectable buſineſs, with a numerous family growing up, it is hoped, to the imitation of their virtuous predeceſſors.

Many deſcendants of the other branches of this family who came firſt from Bradninch, are alſo living with credit and reputation in Tiverton, and ſeveral other places in the county of Devon, and elſewhere.

One ſon only of the laſt named Thomas Dunsford reſides in Tiverton, viz. John Dunsford, a Tinman, a communicant of the Baptiſt congregation there. His brother Martin Dunsford ſucceeded his father in the cutlery buſineſs. Martin was ſucceeded in the ſame buſineſs by his brother

JABEZ DUNSFORD,

lately deceaſed, to whoſe memory the remaining part of this article is devoted.

Although he was deſcended from pious parents who gave him a religious education, yet he was a ſtranger, many years, to genuine, perſonal godlineſs. With a life free from groſs immoralities, he had an heart averſe from vital experimental religion—he laughed at it, and ſcorned its patrons. In this ſtate he remained till he heard the venerable Mr. Henry Terry, formerly paſtor of the Baptiſt church at Tiverton, preach on Eph. ii. 19. *Now therefore ye are no more ſtrangers and foreigners, but fellow-citizens with the ſaints, and of the houſehold of God.* Under this ſubject he was convinced of his awful condition as a ſinner—of the glorious reality of religion—and of the dignity and felicity of good men. Now he was willing to learn of thoſe whom he had deſpiſed. There

* A ſyllabus of this elaborate publication is given in the former volume of the Regiſter, p. 322. EDITOR.

was

was nothing on earth he ſo much deſired as an intereſt in Chriſt, and conformity to his image. Having at length, by prayer, reading the word, and attendance on an evangelical miniſtry, obtained ſome humble ſatisfaction as to his intereſt in the divine favour, he gave his experience to the church, December 7, 1760, was baptized by Mr. Thomas Lewis, the paſtor of it, on the 11th, and received into communion the 14th of the ſame month. He was early encouraged to take an active part in the managing of the church affairs, and on the death of his brother Martin was choſen deacon in 1779. Here he ſhone with an affectionate reſpect to his paſtor—with zeal for the proſperity of the church—and with good-will to the whole brotherhood of man. Two things eminently diſtinguiſhed him, 1ſt. In the houſe of God no hearer was more attentive and impreſſed: He generally ſhed tears in the time of prayer or preaching, and frequently an abundance under both. The wonders of grace, the love of Chriſt, the joys of heaven, overwhelmed him. 2d. At church-meetings, and in the circles of his friends, he was ſo eminently a peace-maker, that if profeſſors univerſally emulated his example, Sion would bloom again, and reſemble, as it ought to do, the church above.

So amiable a creature, who loved the church with a pure heart fervently, could not fail of being loved by the ſucceſſive paſtors, and by the people in general; and much loved he was. But he was more the property of the Lord than of his church. And after ſeveral mementos of approaching diſſolution, his laſt affliction came. In the early ſtages of it, the good man's ſky was clouded. He longed to ſee his intereſt in the bleſſings of grace and glory—he earneſtly prayed for the high ſatisfaction. "I have a hope," ſays he, "but I wiſh to be aſſured of my intereſt in Chriſt." He did not long and pray in vain. The Sun of Righteouſneſs aroſe—his ſky was all ſerene. He ſaid, "I know not what a doubt is." With great ſatisfaction and confidence he added, "The Lord has given me grace, and he will give me glory—I have had reaſon to bleſs God for all my former afflictions, and I ſhall for this—I know that he is an *everlaſting* friend—an *everlaſting* friend." This character gladdened his heart, and he repeated it ſeveral times.

His ſiſter Elizabeth, who kept his houſe, and was alſo a member of the church, after languiſhing a while, died juſt one month before him. She expired almoſt ſuddenly as they were ſitting at dinner. He felt himſelf thankful for her releaſe, ſaying, "I bleſs God that ſhe is taken firſt, nothing would have diſtreſſed me ſo much as leaving her behind me."

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In the closing part of his affliction the covenant of grace afforded him great consolation, and he derived his chief support from it in his last moments. Hence his pastor, the Rev. Mr. Daniel Sprague, preached a funeral sermon the Lord's-day after he was interred, from Isaiah lv. 3. *Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David.* When the covenant of grace was defined—the perpetuity of it was considered— and the mercies of it were particularised; viz. our election in Christ; the pardon of all sins; the acceptance of our persons; the renovation and sanctification of our natures; and the complete salvation of our souls; together with all things necessary for us in this life, that shall most promote the divine glory and our good. The preacher then proceeded to shew that God will give these blessings to all who are convinced of their importance, desirous of participating in them, and apply for them in the way which he has appointed. The numerous audience were then reminded of the advantages of a religion which afforded such support to the deceased in affliction, and in the near views of eternity; and they were also exhorted immediately to seek after the enjoyment of it.

Mr. Jabez Dunsford departed this life Aug. 2, 1795, aged 54.

Rev. Morgan Edwards, A. M. *Pennsylvania.*

THE account which is here submitted to our readers of this peculiar, but worthy man, is *chiefly* taken from a *manuscript* discourse, composed, and obligingly communicated by our invaluable friend the Rev. Dr. William Rogers, of the University of Pennsylvania. The discourse was preached in the Baptist church, at Philadelphia, Feb. 22, 1795, on 2 Cor. vi. 8. *By honor and dishonor, by evil report and good report; as deceivers and yet true.*

The Doctor, after having pertinently illustrated his text from a view of the history of the apostles, and enquired into the reason of the different scenes through which they passed, betakes himself to the biography of the deceased, with a care "to avoid what might appear like embellishment, and" confining himself "to a plain narrative of facts."

"My highly esteemed friend and father, the Rev. Mr. Morgan Edwards requested, as you have already been informed, that these words should be preached from as soon as convenient,

convetient, after his deceaſe. I preſume, he found them deſcriptive of what he met with, in the courſe of his miniſtry.

"*Honour*, Mr. Edwards certainly had, both in Europe and America. The college and academy of Philadelphia, at a very early period, honoured him as a man of learning and a popular preacher, with a diploma, conſtituting him *Maſter of Arts:* this was followed by a degree *ad eundem*, in the year 1769, from the college of Rhode Iſland, being the firſt commencement in that inſtitution. In this ſeminary he held a *Fellowſhip*, and filled it with reputation, till he voluntarily reſigned it in 1789; age and diſtance having rendered him incapable of attending the meetings of the corporation any longer.

"He alſo met with *diſhonour*; but he complained not much of this, as it was occaſioned by his ſtrong attachment to the Royal Family of Great Britain, in the beginning of the American war, which fixed on him the name of a *Tory:* this I ſhould have omitted mentioning, had not the deceaſed expreſsly enjoined it upon me. For any perſon to have been ſo marked out in thoſe days was enough to bring on political oppoſition and deſtruction of property: all of which took place with reſpect to Mr. Edwards, though he never harboured the thought of doing the leaſt injury to the United States by abetting the cauſe of our enemies.

"*A good report* our departed brother alſo had: the numerous letters brought with him acroſs the Atlantic from the Rev. Dr. John Gill, and others, *reported* handſome things of him; and ſo did, in return, the letters that went from America to the then Parent Country. *Evil reports* alſo fell to his ſhare; but moſt of theſe were falſe reports, and therefore he gave credit for them as a ſpecies of perſecution: and even the title of a *Deceiver* did not eſcape him. Often has he been told that he was an Arminian, though he profeſſed to be a Calviniſt; that he was an Univerſaliſt in diſguiſe, &c. yet, he was *true* to his principles. Theſe may be ſeen in our confeſſion of faith, agreeing with that republiſhed by the Baptiſt churches aſſembled at London, in the year 1689. He ſeldom meddled with the five polemical points; but when he did, he always avoided abuſive language. The charge of univerſaliſm brought againſt him was not altogether groundleſs; for though he was not an univerſaliſt himſelf, he profeſſed a great regard for many who were, and he would ſometimes take their part againſt violent oppoſers, in order to inculcate moderation.

"Mr. Edwards was born in *Trevethin* pariſh, *Monmouthſhire*, in the Principality of Wales, on May 9, 1722, old ſtyle; and had his grammar learning in the ſame pariſh, at a village called Troſnant:

Troſnant: afterwards he was placed in the Baptiſt ſeminary at Briſtol, in Old England, at the time the preſident's chair was filled by the Rev. Mr. Foſkett. He entered on the miniſtry in the ſixteenth year of his age. After he had finiſhed his academical ſtudies, he went to *Boſton*, in Lincolnſhire, where he continued ſeven years, preaching the goſpel to a ſmall congregation in that town. From *Boſton*, he removed to *Cork*, in *Ireland*, where he was ordained June 1, 1757, and reſided nine years. From *Cork* he returned to Great Britain, and preached about twelve months at *Rye*, in *Suſſex*. While at Rye, the Rev. Dr. Gill, and other London miniſters, in purſuance of Letters which they received from THIS CHURCH, [Philadelphia,] urged him to pay you a viſit. He complied, took his paſſage for America, arrived here May 23, 1761, and ſhortly afterwards became your paſtor. He had the overſight of this church for many years; voluntarily reſigned his office when he found the cauſe, which was ſo near and dear to his heart, ſinking under his hands; but continued preaching to the people till they obtained another miniſter, *the perſon who now addreſſes you*, in the procuring of whom he was not inactive.

"After this, Mr. Edwards purchaſed a plantation in Newark, Newcaſtle-county, State of Delaware, and moved thither with his family in the year 1772; he continued preaching the word of life and ſalvation in a number of vacant churches till the commencement of the American war. He then deſiſted and remained ſilent till after the termination of our revolutionary troubles, and a conſequent reconciliation with this church: he then occaſionally read lectures in divinity in this city, and other parts of Pennſylvania; alſo in New Jerſey, Delaware, and in New England; but for very particular and affecting reaſons could never be prevailed upon to reſume the ſacred character of a miniſter.

"Our worthy Friend departed this life, at Pencader, Newcaſtle county, Delaware State, on Wedneſday the 28th of January laſt, in the 73d year of his age, and was buried, agreeable to his own deſire, in the aiſle of this meeting-houſe, with his firſt wife and their children; her maiden name was *Mary Nunn*, originally of Cork, in Ireland, by whom he had ſeveral children, all of whom are dead, excepting two ſons, William and Joſhua: the firſt, if alive, is a military officer in the Britiſh ſervice; the other is now preſent with us, paying this laſt public tribute of filial affection to the memory of a fond and pious parent! Mr. Edwards's ſecond wife was a Mrs. Singleton,

Singleton, of the State of Delaware, who is alſo dead, by whom he had no iſſue.

"Several of Mr. Edward's pieces have appeared in print; namely, (1.) A farewell diſcourſe delivered at the Baptiſt-meeting in Rye, on Feb. 8, 1761, on Acts xx. 25, 26. This paſſed through two editions, 8vo. (2.) A ſermon preached in the college of Philadelphia, at the ordination of the Rev. Samuel Jones, A. B. [now D. D.] with a narrative of the manner in which the ordination was conducted, 8vo. (3.) The Cuſtoms of Primitive Churches, or a ſet of Propoſitions relative to the Name, Materials, Conſtitution, Power, Officers, Ordinances, &c. of a Church; to which are added, their Proofs from Scripture, and hiſtorical narratives of the manner in which moſt of them have been reduced to practice, 4to. This book was intended for the miniſters of the Philadelphian Aſſociation, in hopes they would have improved on the plan, ſo that their joint productions might have introduced a full and unexceptionable treatiſe of church diſcipline. (4.) A New Year's Gift; a ſermon preached in this houſe, January 1, 1770, from theſe words, *This year thou ſhalt die*; which paſſed through four editions. What gave riſe* to this diſcourſe will probably be recollected

* It has often been ſaid, That when great men err, they err egregiouſly. So did Mr. Edwards in the inſtance to which his biographer here refers. Led by a mere fooliſh *impulſe*, and not by ſcripture, the good man perſuaded himſelf, that he ſhould die on a certain day, and accordingly *preached his own funeral ſermon*—but the event did not anſwer to the prediction, "He could not die for his life." Wiſdom was learnt from folly, and many ſaid, *we have* the ſcripture to walk by; *a more ſure word* than voices, new revelations, and impulſes, *to which we do well to take heed, as to a light that ſhineth in a dark place.* This was a teaching leſſon.

The late excellent Mr. George Whitefield was in his early days under a ſimilar deluſion. His wife was with child, he conjectured that ſhe would bring forth a ſon; ſhe did—they called his name John; in all this there was no harm; but Mr. Whitefield believed, that the child was not only to be continued to him, but to be a preacher of the everlaſting goſpel. "Satan was permitted, ſays he, to give me ſome wrong impreſſions, whereby, as I now find, *I miſapplied ſeveral texts of ſcripture.*" About a week after the birth of the child, his father baptized him in the Tabernacle—Thouſands went away big with hopes, that the child would hereafter be employed in the work of the miniſtry; and Mr. Whitefield as much ſo as any of them; but little John died when he was about four months old, without being great in the ſight of the Lord, as his father had promiſed himſelf. This miſtake was over-ruled in mercy, and the great and good man himſelf thus concludes the narrative of this affair, (letter 547th, vol. 2, of his works). "I hope what happened before his birth, and ſince at his death, has taught me ſuch leſſons, as, if duly improved, may render his miſtaken parent more ſober minded, more experienced in ſatan's devices, and conſequently, more uſeful in his future labours to the church of God." How proper that miniſters and chriſtians ſhould learn from theſe inſtances to avoid all enthuſiaſtic impulſes, and be concerned to put God's meaning on God's word! EDITOR.

for

for many years to come. (5.) Materials towards a Hiſtory of the Baptiſts in Pennſylvania, both Britiſh and German, diſtinguiſhed into Firſt-day—Keithian—Seventh-day--Tuncker and Mennoniſt Baptiſts, 12mo. 1770. (6.) Materials towards a hiſtory of the Baptiſts in New Jerſey, diſtinguiſhed into Firſt-day---Seventh-day---Tuncker and Rogerene Baptiſts, 12mo. 1792. The motto of both volumes is, *Lo! a people that dwell alone, and ſhall not be reckoned among the nations.* (7.) A Treatiſe on the Millennium. (8.) A Treatiſe on the New Heaven and New Earth: this was reprinted in London. (9) *Res ſacra*, a Tranſlation from the Latin: the ſubject of this piece is an enumeration of all the acts of public worſhip which the New Teſtament ſtyles *offerings* and *ſacrifices*; among which, giving money for religious uſes is one; and therefore, according to Mr. Edwards's opinion, is to be done in the places of public worſhip, and with equal devotion.

"Beſides what he gave to his intimate friends as tokens of perſonal regard, he has left behind him 42 volumes of ſermons, 12 ſermons to a volume, all written in a large print hand: alſo about a dozen volumes in quarto, on ſpecial ſubjects; in ſome of which he was reſpondent; and therefore they may not contain his own real ſentiments: theſe, with many other things, unite to ſhew that he was no idler.

"He uſed to recommend it to miniſters to write their ſermons at large, but not to read them in the pulpit; if they did, he adviſed the preacher to write a large fair hand, and make himſelf ſo much maſter of his ſubject, that a glance might take in a whole page. Being a good claſſic, and a man of refinement, he was vexed with ſuch diſcourſes from the pulpit as deſerved no attention, and much more to hear *barbariſms*; becauſe (as he uſed to ſay), "They were arguments either of vanity or indolence, or both; for an American, with an Engliſh Grammar in his hand, a learned friend at his elbow, and cloſe application for ſix months, might make himſelf maſter of his mother tongue."

"The Baptiſt churches are much indebted to Mr. Edwards. They will long remember the time and talents he devoted to their beſt intereſts both in Europe and America. Very far was he from being a ſelfiſh perſon; when the arrears of his ſalary, as paſtor of this church, amounted to upwards of 372 pounds, and he was put in poſſeſſion of a houſe by the church till the principal and intereſt ſhould be paid, he reſigned the houſe, and relinquiſhed a great part of the debt, leſt the church ſhould be diſtreſſed.

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"The College of Rhode-Iſland is alſo greatly beholden to him for his vigorous exertions at home and abroad, in raiſing money for that inſtitution, and for his particular activity in procuring its Charter; this he deemed the greateſt ſervice he ever did for the honour of the Baptiſt name.—As one of its firſt SONS * I cheerfully make this public teſtimony of his laudable and well-timed zeal.

"In the firſt volume of his Materials, he propoſed a plan for uniting all the Baptiſts on the Continent in one body politic, by having the Aſſociation of Philadelphia (the centre) incorporated by charter, and by taking one delegate out of each Aſſociation into the corporation; but finding this impracticable at that time, he viſited the churches from New Hampſhire to Georgia, gathering materials towards the hiſtory of the whole. Permit me to add, that this plan of union, as yet, has not ſucceeded.

"Mr. Edwards was the moving cauſe of having the minutes of the Philadelphia Aſſociation printed, which he could not bring to bear for ſome years; and therefore, at his own expenſe, he printed tables, exhibiting the original and annual ſtate of the aſſociating churches.

"There was nothing uncommon in Mr. Edwards's perſon; but he poſſeſſed an original genius. By his travels in England, Ireland, and America, commixing with all ſorts of people, and by cloſe application to reading, he had attained a remarkable eaſe of behaviour in company, and was furniſhed with ſomething pleaſant or informing to ſay on all occaſions. His Greek Teſtament was his favourite companion, of which he was a complete maſter: his Hebrew Bible next; but he was not ſo well verſed in the Hebrew as in the Greek language; however, he knew ſo much of both as authoriſed him to ſay, (as he often did), That the Greek and Hebrew are the two eyes of a miniſter; and that tranſlations are but commentaries, becauſe they vary in ſenſe as commentators do. He preferred the ancient Britiſh verſion above any other verſion that he had read; obſerving, That the idioms of the Welſh fitted thoſe of the Hebrew and Greek like hand and glove. Perhaps, no other language correſponds ſo well with them, except the Armenian; of which L'Enfant and Beauſobre, in the preface to their new French tranſlation, ſay, 'That the Armenian Teſtament is a literal verſion, without the alteration of phraſes, or ſupplements to help out the ſenſe.'

* The Rev. Doctor William Rogers, to whom we are indebted for this memoir, was one of the graduates, at the very firſt commencement in Rhode Iſland College.

"Our aged and reſpectable friend is gone the way of of all the earth; but he lived to a good old age, and with the utmoſt compoſure cloſed his eyes on all the things of time. Though he is gone, this is not gone with him; it remains with us, That the Baptiſt intereſt was ever uppermoſt with him, and that he laboured more to promote it than to promote his own; and this he did, becauſe he believed it to be the intereſt of Chriſt * above any in Chriſtendom. His becoming a Baptiſt was the effect of previous examination and conviction, having been brought up in the Epiſcopal Church, for which church he retained a particular regard during his whole life."

Rev. Benjamin Beddome, A. M. Bourton-on-the-Water, *Glouceſterſhire.*

His walk ſo ſteady, and his hope ſo high,
He neither bluſh'd to live, nor fear'd to die.

THE Rev. Benjamin Beddome of Bourton-on-the-Water, lately deceaſed, and the Rev. John Beddome of Briſtol, his father, are names which have given celebrity to the Beddome family, through the chief part of this century, and derive reſpectability from a long line of deſcent in the ages which are paſt.

The maiden name of Mr. Benjamin Beddome's mother was Rachel Brandon. She was a daughter of Mr. Benjamin Brandon†, a ſilverſmith, who lived near the Royal Exchange, London.

The Brandon family was ſuppoſed to ſpring, in Harry the VIIIth's time, from an illegitimate ſon of Brandon, Duke of Suffolk, whoſe arms the family bore. Mrs. Brandon‡, the mother, or Mr. Brandon the father of Benjamin Brandon, and great grandfather of Mr. Benjamin Beddome, had a married ſiſter of the name of Spilſworth, eſteemed a very gracious and prudent woman, whoſe huſband was a timber merchant, and left 2,100l. to Rachel, the ſiſter of Benjamin Brandon. Rachel's firſt huſband was a ſaleſman, named Hudſon ‖, at whoſe death

* See his Materials, vol. 1. page iii.

† He married Mercy Neckleſs, who was born in 1673, and died in 1726.

‡ Sir Thomas Geary and old Mrs. Brandon, Mr. Benjamin Beddome's mother's grandmother, were either brothers' or ſiſters' children; and Sir John Blunt, one of the Directors of the South Sea Bubble, married a ſecond couſin of Mr. Benjamin Brandon, the grandfather of Mr. Benjamin Beddome.

‖ Mr. Hudſon had a rich brother Peter Hudſon, owner of powder mills, who left one ſon that failed in the world. Mr Peter Hudſon gave fortunes

death ſhe was poſſeſſed of ſix thouſand pounds. She afterwards married Mr. Joſeph Cope*, a lapidary, who cut Pitt's Diamond, purchaſed by the King of France, for which he had 10,000l. and the chips. Mrs. Cope was left a widow, and, by a ſuit in Chancery which was intended to affect her jointure, ſhe was put to the expenſe of 1,500l. though the verdict was finally in her favor. She died without iſſue, at Hanham, near Briſtol, March 2, 1731; and being fond of her niece, Miſs Rachel Brandon, whom ſhe had brought up at a boarding ſchool at Nantwich, in Cheſhire, ſhe left moſt of her ſubſtance to this young lady, who afterwards became the wife of the Rev. John Beddome of Briſtol.

This honoured man, ſixty or ſeventy years ago, in the circle of his friends, uſed to ſpeak of two of his anceſtors, it is thought of the name of Barnet, in the civil wars. The father was a colonel in King Charles's army, the ſon a captain on the oppoſite ſide. One day the father, either on horſeback or on foot, met his ſon at the head of his company, and tranſported with anger, caned him; upon which ſome of the ſoldiers were going to fire, but the ſon commanded them to forbear, informing them it was his father, who had a right to treat him ſo, if he pleaſed.

Mr. John Beddome, of Briſtol, was born in London; he was called to the work of the miniſtry by the church in Horſley Down, Southwark, then under the paſtoral care of the Rev. Benjamin Keach, and afterwards of Dr. Gill. His diſmiſſion to the church at Aulceſter, in Warwickſhire, is dated Sept. 19, 1697. On his removal into that country, he purchaſed a large houſe at Henley-in-Arden, which had formerly been an Inn, and fitted up one part of it for his reſidence, and the other part for a place of worſhip. Here he continued, enjoying the aſſiſtance of the Rev. Mr. Bernard Foſkett as co-paſtor from 1711, till 1719, when Mr. Foſkett removed to the Broad Mead church, at Briſtol. To the Pithay church in that city the

fortunes to his three children, one of whom was wife to Dr. Berriman, the well known author of 2 vols. of Sermons on the Gradual Revelation of the Goſpel, preached at Boyle's Lectures. Mr. Peter Hudſon had alſo a ſiſter married to a Mr. Fuller, who had three children---Samuel, a hoſier, who would fain have married Catharine Brandon, afterwards wife to Mr. Ford---Ann, married to Mr. Gould, related to Sir Nathaniel Gould---and Elizabeth, married to Mr. Weaver, a merchant, to each of whom Mr. Peter Hudſon left 3000.

|| Mr. Joſeph Cope's *firſt* wife was ſiſter to the Rev. Mr. Flavel of Dartmouth, who dedicated his *Token for Mourners* to them, calling them his dearly beloved brother and ſiſter in the double tie of nature and grace;---his fleſh and his blood.

providence of God called Rev. John Beddome in 1724, where he ſucceeded the renowned puritan, Andrew Gifford, and Emmanuel his ſon, who did not long ſurvive his father.

Mr. Benjamin Beddome was born at Henley, January 23, old ſtyle, 1717, and was about ſeven years of age, when the family removed to Briſtol. In due time, having received an education ſuitable to the profeſſion, he was apprenticed to a ſurgeon and apothecary. The wit and vivacity which, in a meaſure, continued with him to the end of his days, accompanied his juvenile ſteps into the public walks of life. We have no veſtiges at all of his early piety: on the contrary, the bent of his mind affected and afflicted his parents ſeveral years—but at laſt divine mercy reached his heart. The date of it we learn from an obſcure page which contains only theſe words, in his own hand writing: "Mr. Ware, of Cheſham, uncle, I believe, to Coulſon Scottow, Eſq. preached at the Pithay, Briſtol, Auguſt 7, 1737, with which ſermon I was, for the firſt time, deeply impreſſed. Text, Luke xv. 7." *Likewiſe joy ſhall be in heaven over one ſinner that repenteth more than over ninety and nine juſt perſons who need no repentance.* And a repenting ſinner he now was. At his firſt awakening he uſed to be greatly affected under the word. For though the winning affectionate miniſtry of his father had not effectually gained his attention before; at this time he felt it in a moſt impreſſive manner. That he might conceal his abundant tears in hearing, he would ſit behind in the gallery, where he was not likely to be ſeen; alleging, when aſked by his parents, why he choſe ſuch a place, That his profeſſion ſometimes obliged him to come in late, or to go out early, neither of which had a becoming appearance in a miniſter's ſon.

To this penitential frame of mind he indulged; and the language of one of his Hymns appears to have been the dictate of his heart;

Lord, let me weep for nought but ſin,
And after none but thee;
And then I would, O that I might,
A conſtant weeper be!

In this condition his reſource was conſtant prayer, and, at his leiſure hours, reading the ſcriptures;

He turn'd the ſacred volume o'er,
And ſearch'd with care from page to page;
Of threatnings found an ample ſtore,
But nought that could his grief aſſwage.

Aſſured, however, of the riches of the divine word, he perſevered

perſevered to read it, and perſeverance was crowned with ſucceſs---He was ready to exclaim,

'Tis done; and, with tranſporting joy,
I read the heaven inſpired lines;
There Mercy ſpreads its brighteſt beams,
And truth, with dazzling luſtre, ſhines.

Here's heavenly food for hungry ſouls,
And mines of gold to enrich the poor;
Here's healing balm for every wound,
A ſalve for every feſtering ſore*.

At the expiration of his apprenticeſhip, he became a ſtudent under the care of his father's boſom friend, the Rev. Mr. Foſkett of Briſtol; after which he removed to London, and finiſhed his ſtudies in the Independent Academy. He appears to have been baptized by the famous Mr. Samuel Wilſon, a predeceſſor of Mr. Booth, either at the latter end of September, or the very beginning of October 1739, for, at a church meeting of the Goodman's-fields ſociety, held Sep. 27, 1739, this minute was made; "Agreed to receive Benjamin Beddome of Briſtol, upon his being baptized." His gift was tried before the ſame ſociety, Jan. 9, and Feb. 25, 1739, 40, but their records do not mention the time when they ſolemnly called him to the work of the miniſtry.

After the death of Mr. Thomas Flower, ſenior, paſtor of the church at Bourton, whoſe ſon, of the ſame name, was afterwards ſettled at Unicorn-Yard, London, Mr. Beddome left the academy in London, and was invited to ſupply the Bourton friends. He went to them in July 1740, and having given full proof of his abilities, and received many ſolicitations and calls to become their paſtor, he accepted the office, and was ordained September 23, 1743. Mr. Foſkett gave the charge from 1 Tim. iv. 12. *Let no man deſpiſe thy youth* †, and Dr. Joſeph Stennett preached to the people from Heb. xiii. 17. *Obey them that have the rule over you*, &c. Meſſrs. Haydon, Cook, and Fuller of Abingdon, prayed. The ordination prayer was offered up by Mr. Foſkett, with laying on of the hands of the preſbyters.

At Mr. Beddome's ſettlement he reſided at Lower Slaughter, where he continued till September 25, 1749, when, preparing for marriage, he removed to Bourton, a place of which

* Mr. Beddome's Hymn in Rippon's Selection, No. 430.

† Mr. Foskett preached on the ſame text three months before at the ordination of Mr. Jones of Exon---Being in poſſeſſion of the outline of the diſcourſe, ſhould I ever live to print the hiſtory of the Baptiſt church in that city, among the hiſtory of the churches ready for publication, probably a ſketch of the ſermon may be given with it. EDITOR.

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he ſeems to have been fond, as may be inferred from lines, over which he has written, "Compoſed about the year 1742."

THE WISH.

Lord, in my ſoul implant thy fear,
Let faith, and hope, and love be there;
Preſerve me from prevailing vice,
When ſatan tempts, or luſts entice!
Of friendſhip's ſweets may I partake,
Nor be forſaken, nor forſake!
Let mod'rate plenty crown my board,
And God for all be ſtill ador'd!
Let the companion of my youth
Be one of innocence and truth;
Let modeſt charms adorn her face,
And give her thy ſuperior grace;
By heavenly art firſt make her thine,
Then make her willing to be mine!
My dwelling place let Bourton be,
There let me live, and live to thee!

On December 21, 1749, New-ſtyle, he was married to Miſs Elizabeth Boſwell, one of the daughters of Mr. Richard Boſwell, of Bourton, who was an honourable member and Deacon of the baptiſt church in that place*. The nuptials were celebrated at Hampnet.

Mrs. Beddome was then but in the 18th year of her age, for ſhe was born in February 13, N. S. 1732 †. His connexion

*This good deacon's grand-father Mr. Richard Boſwell, was a ſhop-keeper at Bourton, and in the civil wars was an officer in the Parliament's army; an original of orders ſent to him from his ſuperior officer, dated January 1657, is in poſſeſſion of the family. This military man was ſucceeded in the ſhop by his ſon Samuel, who married Miſs Dickenſon, ſiſter Dr. Dickenſon, a miniſter of the Eſtabliſhed Church, by whom he had Richard Boſwell, the worthy deacon of Bourton church. Richard's wife had a grandmother called Truby, whoſe maiden name was Dennis Rook—It is thought ſhe was firſt couſin to old Mr. Rook, who lived near Hooknorton, grandfather to Mrs. Wilkins of Cirenceſter. Our Mr. Richard Boſwell died April 9, 1783, about 84 years of age. The Rev. Mr. Wilkins preached at his interment from 1. Cor. xv. 57, and called him the Father of the village, as well as of the Chriſtian Society to which he belonged.

† In Mrs. Beddome good ſenſe and good nature were crowned with what the ſcriptures denominate, *Some good thing in the heart towards the Lord God of Iſrael.* She was a perſon of ſtrict piety; ſincere in her friendſhips; affectionate in all her relations; ſcarcely ever ſeen out of temper; and even in torturing pains, for her patience the admiration of all who attended her. It has been ſaid, that no one in the country was more generally beloved; no one whoſe death was more lamented. Her valuable life

nexion with this amiable woman was not more gratifying to himſelf, than his relation to the people was ſatisfactory to them. They were pleaſed and profited. But a threatening illneſs, of ſix weeks continuance, brought him to the margin of the grave. Prayer was made by the church continually unto God for him; and the gift for which they wreſtled was granted: he conſidered his reſtoration as an anſwer to their importunate interceſſions.

On his recovery he wrote a pathetic hymn; but ſome time after reviewing it, and conſidering that this providence placed him nearer the grave than he was before, he inſerted theſe lines on the ſame page where he had before written his effuſion of gratitude for reſtoration:

If I muſt die, O let me die
  Truſting in Jeſu's blood!
That blood which hath atonement made,
  And reconciles to God.

If I muſt die, then let me die
  In peace with all mankind,
And change theſe fleeting joys below,
  For pleaſures more refin'd.

If I muſt die, as die I muſt,
  Let ſome kind ſeraph come,
And bear me on his friendly wing
  To my celeſtial home!

Of Canaan's land from Piſgah's top
  May I but have a view!
Though Jordan ſhould o'erflow its banks,
  I'll boldly venture through.

The danger in which ſo valuable a life had been, endeared the paſtor to his flock more than before; and their earneſt prayers and ſolicitude for his recovery increaſingly endeared his flock to their paſtor. He had not, however, been long reſtored to his people and his pulpit, before another unexpected providence excited their fears. The Rev. Mr. Samuel Wilſon, paſtor of the largeſt Particular Baptiſt church then in London, finiſhed his courſe. His people at once fixed their eyes on Mr. Beddome, who had formerly been in communion wirh them, and was yet deeply intereſted in their warmeſt regards. Beſides affectionate invitations, which met with repeated denials, the

life was ſpared to her endeared family in the marriage ſtate 34 years. But a putrid fever, which proved fatal to many others in the village, terminated her days on January 21, 1784. Mr. Wilkins preached a funeral ſermon on the occaſion to a crowded auditory, from 1. Theſſ. iv. 13. 14.

church in Goodman's-fields employed the condeſcenſion of entreaty, and the force of argument—and ſo determined were they to ſecure their object, that for awhile they would take no denial. Thus circumſtanced, Mr. Beddome threw himſelf into the hands of his people, deſirous of acting according to their wiſhes. They ſent an abſolute refuſal to London; and he concluded the whole buſineſs in theſe words; "If my people would have conſented to my removal (though I ſhould have had much to ſacrifice on account of the great affection I bear them, yet) I ſhould then have made no ſcruple in accepting of your call; but as they abſolutely refuſe it, the will of the Lord be done. I am determined I will not violently rend myſelf from them; for I would rather honour God in a ſtation much inferior to that in which he hath placed me, than intrude myſelf into a higher without his direction."

The affection which the people at Bourton bore to their miniſter, for his perſonal worth and paſtoral excellencies, was far from being leſſened by the regard which the bereaved church in London diſcovered for him. A fear of loſing him alſo "more firmly united the people together, and ſtirred them up to pay off a debt of near an hundred pounds, under which they had long and heavily groaned."

The labours of this good man among his charge were unremitted and evangelical. He fed them with the fineſt of the wheat. No man in all his connexions wrote more ſermons, nor compoſed them with greater care—and this was true of him to the laſt weeks of his life. In moſt of his diſcourſes the application of a ſtudent, and the ability of a divine were viſible. He frequently differed from the generality of preachers by ſomewhat ſtriking either in his text or in his method. If the paſſage were peculiar or abſtruſe, ſimplicity of interpretation, and familiarity in diſcuſſion, characterized the ſermon: or if his text were of the moſt familiar claſs, he diſtributed it with novelty, diſcuſſed it with genius, and ſeldom delivered a hackneyed diſcourſe. Indeed ſermonizing was ſo much his forte, that at length when knowledge had received maturity from years, and compoſition was familarized by habit, he has been known, with a wonderful facility of the moment, to ſketch his picture at the foot of the pulpit ſtairs, to colour it as he was aſcending, and, without turning his eyes from the canvas, in the ſame hour, to give it all the finiſh of a maſter. One inſtance of this will long be remembered, which happened at a miniſter's meeting at Fairford, in Glouceſterſhire. After public ſervice began, his natural timidity, it ſeems, overcame his recollection—His text and his diſcourſe,

for

for he did not preach by notes, had left him; and in the way from the pew to the pulpit, he leaned his head over the ſhoulder of the Rev. Mr. Davis, paſtor of the place, and ſaid, Brother Davis, what muſt I preach from? Mr. Davis, thinking he could not be at a loſs, anſwered, Aſk no fooliſh queſtions. This afforded him conſiderable relief. He turned immediately to Titus iii. 9. *Avoid fooliſh queſtions.*—and preached a remarkably methodical, correct, and uſeful diſcourſe on it. Nor was he more remarkable for illuſtrating the divine word in general, than for his appoſite quotation of its particular parts. Being a good textuary, and admitting that ſcripture is the beſt interpreter of ſcripture, his proofs were given with an accuracy of ſelection, and received under the effect of an admiring conviction. When he placed a paſſage of ſcripture by a particular of his diſcourſe, intelligent auditors ſaid, as David concerning the ſword of Goliath, "There is none like it," or equally ſuitable through all the ſacred volume.

In his preaching he laid Chriſt at the bottom of religion as the ſupport of it, placed him at the top of it as its glory, and made him the centre of it, to unite all its parts, and to add beauty and vigour to the whole. As he carefully guarded his people againſt Arminian principles, ſo he earneſtly dehorted them from countenancing Antinomian practices, with every ſentiment which tended to leſſen their ſincere regard for the law of God—maintaining, that, while it is the happineſs of good men to be delivered from the law as a covenant of works, it is their *duty*, and *therefore* their honour and intereſt to be ſubject to it as a rule of walk and converſation. He was aſſured, that the leaſt contempt caſt on the law tarniſhes the goſpel—that thoſe who think lightly of ſin cannot exalt the Saviour—that the ſame word which aſſerts believers are dead to the law, ſo as neither to be diſtreſſingly afraid of it, nor to place a fiducial dependence on it, does as expreſsly declare that they are not without law to God, but under the law to Chriſt. It was an axiom with him, that "If moral weakneſs and incapacity do not, certainly privileges cannot, leſſen our obligations to duty." From this may be gathered, what indeed was a fact, that his diſcourſes were an happy mixture of the doctrinal, experimental, and practical parts of religion.

Though his voice was low, his delivery was forcible and demanded attention. He addreſſed the hearts and conſcience, of his hearers. His inventive faculty was extraordinary, and threw an endleſs variety into his public ſervices. Nature, providence and grace, had formed him for eminence in the church of Chriſt.

How

How acceptable his labours were to the churches, when he could be prevailed on to viſit them, has long been known at Abingdon, Briſtol, London, and in the circle of the Midland Aſſociation.

It is not eaſy to aſcertain the exact number of members in 1740, when Mr. Beddome went to Bourton, as the oldeſt church book is loſt. In May 1743, when 48 perſons had been added to the Society, they were in all 113—if then 15 perſons died in theſe three years, they muſt have been about 80 communicants in the year 1740; but whether fewer or more at that time, ſuch was his ſucceſs, that in 1751, they were increaſed to 180. The largeneſs of ſuch a number in any church will be the occaſion of a decreaſe, unleſs conſiderable addditions are annually made; but in May 1764, thirteen years after the other calculation, notwithſtanding deaths, and other changes, the number had kept up to 176, and at the cloſe of the year 1766, there had been added to the church, from the time of Mr. Beddome's firſt coming, about 196 perſons.

One conſiderable inſtrument of his ſucceſs may be learnt from the letter he ſent to the Aſſociation in 1754. In this, it was ſaid, that the work of *catechiſing* was kept up at Bourton "with advantage to the children, and to *many* grown perſons who attended thereon." In conducting this ſervice the people were aſtoniſhed at the words which proceeded out of his lips. But his Catechiſm will be the beſt repreſentation of his method. This is indeed a compendium of Divinity. As a larger Catechiſm than Mr. Keach's had been greatly wanted among the Baptiſt denomination, he was induced, by the preſſing ſolicitations of many of his friends, to compoſe this work in imitation of Mr. Henry's. In his preface to the firſt edition, printed in 1752, he laments the melancholy ſtate of thoſe churches and families where catechiſing is thrown aſide—How much, many of them, have degenerated from the faith, and others from the practice of the goſpel. The ſecond edition of this invaluable work was printed at Briſtol in 1776, by the late excellent Dr. Evans, who highly prized it, and introduced it among his numerous acquaintance†.

As Mr. Beddome had a pleaſing poetical talent, he accuſtomed himſelf, through the chief part of his life, to prepare a Hymn to be ſung after his morning ſermon, every Lords-Day. Several ſpecimens of theſe compoſitions have appeared, with credit to their author, and are uſed in many of the Baptiſt churches, as well as in ſome other reſpectable congregations.

† It may be had of Mr. Button, London; and of Mr. James, Briſtol, price 1s. 6d. bound.

In

In 1770, the Fellows of Providence College, Rhode Iſland, conferred on him the degree of A. M. as a token of reſpect for his literary abilities; nor was it the only one to which he was entitled. Being a ſcholar himſelf, and reſiding in a more ſecluded ſituation than many of his brethren, he gave ſeveral of his ſons a claſſical education at home.

Four or five perſons in his time were called to the work of the miniſtry by his church*, in all of whom he had reaſon to rejoice.

But it is not to be ſuppoſed that he was free from trials: Sorrows were mingled with his ſongs in the houſe of his pilgrimage. Among the moſt pungent, may be reckoned thoſe which aroſe from the early deaths of his three ſons, John, Benjamin, and Foſkett. John was born January 7, 1750, and died enjoying a very deſirable frame of mind, February 4, 1765. His brother Foſkett, brought up in the medical line, was drowned as he was coming from on board a ſhip near Deptford, October 28, 1784, in the 26th year of his age. Benjamin was born October 10, 1753. Trained as a profeſſional man, and availing himſelf of the wiſdom which a combination of circumſtances threw in his way; his proſpects at length became highly flattering. He was maſter of the

* 1. The Rev. John Ryland, ſenior A. M. baptized October 2, 1741. See a pretty full account of him in the funeral ſermon preached at his interment by Mr. Rippon.

2. The Rev. Richard Haynes, of Burford, was baptized May 15, 1741. His diſmiſſion letter to the church at Bradford, Wilts, in March 1750, ſays, "About three years ago, after proper trial of his gifts, we called him to the important work of the miniſtry." Mr. Haynes was a miniſter of popular talents, and died at Bradford, on Tueſday, May 17. 1768: as he ſat at dinner, he leaned his head on his boſom, gave three ſobs and expired at once. The day before he ſeemed as well as uſual. In the laſt year of his life 24 members were added to his flock. But he had been ſome time apprehenſive of his death, and requeſted that Mr. Hugh Evans of Briſtol, would preach on the occaſion from 1 Tim. i. 15. chiefly the latter part of the verſe: *Of whom I am chief.*

3. The Rev John Reynolds A. M. baptized June 10, 1743. A ſketch of his life was printed in No. 8, of the Regiſter, page 41.

4. The Rev. Nathaniel Rawlins, baptized March 24, 1750, was under the care of the Rev. Hugh Evans in 1762, called to preach the goſpel, and had a certificate of the ſame given him at Bourton, January 14, 1765, and was diſmiſſed to the church at Trowbridge the 5th of October, the ſame year.

5. The Rev. Alexander Payne, a member of that branch of the church which meets at Stow, was baptized at Fairford, November 19, 1775, preached once at the uſual church meeting, and was recommended to Bewdley (and afterwards to Bengeworth), as a perſon "whoſe life, converſation, temper, and experience, entitled him to the regard of any religious ſociety," with whom he might be connected. He is now paſtor of the Baptiſt church at Walgrave, in Northamptonſhire.

Latin,

Latin, Greek, and Hebrew, before he went from Bourton to London, and afterwards obtained a knowledge of the French and Italian. He was admitted a member of the medical ſociety at Edinburgh before the uſual time, and took his Doctor's degree at Leyden, September 13, 1777. His Theſis has been much admired. It is entitled, Tentamen Philoſophico-medicum inaugurale de hominum varietatibus et earum cauſis. This inaugural Philoſophico-medical eſſay, concerning the varieties of men and their cauſes, fills 52 handſome pages, in octavo, comprehending a vaſt variety of matter, and forming, what perhaps competent judges will denominate, an accurate ſyllabus of the ſubject. If fine talents, and ſmiling connexions, could have detained him on earth he had not been removed; but in all the bloom of full life, not having completed the 25th year of his age, he died at Edinburgh of a putrid fever, January 4, 1778.

Mr. Beddome conſidered it as ſomewhat obſervable, that on the very day his ſon died, not ſuſpecting the news he ſhould receive the next morning, nor indeed knowing of his illneſs, he preached from Pſal. xxxi. 15. *My times are in thy hand*, after which this remarkable hymn, which he had compoſed for the ſermon, was ſung.

1.
My times of ſorrow, and of joy,
Great God, are in thy hand;
My choiceſt comforts come from thee,
And go at thy command.

2.
If thou ſhould'ſt take them all away,
Yet would I not repine;
Before they were poſſeſs'd by me,
They were entirely thine.

3.
Nor would I drop a murmuring word,
Tho' the whole world were gone,
But ſeek enduring happineſs
In thee, and thee alone.

4.
What is the world with all it's ſtore?
'Tis but a bitter-ſweet;
When I attempt to pluck the roſe
A pricking thorn I meet.

5.
Here perfect bliſs can ne'er be found,
The honey's mix'd with gall;
Midſt changing ſcenes and dying friends,
Be *thou* my all in all.

Rippon's Selection, Hymn 276.

Mr.

Mr. Beddome had alſo before Lord's-day, the 4th of January, made preparations for the enſuing Sabbath, January 11th, which was the day before he received the melancholy account of his ſon's death, from Ezek. x. 12. *The wheels were full of eyes round about.* Both of theſe ſermons were ſtudied without any particular view. When Mr. Beddome records theſe notable things, he ſays, "But alas! how much eaſier is it to preach than practice. I will complain to God, but not of God. This is undoubtedly the moſt affecting loſs I have ever yet ſuſtained in my family. Father of mercies let me ſee the ſmiles of thy face, whilſt I feel the ſmart of thy rod. Job xiv. 13. *Thou deſtroyeſt the hope of man.*"

Early, bright, tranſient, chaſte as morning dew,
He ſparkled, was exhal'd, and went to heaven.

Mr. Beddome having for ſome time felt his infirmities increaſing, the church, in 1777, began to look out for a perſon to aſſiſt him in the miniſtry, and obtained the Rev. William Wilkins of Cirenceſter, who had been for ſome time a ſtudent at Briſtol, and finiſhed his education in Scotland. In their letter to the Aſſociation, held at Warwick, 1778, the church ſays, "The aſſiſtant we have procured for our paſtor is every way acceptable both to him and us, and we hope the Lord has bleſſed his labours." But, though faſt advancing in years, Mr. Beddome perſevered in his paſtoral duties.

The Aſſociation at Eveſham in 1789 was the laſt he ever attended, or preached at---His firſt ſermon addreſſed to this body was at Leominſter in 1743. He preached to them 17 times in 46 years; this, on an average, was as frequently as he could have been choſen to the ſervice---for it has long been a rule in the Midland Aſſembly, that no perſon ſhall be choſen to preach at the Aſſociation oftener than once in three years---But, perhaps, on examination it will appear, in the inſtance of Mr. Beddome, that this has not been always ſtrictly adhered to from the year 1740, and it ſeems there was no ſuch limitation at that time.

From his laſt viſit to the Aſſociation in 1789, to the end of his days, he ſet apart for charitable deſigns, and gave away, all that he received from the people for his ſervices. He was in London to ſee his children and friends in 1792, and preached with the ſame acceptance as ever. Though he had a multitude of ſermons which had never been preached, he kept on compoſing, and was lively in his miniſtry to the very laſt---and it has been ſaid, that his diſcourſes of late years have, after all, been his beſt; but towards the laſt he generally deſtroyed them

them, on the Monday after he had preached them. For a conſiderable time he was carried to and from meeting, and preached ſitting.

In the near proſpects of death he was calm and reſigned. It had been his earneſt wiſh not to be long laid aſide from his beloved work of preaching the goſpel, and his prayer was remarkably anſwered, as he was ill but one Lord's-day; yea, he was compoſing a hymn about ſix hours before he died. Theſe are ſome of the unfiniſhed lines of it:

God of my life, and of my choice,
Shall I no longer hear thy voice?
O let that ſource of joy divine,
With rapture fill this heart of mine!

Thou openedſt Jonah's priſon doors,
Be pleas'd, O Lord, to open ours;
Then will we to the world proclaim
The various honors of thy name.

He had left a deſire on paper, that no funeral diſcourſe ſhould be preached for him; but as this was not found till after his interment, his affectionate friend, the Rev. Benjamin Francis, performed the funeral ſolemnities. His text on this ſolemn occaſion was Phil. i. 21. *To me to live is Chriſt, and to die is gain.* From which he conſidered, *firſt*, the excellent life, and the gainful death of Paul. And then *ſecondly*, applied the words to the deceaſed; not as at any time the vaunting language of his lips; but as the humble and ardent deſire of his devotional heart. At the cloſe of the ſermon, the corpſe, which had been in the place of worſhip all the time of ſervice, was interred in the yard, near the meeting-houſe door; after which, Mr. Francis, who remained in the pulpit, recommended to the very numerous audience a due improvement of the labours of this great man of God, and inſiſted on the importance of being prepared for death.

Mr. Beddome had arrived at the good old age of 79 years, 55 of which he miniſtered at Bourton. He departed this life September 3, 1795. We believe he has not printed any thing beſide his Catechiſm, mentioned above, and the Midland Aſſociation Letter in 1765. He has, however, left behind him numerous ſketches of ſermons. From theſe manuſcripts a ſelection might be made which would probably redound as much to his credit, as to the advantage of the religious public. But whether we are to be favored with this deſirable publication or not, muſt be left to his worthy ſons, whoſe wiſdom, diſcretion, and public ſpirit, leave us not entirely without hope.

The

THE DYING CHRISTIAN BIDDING ADIEU TO THE WORLD:

Applicable to ſeveral eminent Miniſters and private Chriſtians lately deceaſed.

By Benjamin Francis, A. M.

1.

YE objects of ſenſe, and enjoyments of time,
Which oft have delighted my heart;
I ſoon ſhall exchange you for views more ſublime,
And joys that ſhall never depart.

2.

Thou lord of the day, and thou queen of the night,
To me ye no longer are known:
I ſoon ſhall behold, with increaſing delight,
A ſun that ſhall never go down.

3.

Ye wonderful orbs that aſtoniſh mine eyes,
Your glories recede from my ſight:
I ſoon ſhall contemplate more beautiful ſkies,
And ſtars more tranſcendently bright.

4.

Ye mountains and vallies, groves, rivers, and plains,
Thou earth, and thou ocean, adieu!
More permanent regions, where righteouſneſs reigns,
Preſent their bright hills to my view.

5.

My lov'd habitation, and garden, adieu!
No longer my footſteps ye greet;
A manſion celeſtial ſtands full in my view,
And paradiſe welcomes my feet.

6.

My weeping relations, my brethren and friends,
Whoſe ſouls are entwin'd with my own;
Adieu, for the preſent! my ſpirit aſcends,
Where friendſhip immortal is known.

7.

My cares and my labours, my ſickneſs and pain,
And ſorrows are now at an end:
The ſummit of bliſs I ſhall ſpeedily gain,
The heights of perfection aſcend.

8. The

8.

The ſight of tranſgreſſors ſhall grieve me no more,
'Midſt foes I no longer abide:
My conflict with ſin, and with ſinners is o'er;
With ſaints I ſhall ever reſide.

9.

Thou vale of affliction my footſteps have trod,
With trembling, with grief, and with tears,
I joyfully quit for the mountain of God;
There! there! its bright ſummit appears.

10.

No lurking temptation, defilement, nor fear,
Again ſhall diſquiet my breaſt;
In Jeſus' fair image I ſoon ſhall appear,
For ever ineffably bleſt.

11.

My ſabbaths below that have been my delight,
And thou the bleſt volume divine,
Ye've guided my footſteps, like ſtars during night,
Adieu! my conductors benign.

12.

The ſun that illumines the regions of light,
Now ſhines on mine eyes from above:
But O! how tranſcendently glorious the ſight!
My ſoul is all wonder and love.

13.

Thou tottering ſeat of diſeaſe and of pain,
Adieu! my diſſolving abode:
But I ſhall behold and poſſeſs thee again,
A beautiful building of God.

14.

Come death: when thy cold hand my eyelids ſhall cloſe,
And lay my pale corpſe in the tomb;
My ſoul ſhall enjoy an eternal repoſe,
Above in my heavenly home.

15.

But O! what a life, what a reſt, what a joy,
Shall I know when I've mounted above!
Praiſe! praiſe! ſhall my triumphing powers employ,
My God! I ſhall burn with thy love.

16.

Come! come! my Redeemer, this moment releaſe
The ſoul thou haſt bought with thy blood,
And bid me aſcend the fair regions of peace,
To feaſt on the ſmiles of my God.

THE

THE

COMMENCEMENT

AT

RHODE ISLAND COLLEGE.

PROVIDENCE, *September* 5, 1795.

ON Wedneſday laſt was celebrated, in the Baptiſt Meeting-houſe in this town, the anniverſary commencement of Rhode Iſland College.—Colonel Taylor's company attended the uſual proceſſion, together with a band of muſic. After prayer by the Preſident, ſucceeded the following exerciſes:

An Oration—On the Impolicy of Oppoſing opinion by force—the ſalutatory Addreſſes, by John Smith.

An intermediate Oration—On national Greatneſs, by Joſeph Eaton.

An intermediate Oration—Shewing that Literature is the moſt permanent baſis of Felicity, by Charles O. Screven.

An Oration—On the general effects of Luxury on Science, by Iſaac Averel.

MUSIC.—A diſpute on this queſtion, "Whether the love of Fame is advantageous to Mankind?" by John Luſcombe, Peleg Chandler, and John A. Hazard.

An Oration—On Deiſm, conſidered as a prelude to the univerſal Eſtabliſhment of Chriſtianity, by Amos Hopkins.

An intermediate Oration—On Commerce, by Thomas Screven.

An Oration—On the death of Stephen Torrey, by Stephen Cutler.

MUSIC.—An Oration—On the State of Literature in the United States—by Gaius Dean.

An Oration—On the Immortality of Brutes—by Simeon Marcy.

An Oration—On the Progreſs of Science—by James Gurney.

An intermediate Oration—On the Origin and Evils of political Oppreſſion—by Joſeph W. Croſman.

AFTERNOON.

MUSIC.—An intermediate Oration—On Faction—by James Gordon.

A Diſſertation—On the Theatre—by Abiel Williams.

A Diſſertation, in Latin—On War—by Iſaac Briggs.

An Oration—On the Advantages reſulting from the Art of Printing—by Oliver Wiſwell.

MUSIC.—An intermediate Oration—On the neceſſity of ſubjecting the Paſſions to Reaſon—by Eraſtus Larned.

An intermediate Oration—On the advantages of Commerce, by Samuel G. Arnold.

An intermediate Oration—On the advantages of Men of Genius to Mankind, by Eliſha Fiſk.

An Oration—On the Influence of Government on the Spirit of Nations, by Andrew Morton.

Valedictory Addreſſes, and an Oration—On Mental Improvement, by William Baylies.

The degree of Bachelor of Arts was then conferred by the Preſident on the following young Gentlemen, Alumni of the College: Samuel G. Arnold, Iſaac Averell, William Baylies, Iſaac Briggs, Peleg Chandler, Joſeph W. Croſman, Stephen Cutler, Gaius Dean, Joſeph Eaton, Eliſha Fiſk, James Gordon, James Gurney, John A. Hazard, Amos Hopkins, Eraſtus Larned, John Luſcombe, Simeon Marcy, Andrew Morton, Charles O. Screven, Thomas Screven, John Smith, Aſaph Thomſon, Ezekiel Whitman, Abiel Williams, John Winſlow, and Oliver Wiſwell.

The degree of Maſter of Arts was then conferred on the following young gentlemen, Alumni of this College: William Hunter, Obadiah Penniman, Richard Stites, Ebenezer Withington, William Folwell, Bildad Barney, Levi Wheaton, George Patten, Nathaniel Hazard, Joel Briggs, and James B. Maſon.

The honorary degree of Maſter of Arts was conferred on Mr. Iſaac Tomkins, of New-Bedford; Mr. Eliphalet Nott, of Plainfield; and Mr. Thomas Dunn, of New-York.

Mr. Andrew Beattie, of Harvard-College, was admitted ad eundem.

The degree of Doctor of Laws was conferred on the Reverend John Prince, of Salem, Maſſachuſetts.

The Reverend Doctor Stillman concluded with prayer.

In the forenoon the houſe was leſs crowded, on account of the weather. In the afternoon it was full and the exerciſes of the young gentlemen were received with applauſe, and reflected honour on the inſtructors of the College.

The Corporation of the College, at their anniverſary Meeting this week, elected the Reverend Perez Fobes, L. L. D. a Fellow, and the Reverend Charles Thompſon, a Truſtee of the College. They alſo appointed Dr. John Williams, Steward of the College, and Mr. Timothy Briggs, Tutor elect.

THE

YORK AND LANCASHIRE ASSOCIATION

OF PARTICULAR BAPTISTS,

Assembled at *Bacup*, in *Lancashire*, *May* 27, 28, 1795.

Wednesday, met at two in the afternoon. Brother Suteliff, of Olney, introduced divine worship by singing; explained the design of the association, and prayed. Brother Pilling, of Goodshaw-chapel, preached from Psal. cxxx. 5. *I wait for the Lord, my soul doth wait, and in his word do I hope.* And Brother Oddy, of Haworth, concluded by prayer.

Met again at six in the evening. Brother Sharp was chosen moderator, and parcelled out a hymn. Brother Brigg, an approved preacher in the church at Salendine Nook, prayed. The letters from the churches were read, and the moderator closed by prayer.

Thursday, met at half past nine in the morning.—Brother Miller opened the service, by singing and prayer. Brother Littlewood preached from Mat. v. 20. *For I say unto you, That except your righteousness shall exceed the righteousness, &c.* Brother Hartley also preached from Psal. lxxxv. 10. *Mercy and truth are met together; righteousness and peace have kissed each other.* And the service was closed by Brother Sharp, with singing and prayer.

Met again at two in the afternoon. The circular Letter, prepared by Brother Stutterd, was read, approved, and ordered to be printed. It fills 11 pages octavo.

Agreed, that the next Association be held at *Accrington*, on the Wednesday and Thursday in Whitsun-week, 1796. The Brethren Hyde, Ashworth, and Fawcett, are requested to preach; or, in case of failure, Brother Shuttleworth, Brother Miller, and Brother Littlewood. Put up at the *Black Bull*.

That the circular Letter be drawn up by Brother Littlewood, on the Evidence and Blessedness of the Lord's Presence with his People. Since the last Association, decreased 6.

SUFFOLK AND NORFOLK ASSOCIATION, 1795.

THE ministers and messengers of the Associated churches met at Ipswich, on Tuesday, June the 2d. Brother Hall begun the worship of God by a Hymn, which was sung; and after reading the cxxxii. Psalm, and Brother Cole had engaged in Prayer, he gave a few introductory hints expressive of the design and importance of Associations. Brother Hupton was chosen Moderator. The Baptist churches at Diss and Dereham, in Norfolk, the former under the Rev. Charles Farmery's pastoral care, and the

latter under the Rev. Robert Denham's, were received as branches of the Aſſociation. The Letters from the different churches gave cauſe for ſympathy and ſorrow; but more for gratitude and joy. It appeared that many valuable members in the courſe of the year had been removed to the church triumphant, yet a greater number had joined the reſpective Societies amongſt us. All the churches were in peace, and moſt of them in a proſperous ſituation. Brother Hall then produced the circular Letter, which was read, approved, ſigned by the Moderator on behalf of the Aſſociation, and it was ordered, that a copy of it be tranſmitted to each church. The ſubject of it was, A WALKING WITH GOD, AND WORTHY OF HIM, UNTO ALL WELL-PLEASING.

After ſinging, Brother Hall propoſed a meeting of prayer, in the aſſociated churches, on the firſt Monday of every calendar month, for the peace and proſperity of the nation; the ſpread and ſucceſs of the Goſpel among the heathen in diſtant lands; the carrying on the work of converſion, and the revival of religion in the aſſociated churches, and others around us. The motion was cordially and unanimouſly agreed to, and the time fixed on was ſeven o'clock inthe evening in ſummer, and ſix in the winter. This opportunity was concluded in prayer by Brother Dawſon.

June the 3d, worſhip began at 10 o'clock. Brother Truelove prayed. Brother Beard preached from the 10th of John, and the 4th verſe; and Mr. Jones, of Woodbridge, concluded. Met again in the afternoon, at 2 o'clock. Brother Farmery prayed. Brother Hupton preached from Eph. iii. 8. and Brother Trivett concluded. The Evening ſervice commenced at half after ſix. Brother Hutchings prayed. Brother Denham preached from the 1 Kings vi. 7. Brother Cratherne, of Dedham, concluded. The praiſes of God were ſung as uſual.

It was a very peaceful, pleaſing, and profitable Aſſociation. The next Meeting, God willing, to be held at Worſtead, in Norfolk. Brethren Hall and Hupton to preach; in caſe of failure, Brother Farmery. To meet at Mr. Culley's at 12 o'clock, the firſt Tueſday in June, 1796.

STATE OF THE CHURCHES.

	Added	Dead	Separated	Diſmiſſed	Members
1 Claxton	8	3	2	0	
2 Worſtead	7	10	0	1	156
3 Ipſwich	26	3	1	1	125
4 Diſs	9	4	1	0	88
5 Dereham	6	1	1	0	33
	56	21	5	2	

Increaſe 28.

BREVIATES OF THE MIDLAND ASSOCIATION,

Which met at *Bewdley*, in *Worceſterſhire*, *May* 26 and 27, 1795.

Tueſday evening 6.

Brother Taylor, of Woolverhampton, prayed. Brother Maſon was choſen Moderator: the Letters from the churches were read, and the Moderator concluded the ſervice with prayer.

Wedneſday morning 6.

Brethren Bolton and J. Williams prayed: Brother Pearce read the circular letter, which, being approved by the Aſſociation, was ordered to be printed.

Contributions were received from the churches for the eſtabliſhment of the Aſſociation fund, for the purpoſes expreſſed in the laſt year's letter; and the following regulations were agreed to:

1. The double lectures ſhall be reduced to three annually, ſo as, with the Aſſociation, to conſtitute quarterly meetings.

2. The paſtors of the aſſociated churches, preſent at either of the quarterly meetings, ſhall form a committee for the management of the fund.

3. All applications ſhall be made to the committee at one of theſe quarterly meetings; and when churches apply for aſſiſtance, they are requeſted to be as particular as poſſible in the repreſentation of their circumſtances.

4. No church ſhall be entitled to aſſiſtance from this fund that doth not belong to the aſſociation, and contribute ſomething annually to its ſupport.

5. The treaſurer's accounts, and the minutes of the committee meetings for the foregoing year, ſhall be annually read to the whole aſſociation, for the information and ſatisfaction of the aſſiſting churches.

6. Brother Pearce be elected treaſurer.

Reſolved alſo, That the monthly prayer meeting, for the revival of religion abroad and at home, be continued, and ſeriouſly obſerved by all the churches.

That the Miſſion Society, formed by our brethren at Kettering, is worthy the encouragement of all our ſiſter churches; and that its ſupport be particularly recommended to the churches of this aſſociation.

That Monday, the 6th of July, be obſerved as a day of faſting and prayer, on account of the diſtreſſes of our country, and the circumſtances of religion among us.

Brother J. Smith concluded this ſervice with prayer.

Met again at half paſt ten. Brethren Palmer, of Salop, and Smith, of Perſhore, prayed. Brother Biſſel, of Coſely, preached from 1 Tim. vi. 6 *For godlineſs with contentment is great gain.* After ſinging, Brother L. Butterworth preached from Pſal lxviii. 18. *Thou haſt aſcended up on high*, &c. and our venerable Brother Thomas, of Leominſter, prayed and diſmiſſed the congregation.

In the evening met at ſix. Brother Smith, of Coſely, prayed; Brother T. Edmonds, of Upton, preached from Matt. viii. 11, 12. *And I ſay unto you, that many ſhall come from the eaſt and weſt*, &c. Brother Dawſon prayed, and diſmiſſed the aſſembly.

At the requeſt of the brethren, Brother Palmer, of Salop, preached the Thurſday morning, from Rom. i. 16. Brother Smith of Perſhore begun, and Brother G. Williams, the paſtor of the church at Bewdley, ended the ſervice by prayer.

State of the churches ſince the laſt Aſſociation.

Increaſe.		Decreaſe.	
By Baptiſm - -	61	By Letters of Diſmiſſion -	7
By Letter - - -	7	Excluſion - - -	20
Reſtored - - -	1	Death - - -	20
	69		47

Clear Increaſe this year, 22.

The double lectures to be obſerved the year enſuing as follows:

1. Cannon-ſtreet, Birmingham, Auguſt 5, 1795.
2. Ryeford, near Roſs, September 23, 1795.
3. Eveſham, April 1, 1796.

The next Aſſociation to be held at Dudley, on Tueſday and Wedneſday in the Whitſun week. Brethren Smith, of Perſhore, and Dawſon (now ſupplying at Worceſter), to preach: in caſe of failure, Brother Pearce of Birmingham. A wiſh was expreſſed before the Aſſociation cloſed, that the elders and meſſengers of the aſſociate churches would be in Dudley early enough the enſuing year, to have opportunity for ſitting down together at the table of the Lord; and thus enter on the affairs of the Aſſociation with the moſt animating pledge of Chriſtian love.

*** Put up at the hotel.

A LIST OF THE

PARTICULAR BAPTIST MONTHLY MEETINGS IN LONDON AND SOUTHWARK,

For the Year 1796.

Place.	*Time.*	*To begin.*	*To preach.*	*To pray.*
Mr. Dore's	Jan. 21	Booth	Hutchings	Stennett
Mr. Booth's	Feb. 25	Hutchings	Rippon	Tim. Thomas
Mr. Button's	Mar. 24	Rippon	Dore	Booth
Mr. Tim. Thomas's	April 21	Dore	Button	Swain
Dr. Rippon's	May 19	Button	Martin	Dore
Mr. Swain's	June 23	Martin	Booth	Rippon
Wild Street	July 21	Booth	Tho. Thomas.	Martin
Mr. Martin's	Aug. 25	Tho. Thomas	Swain	Hutchings
Mr. Burnſide's	Sept. 22	Swain	Tim. Thomas	Button
Mr. Tho. Thomas's	Oct. 20	Tim. Thomas	Stennett	Burnſide
Mr. Hutchings's	Nov. 24	Stennett	Burnſide	Tho. Thomas

Service to begin preciſely at Eleven o'Clock.

The Miniſter of the Place concludes.

MINUTES

MINUTES OF THE THREE

PARTICULAR BAPTIST ASSOCIATIONS

In the Principality of *WALES* in the Year 1795.

I. THE SOUTH EAST ASSOCIATION.

At *Croes y Park**, *Glamorganſhire*, 4th and 5th of *June*.

Met *Wedneſday* morning about ten. The Brethren J. Evans and William Price prayed; then Brother James Lewis, of Llanwenarth, preached from Mat. xxiv. 14. in Welſh; and Brother James Williams, of Roſs, in Engliſh, from Mat. xxviii. 20. and Brother J. Reynolds, in Welſh, from Eph. ii. 8. He cloſed the whole in prayer. Adjourned about two hours for refreſhment.

Met again; Brother Morgan Evans prayed; then Brother John Jones of Ramoth, N. Wales, preached from Jer. xxxii. 40. Brother John Richard from Iſa. lv. 11. and Brother David Evans, of Maes-y-berllan, from Phil. iii. 12. Theſe three in Welſh, and the laſt concluded in prayer.

Met *Thurſday* morning, at nine. The Brethren W. Jenkins, and David Powell prayed; the letters from the churches were read, and minutes taken. It appeared, that out of twenty-two churches in the connexion, there were four without any addition laſt year: peace and unity prevailing in the general. The greateſt numbers of additions to particular churches were 11, 13, 20, 29, 62—all the reſt under ten.—Brother James Lewis read the circular Letter, which was approved. Then the following articles were conſidered and agreed upon:

That Ebenezer, in Merthyr-tydfil, ſhould be permitted to apply to the churches for aſſiſtance towards defraying the expenſes of building their meeting-houſe. That the churches ſhould obſerve the Wedneſday month after the Aſſociation, as a day of humiliation before God, on account of the frowning appearances of Providence; and return thanks for his great compaſſions hitherto.

That the next Aſſociation be at Blaenau, Monmouthſhire, on the firſt Wedneſday and Thurſday in June 1796. Brother David Lewis to preach; and in caſe of failure, Brother Zecharias Thomas. The letters to be read Wedneſday afternoon.

JAMES LEWIS, Moderator.

Baptized - - -	226	Dead - - - -	43
Reſtored - - -	23	Excluded - - -	24
Received by Letters	5	Diſmiſſed - - -	3
	254		70

Increaſe 184.

* This place goes by ſeveral names, ſee the Regiſter, April 1795, page 178.

The circular letter ſhews the excellency and perfection of the divine word; whoſe promiſes and precepts ſuit the believer in every caſe; and then treats of the neceſſity and importance of ſelf-denial, and humility, of which Chriſt gave the nobleſt pattern.

II. THE SOUTH WEST ASSOCIATION,

At *Aberduar, Carmarthenſhire*, on the 9th and 10th of *June*.

Met at twelve on *Tueſday*. The Brethren Thomas Evans, of Aberyſtwyth, Evan Lloyd, and D. Evans, prayed. When the Letters from the churches were read, it appeared, that, out of 27 churches in the connexion, two had no increaſe of numbers. To other individual churches were added 10, 13, 14, 22, 24, 29, 45, 48, 66, 111, 198; all the reſt under ten. The churches generally in peace, and the proſpect in ſeveral very promiſing, but attended with complaints. In ſome churches, promiſing gifts for the miniſtry appear, which is a very kind providence, when the harveſt is ſo extenſive, and the faithful labourers ſo very few. Though wide and alarming breaches have been made by the death of able miniſters in England, through the three Aſſociations in the Principality, there had been but one removed by death before June, yet breaches had happened by emigration. The only ordained miniſter removed by death before the Aſſociation, was Mr. Thomas Henry, the co-paſtor at Ebenezer, in Pembrokeſhire*. But at the very time, an affecting providence took place. Brother Geo. Rees, in conſequence of being appointed to preach at the Aſſociation, began his journey. He preached at a place on the road, and was as uſual, little expecting that to be his laſt ſermon. But he came on to Aberduar, and found himſelf unwell. It was thought prudent for him not to attempt preaching. He grew worſe, and died on the 13th.

Mr. George Rees began to preach about 1745. He exerciſed his talents in the church at Llangloffan with acceptance for many years; yet, as there were already ſenior miniſters in the church, he was not ordained there till 1758. That year, he, and two more, were ſet apart. About 1770, the church at Rhydwilim, being deſtitute of a paſtor, applied to Mr. George Rees to help them in their deſtitute ſtate, which he did occaſionally. He was then wiſhed to undertake the paſtoral care of them. His own church was not willing to give him up. In 1771, he engaged to preach and adminiſter ordinances to them occaſionally in their then preſent ſtraits, to which his own church conſented, but not to diſmiſs him. Things continued thus till 1775, when Llangloffan, who had other miniſters, complied, and gave him an honourable diſmiſſion. That year he was ſettled in the paſtoral care at Rhydwilim, where he ſerved with acceptance and ſucceſs. It was his honor and felicity, before he left the ſtage, to ſhare in the uncommon revival in thoſe parts of late years. The additions

* See Regiſter, No. 8. p. 22.

to his church for five years paſt, ſtand thus in the minutes of the Aſſociations, 1790, 11—1791, 7—1792, 13—1793, 36—1794, 80—1795, 48.—There was a peculiar cordiality and fidelity in his friendſhip. In his letter, dated May 1794, he gave the names of the ſeveral helpers and probationers in the church, according to their ſeniority, as recorded in the new volume of the Regiſter, page 19. He ſays, "We have great mercies, 80 added ſince our laſt Aſſociation, and a proſpect of more. I believe," ſaid he, "none have been baptized at Rhydwilim but thoſe who profeſſed to believe there are three Perſons in the Godhead, yet but one God: and this has been our confeſſion from the firſt day to this hour*." He died the 13th of June 1795, aged about 74. Having been in the miniſtry half a century, or more.

The letters having been read at Aberduar, Brother Morgan Rees concluded that opportunity in prayer. Adjourned to refreſh a little.

Met again about four. Brother David Lewis prayed; then Brother Benjamin Phillips preached from 1 Cor. xii. 13, *And have been all made to drink into one ſpirit*, &c. and Brother J. Jones from Col. i. 18. *And he is the head*, &c. He concluded in prayer.

Met at eight *Wedneſday* morning. Brother Morgan Evans prayed; after that, Brother Z. Thomas read the circular letter, which being approved of, the following articles were propoſed, and agreed upon:

1. That the churches meeting at Blaengwaun, Newport, Felinganol, Ffynnon, Bwlch-gwynt, and Cwm-Ifor, be members of our Aſſociation †.

2. As to members who remove from one church to another, it is judged, that the churches, of which ſuch perſons are members, ſhould give them regular diſmiſſions without improper delay.

3. To exhort the churches to attend the circumſtances of young men gifted for the miniſtry, who are deficient in uſeful education, but whoſe circumſtances will not enable them to obtain what they want; and alſo to conſider how much they can do annually to aſſiſt ſuch perſons.

4. Every church that duly conſiders circumſtances, we are perſuaded, will obſerve the Wedneſday month after the aſſociation, for humiliation and thankſgiving.

5. The next aſſociation to be at Rhydwilim, on the 2d Wedneſday and Thurſday in June; the Brethren W. Williams, Miles Edwards, and J. Jones to preach. The meſſengers are deſired to meet on the Tueſday at two, to read the Letters. Adjourned for a ſhort time.

HENRY DAVID, Moderator.

Met again at eleven. The brethren J. Edwards and Daniel

* This, he ſaid, probably, leſt it ſhould be ſuſpected that the church at Rhydwilim was any way inclined to Sabellianiſm.

† Theſe ſix are new churches lately formed out of diſtant branches of churches, with mutual conſent and approbation on all hands.

Davies

Davies prayed; then Brother Gabriel Rees preached from 2 Peter iii. 18. *But grow in grace*, &c. Brother Benjamin Davis in Engliſh and Welſh, from Pſal. cxliv. 15. *Happy is that people*, &c. Brother John Hier from Mat. xvi. 18. *And I ſay unto thee*, &c. Brother Henry David preached from 1 Pet. i. 19. *But with the precious blood*, &c. And he concluded the aſſociation by prayer. Many went rejoicing towards their reſpective homes, perſuaded that God had been in the aſſembly. In the evening Brother C. Evans preached from Mat. xiii. 45. and Brother D. Richard from 2 Tim. ii. 22.

Baptized - - -	656	Dead - - - - -	65
Reſtored - - -	45	Excluded - - -	62
Received by Letters	2	Diſmiſſed - - -	3
	703		130

Increaſe 573.

This circular Letter, after a friendly introductory addreſs, conſiſts 1. of *Warnings*, 2. of *Exhortations*, and 3. of *Conſolations*.

III. THE NORTH WALES ASSOCIATION,

At *Horeb, Carnarvonſhire*, on the 24th and 25th of *June*.

Met *Wedneſday* morning. The brethren William Roberts and John Prichard prayed; then Brother J. Edwards preached from Gal. v. 1. and Brother J. Jones from Phil. i. 6. cloſed in prayer by Brother R. Michael. Adjourned a ſhort time.

Met about two. Brother Joſeph Richard prayed; and Brother Thomas Jones preached from 2 Cor. iv. 17. and Brother Chr. Evans from Pſal. xlii. 7. and concluded by prayer.

Met again about ſix. Brother Edmund Francis prayed; then Brother D. Richard preached from 1 Pet. iv. 18. and Brother N. Lewis from Zeph. iii. 17, he alſo concluded by prayer. The aſſembly had reaſon to believe that he who inhabiteth the praiſes of Iſrael was with them through the whole day. Adjourned to next morning.

Met *Thurſday* morning. After Brother Morris Griffiths prayed, the Letters from the churches were read, which gave occaſion for joy; but there were peculiar cauſes of grief and ſorrow.—Two churches, Ceſn and Horeb, were deprived of their paſtors, who had emigrated to America, which was not only a loſs to themſelves, but to the other churches in North Wales. The Brethren Jenkin David of Ceſn, and John Williams of Horeb, were acceptable miniſters. The faithful labourers are few in that country, when it is conſidered how very extenſive the harveſt is. Nevertheleſs, the Lord ſeems to be raiſing up more miniſters for his own work. Two of the ten churches were without increaſe. The greateſt additions to individual churches were 17, 21, 23, the reſt under ten. The following articles were agreed upon:

1. To

1. To admit Brother Nicholas Lewis to apply to the churches, and ſolicit their help in defraying the expenſe of building the meeting-houſe at Rhôs.

2. To ſet apart the Wedneſday Month after the aſſociation, to faſt and pray, on account of the various alarming calls thereto in church and ſtate.

3. The next Aſſociation to be at Glyn, on the laſt Wedneſday and Thurſday in June. The Brethren John Reynolds, Timothy Thomas, and Chr. Evans, to preach. The whole concluded in prayer by Brother Hugh Williams.

CHR. EVANS, Moderator.

Baptized	86	Dead -	6	Increaſe	South Eaſt	284
Reſtored	1	Excluded	21		South Weſt	573
	—	Diſmiſſed	14		North	46
	87		—			—
			41		Total increaſe	903

Increaſe 46.

N. B. In all the three Conventions there was ſinging at proper intervals, intermixt with the whole.

OBSERVATIONS.

1. Brother John Jones, of Ramoth, Meirionethſhire, hath hitherto annually attended the three aſſociations. In the ſouth, this year, he and others agreed, that the northern churches would take a number of the ſouth eaſt circular letter, and thereby ſpare printing one of their own; but ſend their *Minutes* to be inſerted in that letter; ſo the printing of that was to be omitted till the minutes came. Brother J. Jones having engaged to ſend them by poſt without delay, wrote them out the very laſt day of the meeting at Horeb, and ſent the Letter by one of the miniſters who was going by the poſt-office. But by ſome means the Letter miſcarried, and was loſt. After long waiting, the circular Letter was printed without thoſe minutes. But Brother J. Jones wrote them over again on purpoſe for the Regiſter.

2. For the ſake of conveniency, there was a little alteration made at Aberduar regarding the time of meeting. It was Tueſday and Wedneſday, inſtead of Wedneſday and Thurſday. The Brethren John Reynolds and Gab. Rees were appointed laſt year to preach at Horeb; but by ſome means the former was prevented. Mr. Geo. Rees died before the time.

3. South Eaſt, 22 churches; South Weſt, 27; North 10. The whole 59. There is one ſince formed in the north, which makes 60 in the three conventions. It is very rare for any church not to ſend a *Letter* and *meſſenger*. This year all the churches ſent Letters, but two ſent no meſſengers, on account of diſtance. 25 ſent three meſſengers each; 8 ſent one meſſenger each, all the reſt two. Several years back, it was requeſted of the churches not to ſend leſs than two, nor more than three meſſengers.

J. THOMAS.

LIST

OF THE PRINCIPAL BOOKS LATELY PUBLISHED BY THE BAPTISTS, INCLUDING A FEW OTHERS.

A.

ANONYMOUS.

The Principles of Antipædobaptiſm, and the Practice of Female Communion, completely conſiſtent. In Anſwer to the Arguments and Objections of Mr. Peter Edwards, in his Candid Reaſons: with Animadverſions on his Temper and Conduct in that Publication. The Preface and Notes by James Dore.

> To prove the ſincerity of his converſion, he treated his adverſaries with ſcurrilous nick-names, banter, and abuſe: a ſpecies of reaſoning which ſeldom ſucceeds in recommending a bad cauſe, and never confers credit on one that is good. ENCYCLOPÆD. BRIT. vol. xvi. p. 137.

Sold by Button and Gurney, London. Price 1s. 6d.

B.

Rev. JAMES BICHENO, Newbury.

A Word in Seaſon; or, A Call to the Inhabitants of Great Britain, to ſtand prepared for the Conſequences of the preſent War. Written on the Faſt Day, Feb. 25, 1795. 8vo. pp. 53. Price 1s. 6d. Parſons.

Rev. JAMES BIGGS, Alceſter.

Hints for finding out of Truth: A ſermon, delivered at Abingdon, at a meeting of Miniſters, September 9, 1795. Text, John xviii. 38. *What is truth?* 8vo, pp. 32, price 6d. Sold by Knott, London, and Heming, Alceſter.

D.

Rev. GEORGE DYER, B. A.

A Diſſertation on the Theory and Practice of Benevolence.

> "But 'tis not that compaſſion ſhould beſtow
> An unavailing tear on want or woe:
> Lo! fairer order riſes from thy plan,
> Befriending virtue, and adorning man."

8o. pp. 106. Price 2s. Kearſley.

E.

Rev. JOHN EVANS, A. M. General Baptiſt, London.

A Sermon, preached at Worſhip-ſtreet, Shoreditch, October 18, 1795, being a ſincere Tribute of Reſpect to the Memory of the Rev. Samuel Stennett, D. D. The Rev. Andrew Kippis, D. D. F. R. S. and A. S. and the Rev. Rice Harris, D. D. to which are prefixed a few particulars of their lives and writings. 8vo. Price 1s.

J. Rev.

J.

Rev. JOSEPH JENKINS, D. D. London.

1. A Defence of the Baptiſts, againſt the Aſperſions and Miſrepreſentations of Mr. Peter Edwards, in his Book, entitled, "Candid Reaſons for renouncing the Principles of Antipædobaptiſm." In a Series of Letters. Sold by Martin, Button, Knott, London; and Whitewood and Horſey, Portſmouth. Price 2s.

2. *The Love of the Brethren proceeding from a Perception of the Love of God:* A ſermon occaſioned by the Death of the Rev. Samuel Stennett, D. D. who departed this life, Aug. 24, 1795. Preached in Little Wild-ſtreet, Lincoln's-inn-Fields, Sept. 6. 1795. By Joſeph Jenkins, D. D. Together with the Addreſs at the Interment, by Abraham Booth. Sold by Cadell, Dilly, and the bookſellers mentioned under the former Article. Price 1s.

K.

Rev. JOSEPH KINGHORN, Norwich.

A Defence of Infant Baptiſm, its beſt Confutation; being a Reply to Mr. Peter Edwards's candid Reaſons for renouncing the Principles of Antipædobaptiſm, on his own Ground.

——Tu dum tua Navis in alto eſt,
Hoc age, ne mutata retrorſum te ferat Aura. HOR.

12mo. pp. 52. Price 6d. Sold by Button, London; March and Annis, Norwich.

L.

Rev. SAMUEL LOWELL, an Independent, Woodbridge.

The Folly and Evil Tendency of Superſtition expoſed: A ſermon ſuggeſted by the late Conſecration of Colours in various Parts of this Kingdom. Text, Acts—— *I perceive that in all things ye are too ſuperſtitious.*

Superſtition is the amuſement of children, the idol of ideots, and the contempt of ſenſible men. Robinſon.

Sold by Conder, Knott, and Chapman, London; and the Author, Woodbridge. Price 1s.

M.

MISSION.

Periodical Accounts relative to the Baptiſt Society for propagating the Goſpel among the Heathen---No. 2, Price 1s. Sold by Button and Thomas, London, and to be had of the Baptiſt Miniſters in moſt of the principal towns in the kingdom.

R.

Rev. WM. RICHARDS, M. A. Lynn.

A Review of the Memoirs of the Protectoral Houſe of Cromwell, by the Rev. Mark Noble, F. A. S. of L. and E. Rector of Barming, in Kent, addreſſed to the Rt. Hon. the Earl of Sandwich, the Patron of that Work, in which the numerous errors of thoſe Memoirs are pointed out, and a great variety of intereſting facts

there

there miſrepreſented, are ſet in a clear and true light, being a proper and very neceſſary ſupplement to that publication.

When truth or virtue an affront endures,
The affront is mine, my friend, and ſhould be yours.

8vo. pp. 82. Sold by Cadell, London; Marſhall, Lynn.

Rev. JOHN RYLAND, D. D. Briſtol.

1. CHRISTIAN INSTRUCTION, *Part* I. conſiſting chiefly of Extracts from the Old Teſtament, hiſtorical, doctrinal, and prophetical—primarily deſigned for the aſſiſtance of MISSIONARIES AMONG THE HEATHEN. 12mo. pp. 68. Price 6d. Sold by Button, London; and James, Briſtol.

The *preface* of this pleaſing piece we here inſert.

"The following inſtructions were drawn up by one of the Members of the Society for propagating the Goſpel among the Heathen, which was formed at Kettering, Oct. 2, 1792. And being, in part, read at their Committee-Meeting at Birmingham, Sept. 16, 1795, when two young Miniſters were ſolemnly ſet apart for the African Miſſion, the ſociety voted, that a number ſhould be printed at their expenſe.

"We earneſtly wiſh, that every people upon earth had the whole Bible in their own language; and think it will be highly neceſſary (as ſoon as it can be executed with ſufficient accuracy), to encourage the Miſſionaries to attempt tranſlating it into the language of any country which they may viſit, where any conſiderable number appear attentive to Chriſtianity. But ſo important a work muſt not be performed haſtily. Mean while, if it pleaſe God to give the leaſt ſucceſs to the labours of our Brethren, it was ſuppoſed it would be an advantage to them to have ſome ſhort ſketches of ſcripture hiſtory, and doctrine, ready drawn up to their hands. Theſe they may be able ſoon to tranſlate, and ſend them home to be printed in both languages, on oppoſite pages, long before they could have time to tranſlate the Bible; or could be aſſured their ſkill was ſufficient to execute ſo large an undertaking properly.

"The deſign of this little attempt, (which may be followed by a larger extract, chiefly from the New Teſtament) was to give only ſuch an outline of the Old Teſtament hiſtory, as might ſuffice to introduce the LAW of GOD, illuſtrate the *fallen ſtate* of man, and ſo pave the way for an explication of the method of ſalvation, as revealed in the GOSPEL of CHRIST.

"Where perſons, brought up in heatheniſm, have already an intercourſe with our countrymen, and ſome knowledge of our language, theſe inſtructions may be put into their hands in Engliſh. And perhaps ſome may be of opinion, that it would not be improper, or uſeleſs, to diſtribute them among the poor at home. If ſo, *any profit ariſing from the ſale, would be devoted to the Miſſion.*

This

"This little publication may alſo ſerve to excite perſons of ſuperior talents, to prepare other ſelect extracts, affectionate addreſſes, or very plain dialogues, for the benefit of the heathen; and of our own countrymen: for thick darkneſs ſtill covers moſt of the earth: and even in this land of light, many are periſhing for lack of knowledge. All, therefore, who know the truth as it is in Jeſus, ſhould make it their ambition and delight, by every means in their power, to be *fellow-helpers of the truth.* Amen."

2. CHRISTIANÆ MILITIÆ VIATICUM; or, a brief Directory for Evangelical Miniſters. This little book of 96 pages (only about three inches long, and two inches wide), contains
   1. A Plan of Holy Living, extracted from Dr. Cotton Mather's excellent Treatiſe, entitled "Manuductio ad Miniſterium."
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S.

Rev. WILLIAM STEADMAN, Broughton, Hants.

Hearing the Voice of God; and the Safety of true Penitents in a time of public Calamity—The ſubſtance of two ſermons preached at Broughton, in Hampſhire, Feb. 28, 1794, and Feb. 24, 1795. Price 1s. 6d.

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Rev. SAMUEL STILLMAN, Boſton, D. D. Maſſachuſetts.

Thoughts on the French Revolution, a ſermon, delivered Nov. 20, 1794, being the Day of annual Thankſgiving, Text Matt. xxiv. 6—8. *And ye ſhall hear of wars and rumours of war: ſee that ye be not troubled; for all theſe things muſt come to paſs, but the end is not yet, &c.*

8vo. pp. 27. Sold by Manning and Loring, Boſton.

REV. JOSEPH SWAIN, Walworth, near London.

A Pocket Companion and Directory for the Members of the Baptized Church at Walworth.

Contents. Some of the leading Thoughts in a Thankſgiving Sermon—An Exhortation to Stedfaſtneſs in the Faith. On brotherly Love—Church Meetings—Experience; or, Fellowſhip Meetings—Prayer Meetings—Baptiſm and the Lord's Supper—

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Thoughts on Church Order---Proper Conduct in the World---Relative Duties in a Time of ſickneſs---Chriſtian moderation---Chriſtian Contentment---Chriſtian Security---Chriſtian pleaſure---Delight in God---A liſt of Members' names---24mo. pp. 93. 1s. bound. Sold by the Author, and by Button and Gurney, London.

T.

Rev. DAN TAYLOR, a General Baptiſt, London.

1. *The Cauſe of National Calamities, and the certain Means of preventing or removing them;* a ſermon on 1 Sam. xii. 14, 15. (Intended to have been preached on the 25th of Feb. 1795; the Day appointed for a General Faſt; but not delivered on that Day, on Account of the Author's Indiſpoſition.) 8vo. pp. 80. Price 1s.

2. *The Conſiſtent Chriſtian, or Truth, Peace, Holineſs, Unanimity, Stedfaſtneſs, and Zeal, recommended to all Profeſſors of Chriſtianity:* The ſubſtance of five ſermons. The 2d Ed. corrected, with an Appendix on Self-examination, 8vo. pp. 100. Price 1. 6d.

3. *A good Miniſter of Jeſus Chriſt;* a ſermon occaſioned by the Death of the Rev. Samuel Stennett, D. D. who died Auguſt 24, 1795, in the 68th year of his age. 8vo. pp. 40. Price 6d. Printed for the Author, No. 20, Mile End Road.

Rev. HENRY TOLER, Virginia.

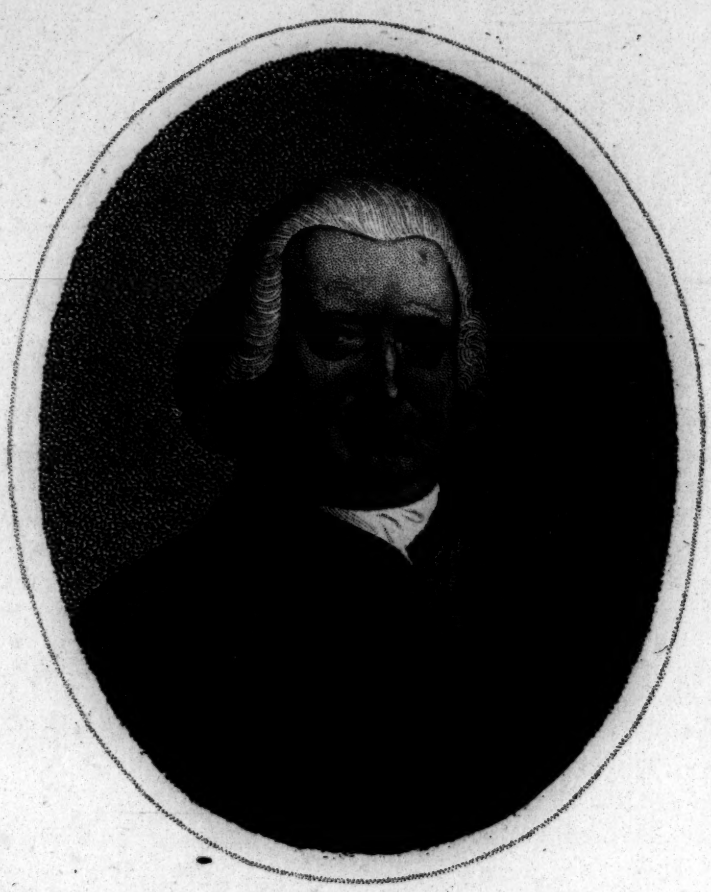
The faithful Miniſter's Work and Courſe purſued and finiſhed: being the ſubſtance of two ſermons occaſioned by the Death of elder LEWIS LUNSFORD, late of Northumberland, in the ſtate of Virginia, who departed this life in Eſſex, October 26, 1793, about the 40th year of his age; the former was preached where he died, and was interred on Wedneſday the 13th---and the latter at Kilmarnock Meeting-houſe, in Lancaſter, on Lord's-day, the 17th of November enſuing. To which are added, two Elegies on the Death of Mr. Lunsford. 8vo. pp. 80.

Rev. DANIEL TURNER, M. A. Abingdon.

1. *The gracious Preſence of God, the chief Joy of his People conſidered,* in a ſermon occaſioned by the Death of the Rev. Samuel Stennett, D. D. late paſtor of the church of Chriſt meeting, in Little Wild-ſtreet, London, who died Auguſt 24, 1795. Text Pſalm xvi. 11. *In thy Preſence is fulneſs of joy.*

2. *The Monitor; or, a friendly Addreſs to the people of Great Britain, on the moſt effectual Means of Deliverance from our national Calamities; particularly the preſent War, and of obtaining a laſting and honourable Peace.* By Theophilus Senex. 8vo. pp. 38, price 1s. Sold by Knott, London; Watts, Abingdon.

GOSPEL MAGAZINE.



REV. DAN TAYLOR.

Minister of the General Baptist Meeting
Church Lane, Whitechapel,
London.

Pub. by V. Griffiths Paternoster Row June 1. 1801.

ORDINATIONS, &c.

For the Years 1794 and 1795.

Rev. WILLIAM PAIN, of Gamlingay, Cambridgeſhire, after having been with the church which aſſembles there, nearly a year and ten months, upon probation, was ſolemnly ſet apart to the Paſtoral Office, on Tueſday, April 8, 1794. The Meeting opened at ten o'clock. Thirteen or fourteen miniſters were preſent. Mr. Nichols, of Kimbolton, began in prayer. Mr. Ladſon, of Needingworth, opened the work of the day, by a ſhort, but excellent vindication of the power and right of a church of Chriſt to chooſe her own paſtors, and by giving ſome ſuitable hints reſpecting the nature of ordination. He then requeſted a narrative of the ſteps which the church had taken in making choice of Mr. Pain to be their paſtor. This was delivered in a very affecting manner by Mr. Nicholas Paine, a venerable Deacon of the church, more than ſeventy years of age: in the ſtatement he gave a conciſe hiſtory of the church ſince their late paſtor, the Rev. Mr. Benjamin Morgan, left them.

The members now recognized their choice of Mr. William Pain, and he gave his principal reaſons for accepting the church's call: and having publicly ſignified it by lifting up the right hand, at Mr. Ladſon's requeſt, he delivered a confeſſion of his faith. Mr. Emery, of Little Stoughton, prayed the ordination prayer: Mr. Edmonds, of Birmingham, Mr. Pain's late paſtor, delivered a very faithful and ſolemn charge to him, from Jer. i. 17. *Thou therefore gird up thy loins, and ariſe, and ſpeak unto them all that I command thee: be not diſmayed at their faces, leſt I confound thee before them.* Mr. Grindon, of Sharnbrook, preached an affectionate and honeſt diſcourſe to the church, from 2 Theſſ. iii. part of the 1ſt verſe. *Finally, brethren, pray for us, that the word of the Lord may have free courſe, and be glorified.* Mr. Mabbott, of Biggleſwade, concluded with prayer, and giving the uſual benediction.

Rev. BENJAMIN EVANS, Sutton-in-the Elms, Leiceſterſhire. (Extract.) My ordination was conducted as follows: Wedneſday, 16th July, 1794, being ſet apart for that purpoſe, the aſſembly met at half after ten: Mr. Blundel, of Arnſby, prayed; Mr. Sutcliff, of Olney, made an excellent introduction on the nature and propriety of the ſervice; the Society then recognized their call, of which having given my acceptance, I delivered a confeſſion of the leading articles of my faith. Mr. Mills, of Sheepſhead, implored the divine bleſſing on the new relation which the church and I had then formed. Prayer was accompanied with laying

on of hands, in which the other miniſters joined. Dr. Ryland, of Briſtol, delivered a very faithful, affectionate, and judicious charge, from Matth. ix. 38. *Pray ye therefore the Lord of the harveſt*, &c. Mr. Grundy, of Lutterworth (an Independent miniſter), prayed. Mr. Fuller, of Kettering, addreſſed the people from Pſalm lxviii. 18. *Thou haſt aſcended on high*, &c. and cloſed in prayer. Singing at the uſual intervals. In the evening, Mr. Cave, of Leiceſter, prayed. Mr. Pearce, of Birmingham, preached from John vi. 67, 68, and cloſed in prayer.

Rev. THOMAS SOWERBY was called to the work of the miniſtry by the church in Unicorn-Yard, Southwark, in the year 1788. And after having preached occaſionally with good acceptance, at different places, he was invited in the beginning of 1794, to labour a few months with the infant Society, at Battle Bridge, Iſlington. Succeſs attended his endeavours. Hence, on the 1ſt of October following, the church aſſembled and requeſted the paſtors, who were preſent on the occaſion, publicly to ſet apart their miniſtering brother to the paſtoral office. After Mr. John Penny, aſſiſtant to Mr. Macgregor of Woolwich, had read a portion of ſcripture and prayed; Mr. Timothy Thomas, of Devonſhire-ſquare, explained the nature of the buſineſs then to be tranſacted, and propoſed the common interrogatories to the church and to the miniſter. Their anſwers were highly ſatisfactory, but not more ſo than Mr. Sowerby's confeſſion of faith, which was admired while he read it; and competent judges who have ſince peruſed it, ſpeak of it in flattering terms. Mr. Thomas Thomas, of Mill-Yard, gave the charge from Pſal. cii. 13. *Thou ſhalt ariſe, and have mercy on Zion, for the time to favour her, yea, the ſet time is come.* Mr. Upton, of Green Walk, addreſſed the church from 2 Cor. xiii. 11. *Be perfect, be of good comfort, be of one mind, live in peace*, &c. In the courſe of the ſervice, Mr. Freeman, of Woolwich, and Mr. Overington, of Clapham, offered up prayer to God, and Hymns were ſung from Brother Rippon's ſelection. The ſervice laſted about four hours, and was concluded by Brother Upton.

Rev. HUGH WILLIAMS was appointed to the paſtoral office at Ebenezer-Chapel, Leeds, June 24th, 1795. The day being ſet apart for devotion, and ſeveral neighbouring miniſters having aſſembled on the occaſion, Mr. Rowland, of Cold-Rowley, read ſuitable ſcriptures and prayed: Mr. Aſhworth, of Guilderſome, further engaged in prayer: Mr. Crabtree, of Bradford, preached from 1. Tim. vi. 20. *O Timothy keep that which is committed to thy charge*, and Mr. Langdon, of Leeds, preached from Math. xi. 29. *Learn of me, &c.*

Rev. JOSEPH HOBBS. The General Baptiſt church in Heavyſide-Lane, Chatham, aſſembled on April 30, 1795, between 9 and 10 o'clock

o'clock in the morning. Mr. Morris from Maidſtone, began with reading 1 Tim. iii chapter, and prayed a few minutes. Mr. Dan Taylor, of London, then delivered an introductory diſcourſe and engaged in the general prayer. Mr. Auſtin, of London, propoſed the uſual queſtions to the church, to Mr. Hobbs the miniſter, and three of the members who were to be ordained Deacons. Mr. Dan Taylor offered up the ordination prayer, which was attended with the impoſition of hands on each of the perſons ordained, gave the charge to the paſtor from 1 Tim. iv. 16, and concluded the ſervice in prayer, about 2 o'clock.

Met again at three. Mr. Auſtin prayed, Mr. Dan Taylor delivered a charge to the Deacons from 1 Tim. iii. 13, prayed and diſmiſſed the congregation.

Aſſembled again at half paſt 6 in the evening, Mr. Morris engaged in prayer. Mr. Auſtin addreſſed the church from 2 Theſſ. iii. latter part of the 16 verſe. *The Lord be with you*, Mr. John Knott, paſtor of the Particular Baptiſt church at Chatham, concluded the worſhip of the day by prayer.

When Mr. Hobbs was introduced into this Society they were only nine communicants, including the old paſtor, Mr. Samuel Neal, ſince deceaſed. At the time of the ordination they were thirty-one, and are now, (Jan. 1, 1796) increaſed to forty-four.

Rev. Henry Paice was ordained paſtor of the particular Baptiſt church meeting at Waddeſdon-hill, Bucks, May 13, 1795. Mr. Clement, of Tring, began with prayer. Mr. Sharman, of Chenies, opened the buſineſs of the day; received an account of the leading Providences which brought on the connexion; and alſo Mr. Paice's confeſſion of faith. Mr. Sleap, of Cheſham, prayed the ordination prayer. Mr. Pilley, of Luton, delivered the charge from 1 Tim. iv. 16. Mr. Wake, of Leighton, Buzzard, preached the ſermon from Heb. xiii. 17. Mr. Hunt, of Watford, concluded in prayer. Suitable hymns were ſung. A full account of the formation of the church at Waddeſdon-hill is drawn up, and will appear in the Regiſter we hope in due time.

Rev. ——— Holmes (ſubſtance of a letter). Some of the members of the old Baptiſt church at Wantage, Berks, thinking themſelves juſtified in withdrawing from the ſaid Society, erected themſelves into a ſeparate intereſt. As there were a few independents who wiſhed to join with them, the ſociety for a time aſſumed no decided form, till at length it having pleaſed God to convince the Pœdobaptiſts of the propriety of believers Baptiſm, they formed themſelves into a regular Baptiſt church. At firſt their worſhip was conducted by neighbouring miniſters, and then by a young man from among themſelves. He removing, his place was filled by Mr. Holmes, a member of the Baptiſt church at Reading. This good man being univerſally approved of by the congregation, was ordained by Mr. Dyer of

Devizes, and Mr. Lovegrove of Wallingford, July 7, 1795. The church conſiſts of 31 members.

Rev. THOMAS HUTCHINGS. On Thurſday, 23d July, 1795, was ordained Mr. Thomas Hutchings as paſtor, and Meſſrs. John Meek, George Fell, and Samuel Jackſon, as deacons of the particular Baptiſt church-meeting, in Unicorn-yard, Southwark. Mr. Hutchings had formerly been of the Pædobaptiſt perſuaſion, and was for ſome time with a ſmall people of that denomination in Eſſex—Being requeſted by one of them to ſprinkle a child, and as no public notice had for ſome time been taken of ſuch a ſervice, it was thought that it would be very adviſable for him to preach upon the ſubject, to which he conſented; but in contemplating the text he had made choice of, he was firſt led to doubt of the propriety of what is termed infant baptiſm, and upon a thorough inveſtigation of the ſubject was led to abandon it, as unfounded in the Scriptures of truth; nor was he backward to avow his conviction, although he knew it would ſubject him to inconveniencies that he then could not ſee the extent of.

The good providence of God had, however, manifeſtly deſigned him, as an anſwer to the many importunate petitions that had been put up to the Divine throne by the then deſtitute church in Unicorn-yard, for a paſtor after his heart—as ſince his ſettlement a manifeſt revival and increaſe in the congregation has taken place, and nine perſons have been baptized and added to the church, and many appear to receive the word in the love of it. The ordination ſervice was conducted in the following manner.

The Rev. Mr. Sowerby formerly called into the miniſtry by this church, but now paſtor of a chnrch of the ſame order at Battlebridge, Iſlington, began the ſervice by reading 1 Tim. iii. chapter, and prayer.

Mr. Joſeph Dermer's account of the Lords providential diſpenſations towards the church, and Mr. Hutchings's confeſſion of faith were highly acceptable to the audience. Hands were laid on the miniſter and deacons, by the Rev. Doctor Stennett, with his brethren Booth, Rippon, and Swain. Doctor Stennett, performed both the introductory and ordination ſervices. How admirably he expatiated upon the nature, the order and the officers of the Goſpel Church; how ably he defended the practice of laying on of hands in ſuch ſolemnities, as alſo with what ſacred fervor he importuned the Divine Throne on the behalf of the then ordained paſtor and deacons, will not ſoon be forgotten either by them, his brethren in the miniſtry, the church he then occaſionally ſerved, or the very numerous congregation aſſembled on the occaſion.

Rev. Mr. Martin addreſſed the miniſter from 1 Cor. iv. 1. *Let a man ſo account of us as of the miniſters of Chriſt.* Rev. Mr. Button prayed, after which Rev. Mr. Booth who was to have preached to the people remarked, That where wearineſs began, devotion

devotion generally ended; and as the ſervice had been protracted to ſuch a length that it was not to be ſuppoſed the attention could be kept up much longer, he ſhould only read the text he had intended to inſiſt upon, and make a few extemporaneous remarks in connection with what had been already delivered. The text was 2 Theſſ. iii. 16. *Now the Lord of Peace himſelf give you peace always by all means: the Lord be with you all**. Rev. Mr. Timothy Thomas cloſed in prayer.

Rev. Mr. Swain gave out pertinent hymns between the different parts of the ſervice, and the whole was conducted with ſo much ſolemnity that there was reaſon to adopt Jacobs exclamation—"Surely God was in this place!"

Rev. ROBERT HYDE. On the 13th of Auguſt 1795, the Rev. Robert Hyde was ſettled ſucceſſor to the late Rev. Joſhua Wood as paſtor of the church at Salendine-Nook. At the ſame time four deacons were ordained. The Rev. John Fawcett gave the charge from John v. 35. *He was a burning and a ſhining light.* The Rev. William Hartley preached to the people from Heb. xiii. 17. *Remember them that have the rule over you.* And the Rev. Charles Bamford addreſſed the Deacons from 1 Tim. iii. 13. *For they that have uſed the office of a Deacon well, purchaſe to themſelves a good degree, and great boldneſs in the faith which is in Chriſt Jeſus.*

Mr. Hyde was ſent into the Miniſtry by the church at Coln, in the year 1785, and for ſome months was frequently employed in ſupplying the then vacant congregations at Giſburn-foreſt, and Cloughfold. He accepted the call of the people at the latter place, where he ſucceeded the Rev. Thomas Clayton† in the paſtoral office, being ordained on the 3d of May, 1787.

* The church heartily deſirous of hearing the charge intended by Mr. Booth, requeſted him to oblige them ſo far as to deliver it to them on the firſt Lord's-day he could make it convenient, which he accordingly did.

† Thomas Clayton of Cloughfold, was the ſon of the Rev. Henry Clayton, Mr. Wood's predeceſſor at Salendine-Nook.

AN ACCOUNT OF

TWO MORAVIAN MISSIONARIES,

Who were deſirous of ſelling themſelves as *Slaves*, that they might have an Opportunity of Preaching Chriſt to the Negro Slaves at St. Thomas.

TO THE REV. DR. RIPPON.

DEAR SIR,

I ſhall now endeavour to give you as much information concerning the ſubject you propoſe, as my acquaintance with the Brethren's affairs will permit me to do.

On

On examining the hiſtory of our Miſſions, in the Daniſh Weſt India Iſlands, publiſhed in Germany, in the year 1777. I find the account of the firſt beginning thus related:

A black ſervant of a noble family at Copenhagen became acquainted with the ſervants of Count Zinzendorf, during his attendance at the coronation of Chriſtian the VI. King of Denmark, in the year 1731. By the Count's ſervants, he was led into the acquaintance of other Brethren, eſpecially *David Nitſchman*, to whom he related, That often, when he had been ſitting alone on the ſea ſhore in St. Thomas, he had ardently wiſhed to receive ſome divine manifeſtation of the truth, and prayed God to give him a clear acquaintance with that doctrine, which the Chriſtians indeed preached, but did not live up to; adding that God had heard him, and brought him in a very extraordinary manner to Copenhagen, where he was inſtructed in the Chriſtian doctrines, baptized and called *Anthony*. Having given the Brethren a full account of the miſerable ſtate of the poor Negroes in the Weſt Indies, he particularly lamented the ſituation of his own ſiſter, who, with him, had fervently deſired to learn to know God, but was entirely deprived of every opportunity for it, by being a ſlave. He ſaid, that ſhe often prayed to God that he would ſend ſome one to inſtruct her, and that he was confident if labourers could be ſent, there were numbers of negroes who would gladly embrace Chriſtianity.

On hearing this, the Count wiſhed to ſend David Nitſchman immediately to St. Thomas; but as that was not well practicable, he related the circumſtance to the Brethren at Herrnhutt, on his return; and having given the Negro, *Anthony*, an invitation to follow him to Herrnhutt, he arrived, after ſome time, and related to the whole congregation aſſembled in the chapel, what he had told the Brethren at Copenhagen. He added, That it would indeed be very difficult to inſtruct the ſlaves in Chriſtianity, partly becauſe their ſlavery did not leave them time for it, and partly on account of the oppoſition of the proprietors to ſuch inſtruction. The beſt way therefore to obtain this aim would be, for a teacher to become *himſelf* a SLAVE, that he might thus be always among them, and able to inſtruct them without interruption.

The account, as given by Count Zinzendorf, had made ſuch an impreſſion upon two ſingle Brethren, *Leonhard Dober*, and *Tobias Leupold*, who were already uſeful and bleſſed aſſiſtants in the labour, that they believed they were perſonally called to help theſe people. They could not ſleep the night following, earneſtly and continually meditating upon it.—

But

But their diffidence, as to their own ability and ſtrength, made them hardly venture to ſpeak; and it was not, till ſome time after, that Leonhard Dober communicated his ſentiments to his friend. Their unanimity in this affair appeared to them not the work of chance; and after due conſideration, they made their wiſh known to the congregation, in a letter, dated July 25, 1731, four days before the arrival of the Negro, *Anthony*. The terrible idea, which they afterwards heard ſuggeſted by Anthony's own declaration, concerning the neceſſity of becoming ſlaves, did not in the leaſt intimidate them, or leſſen their courage; and tho', if they had known the circumſtances of the country aright, they would have ſoon found this to be without foundation; yet it does honor to their ſincerity of heart, that, notwithſtanding this ſuggeſtion, which they in ſimplicity gave credit to, they were no leſs willing to do and ſuffer all things for Chriſt's ſake. However, their project was not conſidered by many, beſides Count Zinzendorf, in any other point of view than as the well-meant ſcheme of two zealouſly pious young men. Some even oppoſed it, thinking they would be much more uſeful to the congregations in Europe. During the ſpace of a whole year, difficulties were repreſented to them, and many converſations took place between them and their Brethren. They had alſo many opportunities to ſpeak of their intentions to the whole congregation. However, the obſtacles thrown in their way made them yet more diligently examine their views, and turn with all their hopes and fears ſolely unto the Lord. In a written declaration, given by Leonhard Dober to the congregation, he ſays: "When I firſt heard the account of the ſtate of the poor ſlaves, I thought, if only one brother would go with me, how gladly would I offer myſelf to be a ſlave; if, but I could have an opportunity of telling my fellow-ſlaves ſomething of what I have experienced of our Saviour's love in my heart; becauſe, I am ſure that the word of the Croſs proves its divine power, eſpecially in a low and humble ſtate. I ſubmit my propoſal to the congregation, having no other motive but this, that I think there are people in that Iſland who now cannot believe in Jeſus, becauſe they have never heard of him." Thus *both* declared that they would willingly become SLAVES, if they could gain but *one* ſoul for our Saviour.

Whoever duly conſiders the importance of the undertaking will not wonder, either why the ſervants of the congregation were ſo cautious in accepting the offer, or why they at laſt, in prayer, ſubmitted all their caſes to the Lord, that he might ſhew them his will by the lot. Leonhard Dober therefore was confirmed

confirmed by the lot to go to St. Thomas, but Leupold was not to go at preſent. In his ſtead, David Nitſchman willingly accepted a call to accompany Dober to the place of his deſtination.

They ſet out, Auguſt 21, 1732.—They found in Copenhagen but few who would at all liſten to their project. Mr. Von Pleſs, one of the lords of the bedchamber, told them, that they could not become ſlaves, no white perſon according to law being admitted as ſuch. They then propoſed to work at a trade for a livelihood, and David Nitſchman, who underſtood carpenters work, thought he might ſupport both himſelf and his fellow-labourer by it. They were offered to go thither as ſoldiers, but this they could not, and would not accept. But the moſt painful circumſtance to them was, that the negro, *Anthony*, who had been the firſt occaſion of their miſſion, was now altogether changed, and utterly averſe to it. Evil minded people had perverted him, and he uſed a variety of means to diſſuade the Brethren from going. However, he gave them a letter to his ſiſter. Amidſt all this oppoſition, their confidence in our Saviour, and the aſſurance that he called them, ſupported them alone. They ſpent their time in prayer, and waiting for his help, till at length, firſt the court chaplains, *Reus* and *Blum*, and then the princeſs Charlotte Amelia, and ſome of the council, took their caſe to heart; and as no Daniſh Weſt Indiaman would carry them out, they procured them a paſſage on board a Dutch ſhip, the captain of which took them as two mechanics with him, and they arrived in St. Thomas, December 13, 1732.

The ſufferings of our brethren in the beginning of that miſſion were exceſſively great; and the enemy of ſouls ſet every engine to work to deſtroy God's cauſe among the negroes, but in vain; many thouſands are now gathered around the throne of the Lamb from that quarter, and about ten thouſand in our connexion are at preſent belonging to his church here on earth. May they, and we, all overcome by his blood!

With much regard, I remain,

Dear Sir,

Your very affectionate Friend and Brother,

C. I. LATROBE.

ACCOUNTS

From Rev. Meſſrs. THOMAS and CAREY, Miſſionaries in *Bengal*.

THE ſecond Number of the periodical Accounts relative to a Baptiſt miſſion among the Heathen having juſt made its appearance*, we ſhall lay before the public a general ſtate of the miſſion; not always indeed in the order of time, and with the fulneſs of detail which were neceſſary in the Society's publication, but yet we hope minutely enough to gratify ſuch readers who conclude that a Baptiſt Regiſter muſt be culpably defective were it not to comprehend the ſubſtance of a Baptiſt miſſion. To thoſe however who may think this ſketch too ſhort, we affectionately recommend No. 2, of the Periodical Accounts.

The former papers of our Brethren, Thomas and Carey, in No. 9, of the Regiſter pages 141 to 176, conducted us to the end of 1793, and the begining of the year 1794.

The following are extracts of letters which were written from March 10, 1794, to March 18, 1795.

At the earlieſt of theſe dates, Mr. Thomas had juſt entered his new houſe at Calcutta, intending to do ſomething in his own profeſſion: about the ſame time Mr. Carey was preparing himſelf himſelf a dwelling at Deharta, and had taken land to cultivate for the ſupport of his family, on which account he and his fellow-labourer were ſeparated about 40 miles. But Mrs. U—— at Malda, being very ill through grief on account of the death of her ſon and his wife, who were drowned in croſſing Calcutta river in the night, Mr. Thomas wrote a condoling letter to Mr. U—— on the affecting providence which occaſioned the ſickneſs of his mother, ſaying, that on hearing of her illneſs he had nearly ſet off to Malda, but buſineſs prevented. Mr. U—— replied, giving him an affectionate invitation, with propoſals to accommodate him at his expenſe &c.

Mr. Thomas accordingly went to ſee him, and mingled his tears with thoſe of Mr. U—— and his dear mother, and "directed her to get a word from Chriſt, by preaching on Cant. viii. 13. and the Lord abundantly bleſſed the means, the medicines, and the meeting."

* It may be had of Mr. Button, and Mr. Thomas Thomas, London, and of the Baptiſt miniſters in moſt of the principal towns in the kingdom.

Mr. U—— had juſt began to erect two manufactories at ſome diſtance north of Malda, but without knowing of any perſons to ſuperintend them. During this viſit, he propoſed, that Mr. Thomas, who had no other deſign than to return to Calcutta, ſhould take the overſight of one of theſe manufactories, and Mr. Carey the other. They have joyfully acceded to the propoſal, as the ſituation leaves them entirely at leiſure from November till June to purſue their uſual labors—affords them great opportunities of communicating knowledge by ſchools, and ſtated inſtructions—provides an ample ſupply for their wants—gives them concerns with hundreds of the natives, and puts each of them "in a ſtate of direct or indirect influence over more than a thouſand people;" ſo that now, ſhould the manufactories proſper "if any loſe caſt for the goſpel," the miſſionaries "have good and profitable employment for them." A circumſtance which muſt obviate the great difficulty of their becoming the outcaſts of ſociety.

Mr. Carey reſides at Mudnabatty, about 30 miles north of Malda, in Bengal; and Mr. Thomas, at Moypalldiggy, about 16 or 17 miles further. Their ſituation is between the rivers Tanguan, and Purnabubba, in the diſtrict of Dinagepore, and within 120 miles of Tibet.

By the letters of Auguſt 1794, we are informed that a little congregation meets at Mr. U——'s houſe, who live in the compaſs of eighty or an hundred miles, and conſequently are all together but ſeldom—That *Ram Boſhoo* the the author of the Hindoo Hymn* is with Mr. Carey; had not then loſt caſt, nor been baptized, appears to be a real chriſtian; but wants zeal and fortitude—That *Mohun Chund*† profeſſes more zeal, and is either a chriſtian or a great impoſtor. *Parbotee*, whoſe remarkable prayer is pretty well known,‡ was at that time about four hundred miles up the country, and expected down, but the miſſionaries had not ſeen him—That they were juſt upon the point of forming themſelves into a church, the beginning of which could be but ſmall, yet they hoped the end would be proſperous.

By the letters from Meſſrs. Thomas and Carey, of Dec. 1794, and, Jan. 1795, we find, that they had met with great difficulties through which the divine goodneſs and mercy

* See this in the former volume of the Regiſter, p. 370, and the metrical imitation of it in No. 9, page 175.

† His concern is related in our former volume, page 359.

‡ It may be ſeen *ibid.* page 362.

had

had brought them; and were engaged afreſh in the work of tranſlating the Scriptures.

Mr. Carey admires the wonderful providence of God which placed him and his colleague, in a ſituation where they have not only enough for themſelves, but for yielding ſome pecuniary aſſiſtance to the cauſe of our Lord Jeſus Chriſt.

The manufactory occaſions his travelling much; he has had oppertunities of preaching up the country, near an hundred miles from his reſidence, and was once within ſight of the mountains which ſeparate Bengal from Tibet; ſo that not only in his own neighbourhood is the word preached, but he has opportunities of publiſhing it among the inhabitants of the country at a diſtance where, probably, no European has ever been before. He has ready admiſſion into every place when he goes abroad; and thinks that his preſent ſituation is remarkably favourable for the buſineſs of the miſſion.

It is allowed that the hurry of entering on theſe temporal concerns, at firſt ſomewhat hindred the miſſionaries; but they having ſince been purſuing their original plan with activity. Through the want of a more perfect acquaintance with the language, Mr. Carey could not for a while ſo preach as to obtain the attention of the people; but he is now enabled to preach intelligibly, ſometimes for half an hour together, and with the aſſiſtance of Ram Boſhoo, his moonſhe, at other times they lengthen out the diſcourſe an hour; and by mixing Bengalee and Hindoſtanic together, Mr. Carey is underſtood by the people much better than he can underſtand them. The Bengalee is ſpoken by the Bramins, and higher Hindoos; and the Hindoſtanic is ſpoken by the Muſſulmen, and lower Hindoos. This laſt is a mixture of Bengalee and Perſian.

The villages in the neighbourhood of Mudnabatty, contain but few inhabitants, Mr. Carey's congregations are conſequently ſmall, though, in general, compoſed of *all the villagers*. In January 1795, he had preached in four or five villages, and was extending his ſphere of action every week. On the firſt Lords-day in the new year, he went to a village wholly inhabited by profeſſed Muſſelmen, but who intermix ſome pagan notions with the Mahometans, and diſcourſed with them upon the evil and univerſality of ſin, together with the holineſs of God; and then enquired, If theſe things were ſo, how they could poſſibly eſcape the wrath to come? They were confounded, and ſaid, they had never heard thoſe things before, and that their Padre (teacher) had only told them what were the duties of Mahometaniſm. Mr. Carey then drew a parallel between certain parts of the Bible and their

Koran, particularly this: Our bible directs, *Pray for your enemies and do good to them that deſpitefully uſe you.* Your Koran commands *the extermination of all unbelievers.* He then enquired which of theſe injunctions correſponds moſt with the true character of God? They confeſſed that the preference muſt be given to the bible, and then promiſed to forſake their practices of lying, ſtealing, worſhiping the Sun, offering to departed ſouls, &c. One man in particular ſeemed much concerned, and condemned his former practices in the preſence of all the others in the place, who alſo univerſally aſſented to what he ſaid. Mr. Carey promiſed to viſit them again, and intended to do it frequently.

Feb, 1, 1795, he went to a village, near his own dwelling, called Maddabatty. As he entered it, he ſaw an houſe which he knew was devoted to Mahomet. He aſked, What houſe that was? The people ſaid, It was *Emaun*'s. He enquired who *Emaun* was? They could not tell. Does he live here, or any where elſe in this country? They anſwered, He was dead. He then enquired, Why they erected a houſe for a dead man, and what end it would anſwer, if no one lived there. They anſwered, That it was for the ſalvation of the people of the place. He then aſked, "If any calamities befall you, will this houſe, or its owner, help you? They have no power; and if you are ſinners they cannot forgive you." After this, he diſcourſed with them farther on their ſinful ſtate, heaven and hell, and then on the ſufficiency and efficacy of the goſpel method of ſalvation; preſſing them to caſt off all their evil ways, and falſe Mahometan worſhip, and to ſeek ſalvation by Chriſt; this they promiſed to do.

One Lord's-day twenty-ſix perſons came to his houſe for inſtruction in the ways of the Lords. After they were ſeated, he diſcourſed ſometime on the awful ſubjects which have been juſt mentioned, preached to them Jeſus, declaring the freeneſs of the goſpel, and the neceſſity of faith and holineſs. One of them ſaid, "I ſuppoſe, Sir, thoſe who go to hell will be uſed like the people in Dinagepore jail." No, ſaid Mr. Carey, in priſon the body only can be affected, but in hell, the ſoul---perſons may eſcape from priſon, but not from hell; and if any die in priſon there is an end to their impriſonment, but in hell they ſhall never die. *There* God's wrath will be poured upon them for ever, and they muſt dwell in endleſs fire. Another enquired, "But, Sir, what is ſin, and what is holineſs?" Theſe were ſo defined as to ſhew that holineſs is juſt the reverſe to ſin, and that all the

offerings

offerings made to Mahomet's relations, and to Hindoo gods, are no part of holineſs, but, on the contrary, great ſins.

In the latter part of 1794, Mr. Carey opened a ſchool, but the extreme ignorance and poverty of the natives leads them to take away their children upon every ſlight occaſion; and thus the accompliſhment of a benevolent deſign is, in a great meaſure, prevented. To remedy this Mr. Thomas and Mr. Carey, between whom the utmoſt harmony prevails, have formed a plan for erecting two *(Chowparries)* Colleges, one at Mudnabatty, and the other at Moypalldiggy, where Mr. Thomas and Mr. Carey reſide. In each of theſe places they intend to educate twelve lads, ſix Muſſelmen, and ſix Hindoos; a Pundit is to have the charge of them, and they are to be taught the Shanſcrit, Bengalee, and Perſian languages. The Bible is to be introduced there, and perhaps a little philoſophy and geography. The time of their education is to be ſeven years, and the Miſſionaries are to provide them with meat, clothing, and lodging, as well as inſtructions: January 1795, they were enquiring for children ſuitable to the purpoſe.

In executing this plan of tuition, Mr. Carey's ſon, Peter, would have been of ſome aſſiſtance, had his promiſing life been ſpared, but he is no more. His brother, a little boy of five years old, died of a mortification in his bowels, cauſed by a flux and fever. Mr. Carey himſelf has had two attacks of an intermitting fever, attended with a dyſentery, which continued two months, aud reduced him very much; his wife, and his eldeſt ſon alſo, have been ill of a dyſentery twelve months, but they are all recovered, and he informs us, That for the moſt part he enjoys his health better now than when he was in England.

Peter's removal was a very heavy ſtroke to his relatives, and muſt have been rendered the more afflictive by the difficulty they met with in getting him buried. The ſuperſtitions of the people are ſo great that they never touch a dead body, unleſs it be one of their own relations, which the Muſſulmen do, but even this is refuſed by the Hindoos, who burn their dead if they can afford it, or if not, they lie on the ground, or in the water. When Mr. Carey's dear little boy died, his father could not prevail upon any one to make him a coffin, though he had carpenters in his own employ. With difficulty he engaged four Muſſelmen to dig a grave for him. No one would undertake it alone, and therefore, ſo many went together that they might all have an equal ſhare of the diſgrace. Two perſons were ſent for, ſeven or eight miles to carry him to the grave, but in vain; and Mr. and

Mrs. Carey had agreed to do it themſelves, when a lad who had loſt caſt, and their *mater* (a ſervant who performs the moſt ſervile offices,) were induced to relieve them from this painful ſervice. This was on Saturday, and on Monday the four Muſſulmen came and told the bereaved parents, that they had loſt caſt for digging the grave, and that the *Mundul*, or head man in the village, had forbid any of the people to eat, drink, or ſmoak, with them. It is well known that Mahometans have no caſt, but they imagine they have, and the loſs of it is to them as ſerious a thing as to the Hindoos. Mr. Carey therefore ſent for the man and told him that he muſt eat, drink, and ſmoak with them, or ſtay till he had applied to the judge at Dinajepore. After ſome prevarication he agreed, and ſo the affair ended.

Mr. Carey has frequent opportunities of ſocial converſe with valuable men. In one of his letters, he ſays, "we have about twenty Europeans, beſides children, who are friendly to the goſpel; moſt of whom, in a judgment of charity, we reckon to be real chriſtians:" and in another, he adds, "we have very valuable chriſtian friends, yet they live twenty or thirty miles diſtant from us; and as there are no high roads nor inns in this country, and during the rainy ſeaſon no method of conveyance but by water, we have the pleaſure of ſeeing each other but ſeldom; though, when we do, it renders our interviews much more ſweet and agreeable than they might be if we met oftener."

He has alſo repeated opportunities of diſcourſing with the Hindoos; for their idolatrous feaſts very frequently occur, and he can often go into the places where the idols are, and oppoſe them to their faces, and to the faces of all their defenders. The common people, indeed, care juſt as much for their idols, as the carnal multitude in England do for Chriſt at Chriſtmas—a good feaſt and a holiday is all in all with them.

Mr. Carey's opinion of the natives, places them much below the accounts generally given of them to the public. He ſays, The ſtories of their benevolence, humanity, and meekneſs are all falſe, and exiſt only in the doctrines of the Shaſters. The very reverſe is the caſe. Lying, avarice, perfidiouſneſs, ſervility, cruelty to animals and to each other, are the moſt prominent features in their character—cheating, juggling, and lying, they eſteem to be no ſins, and the beſt among them, though they ſpeak ever ſo great a falſehood, conſider it as no evil, unleſs you firſt charge them to ſpeak the truth. When they defraud you as much as they can, and are charged with it, they coolly anſwer, "It is the cuſtom

of

of the country." Their numerous idols are accounted by the common people, and the majority of Bramins, to be ſo many deities; but the moſt learned acknowledge only one. Their ſuperſtitions are proportioned to the multitude of their idols. All their thoughts of God are ſo very light, that they only conſider him as a ſort of play-thing. This may ſhew how difficult it is to convince them of ſin.

It is not therefore to be wondered at, if the accounts ſent to the ſociety and its friends, do not as yet give intelligence of numerous wonders of grace. In Mr. Carey's letter to Mr. Pearce of Jan. 19, 1795, he ſays, "I have had no ſucceſs yet in the work of converſion among the natives." How ought this declaration to conſtrain *all* the praying friends of the miſſion to wreſtle with the Lord *more than ever*, for the outpouring of his ſpirit on the miſſionaries and on the heathen! But it ſhould be noticed with gratitude, that out of twelve letters, written by Mr. Carey from Jan. 6, to Mar. 18, 1795, ten of them contain more or leſs encouragement. Some pleaſing things are mentioned in the foregoing extracts, to which we have the felicity of adding in Mr. Carey's own words—That "a wide field for uſefulneſs" is opened to the miſſionaries---That from their preſent favorable ſituation, they hope ſoon to be able to ſay, "That almoſt all they in the diſtrict of Dinagepore have heard the word of God, both Hindoos and Muſſulmen," which "is already the caſe in the neighbourhood" of Mudnabatty, where Mr. Carey reſides: That his "opportunities of preaching the goſpel to the natives are frequent, having concerns with almoſt all the farmers in the neighbourhood for twenty miles round;" and he adds, "hundreds of the labouring people are in our employ:" That "ſome Mahometans have declared their determination of abandoning their ſuperſtitions;" and he thinks he "may ſay there is already a ſtirring among the dry bones" though, "alas! the ſpirit of life from God has not yet entered into them:" That he has "now frequent opportunities" of publiſhing the goſpel "to Europeans," and goes "out every Lord's-day to preach to the natives," many of whom are "truly aſhamed of their own vanities;" and though they "are very ignorant, their attention to the goſpel is aſtoniſhing." In a word, though Mr. Carey is not able to ſend the tidings that he deſires, of the converſion of the natives, yet he ſays, "Having preached, or rather converſed with them ſtatedly, I HAVE MET WITH GREATER ENCOURAGEMENT THAN I EXPECTED;" and "am in *greater hope than ever before*, ſince I have been in the country."

It will, doubtleſs, give pleaſure to the friends of the miſſion, to be alſo informed, That as "a Bible is the great thing wanted" in Bengal, the tranſlation of it is proſecuting. Mr. Carey, who has *Moonſhe* with him, and enjoys "greater opportunities for that work than Mr. Thomas," has "gone through Geneſis, and the firſt twenty chapters of Exodus, retaining, in proper names, the Hebrew pronunciation," which is "much better known" in Bengal "than the Engliſh." In due time we hope to hear of a tranſlation of the Pſalms, Iſaiah, ſome one or more of the goſpels and epiſtles, with little abſtracts of ſcripture hiſtory and doctrine, as the Society, in their laſt meeting at Birmingham, propoſed theſe to the conſideration of their brethren Thomas and Carey.

It affords the ſociety great ſatisfaction to find that the miſſionaries, of their own accord, have conceived a deſign of laying out the money they may gain in their preſent ſituation, for eſtabliſhing ſchools, and tranſlating the bible---the printing it however will be a great undertaking, in the expenſe of which the Society hopes for the pleaſure of participating, even if the miſſionaries ſhould be able to defray the whole themſelves. This hope they have expreſſed in a letter of caution and counſel, ſigned at Birmingham, Sept. 16, 1795, when a general meeting of the Society was held for the ſolemn ſetting apart of the brethren *Grigg* and *Rodway*, to the work of the Lord among the AFRICANS. Mr. Jacob Grigg is a member of the Baptiſt church at Launceſton, in Cornwall, and Mr. James Rodway of another at Hilſley, in Glouceſterſhire. Both of them have been ſtudents in the Academy at Briſtol. With the good wiſhes of thouſands they ſailed in the Eliza from London for Sierra Leone, affectionately recommended to the little Negro Church at Free-Town in that Colony, from whence we are daily hoping to hear of their ſafe arrival.

A SHORT ACCOUNT OF THE SCOTS BAPTISTS.

IT was ſuppoſed, till very lately, that there never had exiſted in Sotland a religious ſociety of the Baptiſt denomination before the year 1765; but it now appears that this was a miſtake, and that ſuch a ſociety did really exiſt there as far back as about the middle of the laſt century, and which uſed to meet at Leith and Edinburgh. What led to this diſcovery, was a book which lately fell into the hands of a certain perſon at Edinburgh, entitled, "A Confeſſion of Faith of the ſeveral Congrations or Churches "of Chriſt in London, which are commonly (though unjuſtly), "called Anabaptiſts: Publiſhed for the vindication of the truth, "&c. Unto which is added, Heart-bleedings for profeſſors abo-"minations, or a faithful general epiſtle (from the ſame churches) "preſented to all who have known the way of truth, &c. The fourth "impreſſion, corrected. Printed at Leith 1653." To this edition a preface is prefixed by ſome Baptiſts at Leith and Edinburgh, which, however, contains nothing of the hiſtory of their church, only that they were of the ſame faith and order with the churches in London. It is dated "Leith, the 10th of the firſt month, vulgarly called March, 1652-3." and "ſigned in the name, and "by the appointment of the church of Chriſt, uſually meeting at "Leith and Edinburgh, by Thomas Spenſer, Abraham Holmes, "Thomas Powell, John Brady."

It is more than probable that this church was compoſed of Engliſh Baptiſts, who had gone into that country during the civil wars: In that caſe it may be ſuppoſed that they were chiefly ſoldiers, as we know of no other deſcription of men ſo likely to have emigrated from England to Scotland; and it is well known that there were many Baptiſts in the army which Cromwell led into that country, a good part of which was left behind for the purpoſe of garriſoning Edinburgh, Leith and other places.

This church, it is ſuppoſed, continued in exiſtence down to the æra of the Reſtoration, when, in all probability, it was diſſolved and diſperſed, owing either to the garriſons of Leith, and Edinburgh being then withdrawn and replaced by other troops, or elſe to the violence of the perſecution which ſo notoriouſly diſtinguiſhed the execrable reign of the ſecond Charles. Be that as it may, there do not appear, as far as is now known, the ſlighteſt traces of ſo much as one ſingle Baptiſt church in North Britain, for more than a hundred years ſubſequent to that period. It was not till the year 1765, that the Baptiſt profeſſion began again to make a public appearance in that country*; its firſt riſe, however, may be traced a little farther back.

In

* A little prior to this date Sir William Sinclair, of Dunbeath, Bart. in the ſhire of Caithneſs, baptized a few of his tenants, who united with

him

In 1763 Mr. Robert Carmichael* and Archibald McLean printer in Glaſgow, converſing together upon the ſubject of Infant Baptiſm, were at a loſs to find any proper ground for it in the word of God; but being unwilling to relinquiſh it haſtily, it was agreed that each of them ſhould carefully conſult the Scriptures upon that ſubject, and communicate their thoughts upon it to each other. Meantime Mr. Carmichael, having received a call from an Independent† Society at Edinburgh, removed from Glaſgow to that place, and was choſen their elder along with Mr. John McLean, ſhop-keeper there.

In June 1764, he wrote to Archibald McLean, requeſting him to ſend him his thoughts upon Baptiſm according to promiſe; which induced the latter to examine the Scriptures on that ſubject with greater attention than formerly, and the reſult was his full conviction that the Baptiſm of infants had no foundation in the word of God, and that none have a right to that divine inſtitution but viſible believers. Theſe ſentiments he communicated to Mr. Carmichael, in a long letter, dated July 2, 1764. This, however, did not fully convince Mr. Carmichael; for, in a letter to Archibald McLean, dated September 3, 1764, he informed him, that though the arguments againſt Infant Baptiſm were very forcible, yet he had baptized his colleague's child, apprehending there might be ſome warrant for it in theſe words, "Suffer the "little children to come unto me, and forbid them not," &c. and "Then were your children unclean, but now are they holy."

Mr. Carmichael had not been long in Edinburgh when he began to diſcover that the people with whom he ſtood connected were of various opinions, and that ſome of them held erroneous ſentiments reſpecting the extent of Chriſt's death, and the doctrine of the attonement; and as all his endeavours to inſtruct and bring them to unity in the faith had no effect, but to excite contention, he, with ſeven others, ſeparated from them in May 1765.

Soon after this he came to be fully convinced of the Scripture doctrine of Baptiſm, and preached it publicly. Five of the ſeven who adhered to him declared themſelves of the ſame mind, among

him for ſome time. His notions in many things were very ſingular. He obſerved the Paſſover, and after the Lord's Supper he girded himſelf with a towel, poured water into a baſon, and waſhed their feet, which he conſidered as a neceſſary appendage to the Lord's Supper. He died ſeveral years ago at Edinburgh, when, it is ſaid, all his adherents, excepting one, returned to the Kirk.

* Mr. Carmichael had been ſeveral years paſtor of an Antiburgher congregation (the ſtricteſt claſs of Seceders), at Cupar in Angus, where he was much eſteemed; but, adopting congregational principles, he joined the Glaſſites, and was appointed an elder of a church of theirs at Glaſgow. After having continued with them about a year, he left them upon an affair of diſcipline in 1763, and it was ſoon after this that he had the above mentioned converſation on baptiſm with Archibald McLean.

† The Independent Societies, mentioned in this narrative, are not of of the Glaſſite denomination, though like them, Congreagtionaliſts.

whom

whom was Mr. Robert Walker, ſurgeon*. To obtain baptiſm in a regular way, it was judged proper that Mr. Carmichael ſhould firſt go to London and be baptized himſelf. He accordingly went, and was baptized by Doctor Gill, at Barbican, October 9, 1765, and, returning to Edinburgh, adminiſtered that ordinance to the five above mentioned, and other two, in November following. Archibald McLean, then reſiding at Glaſgow, was not baptized for ſome weeks after; and while at Edinburgh upon that occaſion he was much ſolicited to write an anſwer to Mr. Glas's diſſertation on Infant Baptiſm, which he did in the Spring following, but it was not publiſhed till the end of that year. A publication of this nature being a novelty in Scotland, awakened the attention of many in different places to the ſubject.

In December 1767, Archibald McLean removed to Edinburgh, the church then conſiſting of about nine members; and in June 1768, he was choſen colleague to Mr. Carmichael. Soon after this the church increaſed conſiderably.

Some perſons from Dundee having received baptiſm, ſolicited Mr. Carmichael to go and preach at that place as there was ſome proſpect of ſucceſs. He accordingly went, and during his ſtay there baptized ſeveral who were earneſtly deſirous of having him ſettled among them as their paſtor. After repeated applications to him and the church at Edinburgh, their requeſt was at laſt complied with, and, in May 1769, Mr. Carmichael removed to Dundee. They were immediately formed into church order, and ſome time after Thomas Boſwel was choſen for his colleague.—Meantime Mr. Robert Walker was choſen joint-elder with Archibald McLean of the church at Edinburgh.

The ſame year (1769,) ſeveral perſons came from Glaſgow and were baptized. Afterwards when their number increaſed they were ſet in order, and Neil Stuart was appointed their elder.—This was the beginning of the church at Glaſgow.

In 1770, a ſmall ſociety at Montroſe unanimouſly adopted the Scripture view of Baptiſm, but moſt of them having been connected with the Glaſſites, were tenacious of ſome of their peculiarities, with which they underſtood the Baptiſts did not agree. They wrote to Archibald McLean on theſe particulars, and after ſeveral letters had paſſed between them, they yielded the points in diſpute, and requeſted him to come and baptize them. He complied with their requeſt, and adminiſtred that ordinance to them upon a profeſſion of their faith. They were immediately formed into church order, John Greig being appointed their elder: afterwards David Mill and Thomas Wren were choſen into that office.

* Mr. Walker was a man much and deſervedly eſteemed both for his profeſſional ſkill and his character as a chriſtian. He was eminently uſeful in the Baptiſt church at its firſt erection, and for ſeveral years after, particularly in liberality; for as the members were then very few, and in mean circumſtances, the greater part of the neceſſary expenſe attending the public profeſſion fell to his ſhare.

Hitherto

Hitherto the Baptiſt intereſt in Scotland ſeemed to proſper; but it was not long after this when ſeveral vexatious occurrences took place, which were no doubt permitted to humble and try them.

In 1772, Thomas Boſwel, Mr. Carmichael's colleague at Dundee, died. Mr. Carmichael himſelf was frequently ſeized with a profuſe ſpitting of blood; but his greateſt affiction was the unworthy conduct of ſeveral of the members under his charge. Some of them were excluded, and others appeared devoid of the ſpirit of genuine Chriſtianity. Theſe things greatly diſcouraged and grieved his ſpirit, and his bodily health declined apace; ſo that at length he became unable to diſcharge the duties of his office among them, which made him incline to return to Edinburgh. He was accordingly recalled, and not long after departed this life about the beginning of March 1774.

About this time an unruly faction began to diſturb the peace of the church at Edinburgh, by introducing privately a great deal of vain jangling and diſputation upon various points. One of them in particular maintained, That it was not the duty of any but real believers in Chriſt to pray unto God—That the office of elder had nothing peculiar to it; but that the work of ruling, public teaching, and diſpenſing the ordinances, belonged to the brethren in common—That neither the apoſtolic prohibition of blood-eating, nor the obſervance of the firſt day of the week were binding upon Chriſtians, &c. After having been privately admoniſhed without effect, the matter was repreſented to the church, when it appeared that he was ſupported by a party who were reſolved to ſtand by him; ſo that after much diſputing to no purpoſe, the church was called, and gave their voice to exclude him. Upon this the whole party, conſiſting of eight perſons, left the church. They immediately formed themſelves into a ſeparate Society, and baptized ſeveral perſons; but being looſe and ſceptical in their principles, they ſoon began to broach ſeveral other errors, ſuch as denying that unbelief is a damning ſin—that the future puniſhment of the wicked will be eternal—that Jeſus Chriſt is truly God, &c. A few afterwards left them, and returned to the church profeſſing repentance. The reſt of that party are now altogether diſſolved.

In December 1774, another ſeparation took place in the church at Edinburgh, which was more diſtreſſing than the former. This was occaſioned by an affair of diſcipline, wherein Mr. Walker himſelf was perſonally concerned, and as his colleague could not altogether approve of his conduct in the matter, which gave offence, nor of his treatment to the brethren who had converſed with him on that head; it gave riſe to a moſt unhappy difference between the two elders, which iſſued in Mr. Walker's leaving the church, drawing off with him a number of the members, and forming them into a ſeparate Society. The other churches hearing of this ſeparation, ſent ſome of their number to enquire into the grounds of it, and having obtained a full and diſtinct account

count from both ſides, they wrote to Mr. Walker, highly diſapproving of his conduct, and declaring they could have no connection with him or his adherents, till they ſhould repent and return to the church.

About the begining of the year 1776, the church at Glaſgow fell into the Sabellian error, denying the perſonal diſtinction in the Godhead. Archibald McLean wrote to Neil Stuart the elder who had propagated that tenet, requeſting him, in conſequence of the connexion which ſubſiſted between them, to give a diſtinct anſwer to a few queſtions relative to that point. After a conſiderable delay he returned a long anſwer. To this Archibald McLean wrote a reply, in which the *unity* of the Godhead was fully admitted, while the *perſonal diſtinction* was clearly pointed out from the very paſſages which had been adduced to overturn it. Finding the Sabellian ſentiments untenable, they ſhifted their ground to Socinianiſm, admiting that the Father and Son are diſtinct perſons, but affirming that the Godhead is the perſon of the Father, and the manhood of Chriſt the perſon of the Son; and as they did not hold the novel doctrine of Chriſt's pre-exiſtent human ſoul, ſo neither did they believe that the Son of God was a divine perſon, or had any exiſtence at all previous to his conception of the virgin. This being repreſented to the church at Edinburgh, it was agreed that Archibald McLean ſhould write another letter to them in the name of the church, refuting their hereſy, and at the ſame time informing them, that if this had no effect, they would give up all connexion with them as a ſiſter church. This was done accordingly, and their anſwer was, that being ſenſible of their own inability to ſettle matters by writing, they had reſolved to ſend two of their number to Edinburgh to converſe upon the ſubject, and requeſted that no deciſive ſtep might be taken till that ſhould take place.

In this ſtate matters reſted for ſeveral months. At laſt they gave notice of the time when their delegates ſhould be at Edinburgh. The perſons appointed were their two elders, Neil Stuart and George Beg. But inſtead of coming to Edinburgh at the time appointed, they ſet out in the firſt place for Dundee and Montroſe, where they judged their ſentiments would be more eaſily diſſeminated. And indeed they were not altogether diſappointed, for they unſettled the minds of ſeveral of the Brethren at both places, and a few of them were entirely ſubverted. At length they came to Edinburgh, and obtained leave to declare their ſentiments fully and without reſerve in the hearing of the whole church, which was convened on that occaſion. Neil Stuart made a long ſpeech, the purport of which was, That the Perſon of the Son God was merely human, and that he had no exiſtence before he came into the world; though he had now a peculiar union with God, and was exalted as head over all things. Arch. McLean made a reply to this ſpeech, proving from the Scriptures the divinity of the Son of God, and the diſtinct ſubſiſtence of his

Divine

Divine Perſon, not only before his incarnation, but before the creation of all things. To ſhorten the diſpute, he deſired Neil Stuart to come directly to the point, and ſhow what ſenſe he could make of certain paſſages conſiſtently with his ſcheme, ſuch as John i. 1—4. ch. 8. 58. ch. 17. 5. Rom. 9. 5. Philip. ii. 6, 7. Col. i. 15—18. 1 Tim. 3. 16. Heb. 1. 2, 3. Here he expoſed himſelf ſufficiently by ſuch arbitrary and unnatural gloſſes as flatly contradicted the plain ſenſe and ſcope of the ſacred text; but being cloſely preſſed with theſe and ſimilar paſſages, he found himſelf ſhut up, and at laſt ſunk into ſilence. Arch. McLean then laid before him the magnitude of his error as affecting the whole doctrines of the goſpel; the aggravations with which it was attended, in his having not only ſubverted the flock committed to his charge, but in his going about to ſubvert the ſouls of others, after all the pains that had been taken to convince him; concluding with reminding him of the account he muſt give at the judgment-ſeat of Chriſt, and earneſtly calling him to repentance. To all which he replied, that he had taught nothing but what he firmly believed, and that he had much ſatisfaction in his preſent ſentiments. The church was then called, and unanimouſly declared, that they conſidered Neil Stuarts' tenets as ſubverſive of the faith, and therefore could have no connexion with him, or with thoſe who adhered to him, until God ſhould grant them repentance to the acknowledging of the truth.

The Baptiſt affairs in Scotland had at this time a very diſcouraging appearance. Two ſucceſſive diviſions had greatly reduced the church at Edinburgh. The church at Glaſgow having departed from the faith, was worſe than loſt to the profeſſion; and there was much reaſon to fear that a number at Dundee and Montroſe would ſoon follow their example. But it was not long till matters began to wear a more promiſing aſpect.

George Beg, the elder who accompanied Neil Stuart, was much ſtruck with what had paſſed at Edinburgh. Upon his return home, he reflected ſeriouſly upon the ſubject, and ſoon came to be convinced that he had adopted and propagated a moſt dangerous error. He laid open the ſtate of his mind to his Brethren, which produced much diſputation among them. At laſt he and a few more left them, and wrote a penitential letter to Edinburgh, renouncing their error, and deſiring to be reſtored into the unity and fellowſhip of the churches, which was readily complied with. The next object was the recovery of the members who were in a wavering ſtate at Dundee and Montroſe. Thoſe at Dundee had been rather perplexed than convinced by Neil Stuarts' arguments, and ſoon acknowledged their firm belief of Chriſt's divinity: but the caſe was otherwiſe at Montroſe. Their elder, David Mill, who had been at Edinburgh to witneſs the conference, upon his return, found ſeveral of them had embraced Neil Stuarts' ſentiments; bnt they were all at length recovered, except two or three who left them.

The

The ſame year a pamphlet appeared in behalf of Infant Baptiſm, written by an Independent at Glaſgow; to which Arch. McLean wrote an anſwer, entitled, "A Defence of Believers' Baptiſm, in oppoſition to Infant Sprinkling," &c. which he publiſhed in May 1777. This drew the attention of many to that ſubject. The controverſy got acceſs into an Independent congregation at Edinburgh, and, in the following Auguſt, ſix of them came off, embraced baptiſm, and were added to the church. Among theſe were James McLean and Robert Wilſon, now deacons.

Meantime, it was privately intimated, that Mr. Walker and thoſe in connexion with him, were diſpoſed to a reconciliation, and deſirous of returning to the church, and ſome of them plainly declared this to Arch. McLean. Upon this he wrote to Mr. Walker to know the ſtate of his mind, aſſuring him that his reunion with the church would give him the utmoſt pleaſure, and that he would cheerfully concur in any proper meaſure for bringing about ſo deſirable an event. To this Mr. Walker returned a very agreeable anſwer, expreſſing his deſire to be reconciled to the church, and his readineſs to give all the ſatisfaction in his power with reſpect to any thing the church had to lay to his charge, A perſonal interview enſued, when it was agreed, that Arch. McLean ſhould draw up the grounds of difference, ſtating the particulars wherein Mr. Walker had given offence to him and the church, and alſo an acknowledgment of any thing wherein he found himſelf blamable. This being done and read to the church, it was delivered to Mr. Walker for his conſideration. Mr. Walker having declared his full ſatisfaction with Arch. McLean, and acknowledged his guilt in the particulars laid before him; thoſe in connexion with him followed his example, and particularly confeſſed their ſin in having ſeparated themſelves from the church upon ſuch grounds. There was yet another preliminary to ſettle: Francis Shand, one of the deacons, who had ſeparated with Mr. Walker, was choſen his colleague, and another perſon appointed a deacon; but as theſe appointments were made only by the ſeparating party, and in purſuance of their dividing meaſures, the church would by no means receive them back holding theſe offices. This was a trying circumſtance to Mr. Walker and his wife, who had a high opinion of Francis Shand as an elder. They, however, yielded upon condition, that if the church, after a trial of his gifts, ſhould find him qualified, he ſhould be reinſtated into that office.

Matters being thus ſettled, both Societies met in one place, and joined in faſting and prayer, confeſſing their ſins, particularly thoſe which had occaſioned their ſeparation—thanking God for his great goodneſs and mercy in bringing them together again beyond all their expectations and deſerts—beſeeching Him to confirm and ſtrengthen their union in the truth, and their love to one another for the truth's ſake—and that he would condeſcend to dwell among them, and build them together as an habitation of His through the Spirit. In concluſion, they ſaluted one another with

with the kiſs of charity in teſtimony of their full reconciliation. Thus they were united again after a ſeparation of two years and nine months.

It has been noticed, that ſix members of an Independent ſociety had embraced baptiſm and joined the church. In the ſpace of half a year, near twenty more from the ſame ſociety followed their example; among the firſt was Henry David Inglis, now an elder.

About the end of the year 1777, the doctrine of Chriſt's ſonſhip by eternal generation happened to be mentioned in converſation. Archibald McLean expreſſed his diſlike of the *eternal generation*. Mr. Walker was greatly alarmed at this, and declared his reſolution to lay the matter immediately before the church. Archibald McLean perceiving that Mr. Walker did not properly underſtand his ſentiments, and being apprehenſive of bad conſequences from his involving the church in a diſpute of this nature, begged he would delay that ſtep till he had more thoroughly conſidered the ſubject; for which purpoſe he offered to give him his thoughts on it in writing, if he would allow him time. To this he agreed; yet, without waiting for the manuſcript, he and Francis Shand, with whom he conſulted, hurried the affair into the church. The point was publicly debated at ſeveral meetings, and the church at laſt being called to ſignify their opinion, it appeared that none agreed with Mr. Walker and Francis Shand but their two wives, and another woman. It was then determined to admit no further diſputation upon the ſubject, and therefore it was propoſed that the forementioned members ſhould either agree to forbear the diſputed point, or withdraw from the communion, that peace might be reſtored to the church. After ſome deliberation Mr. Walker declared that he was in hearty charity with the whole church notwithſtanding the preſent difference; that he could bear with them in love, and that he was very ſorry for ſome unguarded expreſſions which he had uttered in the courſe of the debate. The three women alſo profeſſed forbearance; but Francis Shand went out without declaring his mind. At next meeting, he ſaid, that he had not freedom in his mind to leave the communion on account of this difference; that he could at preſent forbear it, and had charity for the whole church; but if upon a more deliberate conſideration of the ſubject, he ſaw cauſe to alter his mind, he would in that caſe declare himſelf and withdraw.

In January 1778, Robert Moncrieff, elder of an Independent ſociety at Glaſgow, and other nine, being convinced of the ſcripture doctrine of Baptiſm, left that connexion, and wrote to Archibald McLean to come and baptize them. He accordingly went, and adminiſtred that ordinance to them upon a profeſſion of their faith. At the ſame time, they and the few in that place who had renounced Socinian principles, were united, and ſet in church order, Robert Moncrieff being appointed their elder.

Thoſe

Thoſe in connexion with Neil Stuart were earneſtly deſirous of a junction with this new-erected ſociety, and applied to Archibald Mc Lean for a conference upon the point of difference in order to prepare the way for this. He and Robert Moncrieff met with them, and after ſome argumentation, it ap eared that a number of them were doubtful of their Socinian ſentiments. Soon after, the greater part of them relinquiſhed theſe tenets, and Neil Stuart, likely to be left alone, began to make ſome conceſſions, and at laſt acknowledged his error. Upon this, they wrote a penitential letter to the church at Edinburgh, ſigned by the whole; and alſo applied for admiſſion into the church at Glaſgow, renouncing their error, and confeſſing their guilt, and were all received except Neil Stuart and other two. Ever ſince that time Neil Stuart has kept up a ſmall ſeparate meeting, but has no connexion or correſpondence with the other churches. Mean time James Duncan, bookſeller in Glaſgow, was choſen fellow-elder to Robert Moncrieff.

In March 1778, William Braidwood, elder of the independent ſociety at Edinburgh, left that ſociety, embraced baptiſm, and joined the church. Mr. Charles Stuart, who had given up his charge as miniſter of the pariſh of Cramond, and joined the above-mentioned ſociety, was alſo baptized and added to the church in May that year. He betook himſelf to the ſtudy of phyſic, and is now an eminent phyſician in Edinburgh. About this time ſome perſons from Largo, a village in Fife, were baptized. This was the beginning of the church at that place.

Mr. Walker and his wife now began to be very urgent to have Francis Shand choſen for an elder. The church would not agree to this, but ſignified their deſire that William Braidwood ſhould be appointed to that office. Mr. Walker yielded, but Francis Shand oppoſed this from time to time, alleging, that William Braidwood had not been ſufficiently tried as to his qualifications; but in private he intimated that his main objection was, that Mr. Braidwood did not hold the doctrine of eternal generation. Upon examining Francis Shand, it was found that he did not forbear the diſputed point as he had profeſſed to do, but was continuing in the church with a view to form a party, and, if his ſcheme ſhould ſucceed, to exclude all ſuch as would not embrace his ſentiments upon that point. This deſign he openly avowed and juſtified before the church, ſo that there was no alternative but to put him away. Mr. Walker, Mrs. Walker, Mrs. Shand, and another woman oppoſed this; for though they were obliged to admit that he was an *offender* in this inſtance, and was not *hearing* the church; yet they pleaded his ſincerity, and the uprightneſs of his general character, and would on no account agree to his excluſion. After much argumentation he was at length put away, and Mr. Walker, with the three women, withdrew from the church. But as they had ſown the ſeeds of diſcord before they went off, ſo their dividing influence continued a conſiderable time after, by means of ſome inexperienced members,

who kept up a correſpondence with them, and under the notion of removing ſtumbling-blocks out of the way of their return, brought up accuſations, and ſtirred up jealouſies and animoſities in the church, which roſe to ſuch a height, and ſpread ſo univerſally, that all order was ſubverted, and the elder's advice and warnings diſregarded, till the whole body was at laſt diſorganized.

In this extremity the Lord mercifully interpoſed. The ſituation in which the members now found themſelves began to open their eyes, and awaken ſerious reflexion and regret. The ferment ſubſided by degrees, and the cauſe of it, in ſo far as it aroſe from jealouſies and evil-ſurmiſings, vaniſhed upon cool inveſtigation. A few were at firſt united together upon a profeſſion of repentance and mutual reconciliation, and to theſe all the reſt were gradually added upon a like profeſſion. This affair left a deep and humbling impreſſion upon the minds of the members. It taught them experimentally the baneful effects of diſunion, and for a conſiderable time made them more cautious of every thing which had a tendency to ſeparation.

Mr. Walker and the three who adhered to him, formed themſelves into a ſeparate ſociety, and choſe Francis Shand, again, for an elder. They have kept up public worſhip ever ſince; but their hearers, if any, are very few, and it is ſaid their number at preſent does not exceed five. They have no correſpondence with the reſt of the churches *.

Early in 1779 William Braidwood was choſen joint-elder with Arch. McLean of the church at Edinburgh in place of Mr. Walker. The ſame year ſome perſons from Dunfermline in Fife, and alſo from Wooler in Northumberland, received baptiſm, and were added to the church.

In 1780, Mr. George Grieve, who had been miniſter of the preſbyterian congregation at Wooler, and had parted with them upon congregational principles, embraced baptiſm and joined the church at Edinburgh. Soon after he betook himſelf to the ſtudy and practice of phyſic.

In 1782, ſome perſons from Galaſhiels, in Selkirkſhire, and alſo from Newburgh in Fife, were baptized and joined the church. About the ſame time Mr. Andrew Swanſton, a Burgher Seceder, a pious young man, and much eſteemed as a preacher, was baptized at Glaſgow. For two years he continued to exerciſe his

* In 1787, Mr. Walker publiſhed a Defence of the Doctrine of the Trinity and eternal Sonſhip of Chriſt, which obliged Arch. McLean to publiſh, the year following, his letter on the Sonſhip of Chriſt (written during the diſpute), together with a Review of Mr. Walker's Defence. Mr. Walker died November 1791. In a converſation with an intimate of his, a little before he was ſeized with his laſt illneſs, he regretted with tears the difference ſubſiſting between him and Arch. McLean, and expreſſed his earneſt wiſh for a reconciliation; but this was not made known till after his death. Notwithſtanding all that has happened, his memory is ſtill dear to him who was ſo long happy in him as a colleague, and he hopes yet to join him in that happy ſociety where no evil influence ſhall ever ſeparate them again. It is ſaid, he died in a very comfortable ſtate of mind.

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gifts in preaching occaſionally, particularly at Dundee and Newburgh.

As the ſmall ſocieties at a diſtance from the church were not embodied or ſet in church order, they were conſidered as branches of the church at Edinburgh, to which, as individuals, they had been at firſt added; but as they could not regularly aſſemble with the church, by reaſon of the diſtance, they met at their reſpective places by themſelves for mutual exhortation, and every part of divine worſhip excepting the Lord's ſupper. This exception was objected to by William Hynd, one of the members at Newburgh, who affirmed, that it was the duty of the diſciples to obſerve the Lord's ſupper wherever *two* or *three* of them could meet together, although they were not furniſhed with elders, or ſet in church order. He gained ſeveral over to his opinion, and among the reſt Mr. Swanſton, and prevailed upon him to write to the church at Edinburgh for their concurrence. The queſtion being laid before the church, Mr. Stuart and Mr. Grieve viewed it as a doubtful point, and inſiſted that it ſhould be a matter of forbearance, and that the church ought not to interfere or oppoſe it. The elders and the reſt of the church were of a different opinion: they maintained, that the Lord's ſupper belonged only to a regular conſtituted church, furniſhed with the neceſſary gifts and offices, or ſuch an organized body as is deſcribed, 1 Cor. xii.—That to ſuch churches it was at firſt delivered by the apoſtles, as they had received it from the Lord, Acts ii. 42. 1 Cor. x. 16, 17. ch. xi. 2, 23. and that no inſtance can be produced to the contrary, as the apoſtles ordained elders in *every* church, Acts xiv. 23. Tit. i. 5.—That the example of Chriſt at its firſt inſtitution points out the part aſſigned to the adminiſtrator, which is competent to ſuch only as are appointed to feed the flock—That our Lord's rule of diſcipline (Matt. xviii.) does not permit us to look upon *two* or *three* as a church, ſince it requires at leaſt that number to go through the private ſteps of it, beſides the *church* or congregation before which the matter is laid in the laſt reſort—And that the innovation propoſed would ſet aſide the ſolemnity of that ſacred inſtitution, tend to wear off the reverence due to it, introduce many diſorders, and expoſe the profeſſion to juſt cenſure. For theſe reaſons the motion was rejected.

Though Mr. Swanſton did not urge this matter any farther, yet from that time his mind began to cool towards the connexion. But William Hynd, the original broacher of that ſentiment, ſtrenuouſly held to his point; and notwithſtanding much pains was taken to convince and admoniſh him from time to time, for near the ſpace of a year, he ſtill perſiſted in urging his opinion upon the members at Newburgh and Dundee, and endeavoured to diſaffect their minds towards the church at Edinburgh. Three ſucceſſive letters were ſent to him, deſiring him to come and appear before the church; but this he repeatedly refuſed to do. While this matter was depending, Mr. Swanſton, then at Dun-

dee, ſeparated himſelf from the connexion, without giving any proper reaſon for ſo doing, but that he wiſhed to be by himſelf as the Lord's freed man, and to preach the Goſpel at large, without regard to any particular connexion. An elder and one of the members from the church at Edinburgh uſed much perſuaſion to make him alter his reſolution, but to no purpoſe. This being repreſented to the church, it was agreed, that as Mr. Swanſton had ſeparated himſelf, he was to be conſidered as no longer in the connexion, and held as one who had unwarrantably gone out from them. Mr. Stuart oppoſed this, and blamed the church for having laid a ſtumbling-block in his way by their deciſion as to the Lord's Supper*, and other things.

William Hynd's caſe was next laid before the church, and after a due conſideration of his conduct in this matter, his obſtinacy in it, and the evil effects which it had already produced, it was agreed that he ſhould be excluded †. Mr. Stuart and another member, ſtrenuouſly oppoſed this alſo, and were ſo inflexible in their oppoſition, that the church were laid under the diſagreeable neceſſity of excluding them alſo ‡. Mr. Grieve declared that he could not bear with the church unleſs they yielded the point as to the Lord's Supper, and therefore withdrew from the connexion. This vexatious affair was concluded April 1784, ſince which time the church at Edinburgh has, upon the whole, enjoyed much peace.

In October 1784, Henry David Inglis was appointed an additional elder of the church at Edinburgh. The ſame year ſeveral perſons from Perth, and alſo from Dundee were baptized. The church at this laſt place had been long without elders, and were reduced to a ſmall number; but now they began to encreaſe, and a conſiderable number was added to them in a ſhort time. In 1785 Robert Walker, one of the deacons of the church at Glaſgow, was choſen an additional elder of that church.

About this time William Dickie, a deacon of the church at Edinburgh, received a call to the elder's office from the brethren at Dundee, and though many inconveniencies of a worldly nature lay in the way, yet he chearfully accepted of it, gave up his buſineſs at Edinburgh, and removed with his family to Dundee: So that the church there was again ſet in order February 1787, and James Duncan, one of the members, was choſen colleague to William Dickie.

The church at Glaſgow had by this time increaſed conſiderably. Mr. Moncrieff's popular talents, and ſtriking manner of delivery, had alſo for ſeveral years drawn a great number of hearers. But

* Mr. Swanſton died at Glaſgow of a decline not long after.

† Some years after this William Hynd, in order to get acceſs into the church at Dundee, made a full confeſſion of his error, diſaffection and wilful obſtinacy in this matter. He was received, but ſoon after excluded again for his factious conduct in that church.

‡ Mr. Stuart with four more met by themſelves, and baptized ſome; but they have all left him and joined the church except two. He and theſe two at preſent attend the church aſſemblies as hearers.

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in winter 1787 he was ſeized with conſumptive complaints, which rapidly increaſed. Phyſicians adviſed his removal to a warmer climate, and, at the importunity of friends, he at laſt conſented to go to the South of France. His parting with the church was truly an affecting ſcene: He addreſſed them in a ſhort diſcourſe from 2 Cor. xiii. 11. The whole church were in tears, ſorrowing moſt of all for the hints he gave, and the fears they had, of ſeeing his face no more. He ſet out, attended by Mrs. Moncrieff, and a young man in the medical line; but when he arrived at London it was not thought adviſable that he ſhould proceed on his journey any farther than Lyme in Dorſetſhire, at which place he died, and was buried in April 1788. He was a faithful, zealous, and active ſervant of Jeſus Chriſt, and the loſs of him has been much felt and lamented, not only by the church of which he was an overſeer, but by the whole connexion.

In Auguſt following, an affair of diſcipline took place in the church at Glaſgow, about which the elders diſagreed. Robert Walker carried the matter ſo high as to leave the church, and draw ſeveral members after him. His conduct was much diſapproved of by the reſt of the churches. The greater part of thoſe who went off with him ſoon left him, and ſome of them have returned to the church, ſo that there are not above five or ſix connected with him at preſent.

The church at Montroſe had gradually declined for ſeveral years. Two of their elders were excluded, the third removed to Dundee where he died, and the whole church is now diſſolved.

James Duncan, one of the elders at Dundee, embraced Unitarian ſentiments, as they are unfairly called, and other errors, and was excluded from the church.

In October 1791 the church at Largo was ſet in order; John Goodſir, Surgeon; and Thomas Paterſon being appointed elders. Since that time they have increaſed conſiderably.

In October 1794, Peter Whitock was choſen colleague to Mr. Duncan at Glaſgow, and in November following, David Miller was appointed fellow-elder to Mr. Dickie at Dundee.

A conſiderable number from Paiſley have of late years been baptized and added to the church at Glaſgow. In June 1795 they were ſet in church order, Thomas Watſon and William Marſhall being choſen elders. Their number ſince that time has been doubled

There is alſo a ſmall ſociety at Kircaldy, in Fife, which, not being yet ſet in order, is under the inſpection of the church at Edinburgh.

Though it does not ſtrictly belong to this account of Scots Baptiſts, yet it may be proper to mention, that there are ſome ſmall ſocieties connected with them in England, viz. at Whitehaven, London, Cheſter, Hull and Beverly. Only thoſe at London and Cheſter are ſet in church order.

The number of Baptiſts at preſent in Scotland amounts to about 380, excluſive of a few ſmall parties which are not connected

nected with the churches. Double that number has been baptized ſince the beginning of the profeſſion, but many have died in the connexion, and many have been excluded. The ſtrictneſs of their diſcipline, and the degree of ſelf-denial which their religious profeſſion requires, do not ſuffer us to expect that they will ever become a very numerous or powerful body, while the world retains its preſent ſpirit and character.

As to their *principles*, they refer us to no human ſyſtem as the unexceptionable ſtandard of their faith. They think our Lord and his apoſtles uſed great plainneſs of ſpeech in telling us what we ſhould believe and practiſe; and hence they are led to underſtand a great many things more literally and ſtrictly than thoſe who ſeek to make the religion of Jeſus correſpond with the faſhion of the times, or the decent courſe of the world. They believe that the ſalvation of guilty, helpleſs ſinners is firſt and laſt of ſovereign free grace, and not of him that willeth or runneth.—That *Jeſus* is the Saviour of his people from their ſins—*the Chriſt*, or anointed prophet, prieſt and king of his church—*the Son of God*, or the word made fleſh, God manifeſted in the fleſh, the firſt-begotten of the dead, and conſtituted heir of all things—That by his life, death, reſurrection and aſcenſion into the heavenly, holy place, with his own blood, he hath obtained eternal redemption for his people from the guilt, power and all the conſequences of ſin, and procured for them everlaſting life with himſelf from the dead—That men are juſtified freely by divine grace, without works of any kind, but ſolely through the redemption that is in Jeſus Chriſt, whenever they really believe, or credit the teſtimony of God concerning his Son; which belief is not of themſelves, but the gift of God—That all who believe and are juſtified, have immediate peace with God in proportion to the degree of their faith; and joy in God through Jeſus Chriſt, by whom they have now received the reconciliation—That the belief of the truth will work by love to God who hath firſt loved us, and to thoſe who are of the truth for the truths ſake which dwelleth in them; it will overcome the world, with all the allurements and tribulations thereof; and purify the heart, not only from the guilt of ſin, but alſo from worldly luſts, ſuch as the luſt of the fleſh, the luſt of the eyes, and the pride of life, i. e. ſenſuality, covetouſneſs and ambition (which to a certain degree, they ſay, are conſidered as virtues in the chriſtian world, and even by many ſerious profeſſors)—That in proportion as we hold faſt the faith, and are influenced by it to love God and keep his commandments, we ſhall have an increaſing evidence of our intereſt in Chriſt, additional to what we had on our firſt believing, and therefore ought to give all diligence to make our calling and election ſure, and to ſhew the ſame diligence to the full aſſurance of hope unto the end. Though they hold the doctrine of particular election, of God's unchangeable and everlaſting love, and of the perſeverance of the ſaints; yet they think it dangerous to comfort people by theſe conſiderations

ſions when they are evidently in a backſliding ſtate. In this caſe, they think the ſcripture motives to fear are moſt uſeful, and ought to have their full force, even the fear of falling away, and of coming ſhort of the heavenly reſt. They think it alſo unſafe, in ſuch a caſe, to draw comfort from the reflexion of our having *once believed*, it being their opinion, that we muſt be reduced to the mere mercy of God, through the atonement, which gave us relief at firſt. Theſe appear to be their views of the leading doctrines of the goſpel, and of chriſtian experience.

Their *church order* is ſtrictly congregational, and, ſo far as they can diſcern, upon the apoſtolic plan, which is the only rule they profeſs to follow. The nature of their union requires that they ſhould be ſtrict and impartial in diſcipline, both to preſerve purity of communion, and to keep clear the channels of brotherly love, that it may circulate freely throughout the body. They continue ſtedfaſtly every firſt day of the week *in the apoſtles doctrine*, i. e. in hearing the ſcriptures read and preached—*and in the fellowſhip*, or contribution—*and in breaking of bread*, or the Lord's ſupper—and *in prayers*, and ſinging of pſalms, hymns and ſpiritual ſongs. The prayers and exhortations of the brethren are alſo admitted in their public meetings. They obſerve the love-feaſt, and, upon certain occaſions, the kiſs of charity, and alſo waſh one anothers feet when it is really ſerviceable as an act of hoſpitality. They abſtain from eating blood and things ſtrangled, i. e. fleſh with the blood thereof; becauſe theſe were not only forbidden to Noah and his poſterity, when the grant of animal food was firſt made to man, but alſo under the goſpel they are moſt ſolemnly prohibited the believing Gentiles, along with fornication and things offered to idols. They think that a gaudy external appearance in either ſex, be their ſtation what it may, is a ſure indication of the pride and vanity of the heart: that women profeſſing godlineſs are not to adorn themſelves with plaited or broidered hair, or gold, or pearls, or coſtly array; but with *modeſt* outward apparel, as well as with the inward ornaments of the mind; alſo, that it is a ſhame for a man to have long hair, however ſanctioned by the faſhion. As to marriage, though they do not think that either of the parties being an unbeliever diſſolves that relation, when once entered into, yet they hold it to be the duty of chriſtians to marry only in the Lord. They alſo conſider gaming, attending plays, routs, balls, and ſome other faſhionable diverſions, as unbecoming the gravity and ſobriety of the chriſtian profeſſion.

As to their political ſentiments, they conſider themſelves bound to be *ſubject to the powers that be* in all lawful matters; to honour them, pray for them, and pay them tribute; and rather to ſuffer patiently for a good conſcience, than in any caſe to reſiſt them by force. At the ſame time, they are friendly to the rational and juſt liberties of mankind, and think themſelves warranted to plead, in a reſpectful manner, for any juſt and legal rights and privileges which they are entitled to, whether of a civil or religious nature.

In

In a following Number of the Regiſter, it is propoſed to give a liſt of the Scots Churches, with the number of Members in each, and alſo a catalogue of the books and pamphlets which have been publiſhed in this connexion *.

Encouragement given by the Scots Baptists to the Missions.

The attempt of the Free Grace, or Particular Baptiſts in England, to diſſeminate the goſpel among the Heathen in foreign lands, has only of late been generally known among the Baptiſts in Scotland. But it appears to have drawn their moſt ſerious attention, and to have met with their warmeſt wiſhes and hearty concurrence, after they had duly deliberated on the ſubject. Hence the Paſtors of the Baptiſt Church which meets for divine worſhip in Richmond-court, Edinburgh, have illuſtrated the doctrine of the ſcriptures concerning the ſpread of the goſpel among all nations, and urged their people to be fellow-helpers in this glorious cauſe, both by their prayers to the Lord of the harveſt, and by every kind and degree of co-operation in their power. The brethren alſo, in their exhortations, have zealouſly united with their paſtors.

At the cloſe of 1795, Mr. Archibald McLean, one of their paſtors, delivered a diſcourſe to them, on Pſalm xxii. 27, 28. *All the ends of the earth ſhall remember and turn unto the Lord; and all the kindreds of the nations ſhall worſhip before thee. For the kingdom is the Lord's, and he is the Governor among the nations.* After repeated ſolicitations, the Author has been prevailed on to let this ſermon appear in print †.

This year, the brethren in that ſociety made a public contribution on a Lord's-day forenoon and afternoon at their place of worſhip, of which they ſpeak modeſtly themſelves, but it is to a handſome amount, and was with great pleaſure received by the Society in England.

Mr. McLean has alſo printed extracts from the Periodical Accounts of the Baptiſt Society in England for propagating the Goſpel among the Heathen, to which he has added the following addreſs.

* It may be proper to remark, That this account of the Scots Baptiſts was drawn up from the *beſt* ſources of information, and bears date Nov. 1795. Editor.

† It may be had of the Bookſellers in Scotland, and of Mr. Button, Paternoſter-row, London.

Addreſs

Addreſs on the Duty of uſing Means for the Univerſal ſpread of the glorious Goſpel of Chriſt.

To the People of God in Scotland.

My deſign in drawing up and publiſhing the foregoing accounts *, is to acquaint ſuch of you as have not ſeen the different publications, with what is going on; and to excite all who ſincerely wiſh the extenſion of the Redeemer's kingdom, to join iſſue with the benevolent and ſpirited exertions which are now making to ſend the goſpel among the dark and benighted heathen. Permit me then to offer a few things to your conſideration on this important ſubject.

The deplorable ſtate of the heathen world demands our moſt ſerious attention. According to the loweſt computation, there are at this day above four hundred millions of our brethren of mankind involved in groſs pagan darkneſs, and ſtupidly worſhipping demons, or the work of their own hands. Nor is this all; many of them practiſe the moſt ſhocking barbarities and unnatural cuſtoms, ſuch as offering human ſacrifices, and feaſting upon the fleſh of their ſlain enemies, as in New Zealand and the iſlands of the Pacific Ocean. Others, as in the Eaſt Indies, burn women to death along with the bodies of their deceaſed huſbands, and many voluntarily inflict the moſt cruel tortures upon themſelves. Theſe things cannot fail to move the compaſſion of every perſon who is poſſeſſed of the leaſt ſpark of humanity. But how deeply muſt it affect the heart of a Chriſtian when he reflects upon their condition in relation to their eternal concerns! It is truly overwhelming to think, that ſuch a vaſt number of human beings, poſſeſſed of immortal ſouls, equally precious with our own, and capable not only of civilization, but of regeneration and everlaſting happineſs, ſhould yet, at this advanced period of the Chriſtian æra, be ſtill ſitting in darkneſs and in the ſhadow of death, totally ignorant of the only way of ſalvation, without Chriſt, without hope, and without God in the world. In comparing our ſituation with theirs, we cannot but adore the ſovereign diſpenſations of God, and his diſtinguiſhing grace towards us, who were originally in the ſame ſtate, and deſerved no better than they: But have we not at the ſame time much cauſe of deep regret that we have hitherto done ſo little, if any thing at all, towards communicating to them the invaluable bleſſings which we have ſo freely received?

Some laudable exertions have been made, and are ſtill making, by particular ſocieties, to propagate the goſpel among the heathen, and which, through the divine bleſſing, have produced good effects; but it is too obvious, that Chriſtians in general have not been much impreſſed with the obligations they are under to

* By the foregoing accounts Mr. M. intends the extracts he had printed from the periodical papers of the Baptiſt Society. EDITOR.

co-operate in ſuch undertakings. Let it therefore be duly conſidered, that it is the COMMANDMENT of the everlaſting God that the goſpel ſhould be made known to ALL NATIONS for the obedience of faith *. It is the expreſs COMMISSION of our Lord and Saviour to his apoſtles, "Go ye into ALL THE WORLD, "and preach the goſpel to EVERY CREATURE—Go ye there- "fore, and teach ALL NATIONS, baptizing them in the name of "the Father, and of the Son, and of the Holy Ghoſt. Teaching "them to obſerve all things whatſoever I have commanded you: "and lo, I am with you alway, even unto the end of the world †." This commiſſion was not reſtricted to the apoſtles, for many others were engaged in executing it; nor did it expire with their lives. It is a ſtanding law of the kingdom of heaven, and continues in force through all ages of the church, *even unto the end of the world*, as the promiſe which accompanies it plainly imports. True indeed, it is addreſſed immediately to teachers, and all are not ſuch; nor is it the duty of all teachers to leave their reſpective charges: But it is the duty of all Chriſtians to *be fellow-helpers to the truth*, by aſſiſting thoſe who for his name's ſake go forth, taking nothing of the Gentiles ‡: They can co-operate according to their reſpective ſpheres, abilities, and opportunities, with the ſocieties who are engaged in ſuch undertakings, and aſſiſt them by their contributions, their influence, their advice, and their prayers; ſo that all have it in their power to concur in one way or other in promoting the great deſign of this commiſſion, conſequently it muſt be their bounden duty. If it be our duty to love Chriſt's cauſe, to be zealous for his honour and intereſt in the world, and concerned about the ſalvation of our fellow-men; then certainly it is our duty to promote theſe according to our ſphere and ability: If it be our duty to pray that his kingdom may come; that his ſaving health may be known among all nations; and that for this end he would ſend forth labourers into his harveſt, it muſt undoubtedly be our duty to act ſuitably to ſuch prayers, in ſo far as we have it in our power.

Conſider what encouragements we have to concur in ſuch a glorious undertaking. The mighty King of Zion has promiſed to thoſe who are engaged in it according to his will, "Lo, I am with you alway, even unto the end of the world." The work is indeed extenſive and arduous, and there are many obſtacles in the way, which to human power are altogether inſurmountable; but what then? Is there any thing too hard for him who has all power in heaven and in earth; who makes his ſtrength perfect in weakneſs, and who has pledged his faithfulneſs to give ſucceſs to the means he has appointed? Conſider alſo, that the word of God abounds with promiſes, that Chriſt's kingdom ſhall at laſt univerſally prevail on the earth. The Father hath given him the heathen for his inheritance, and the uttermoſt parts of the earth for his poſſeſſion §. It is promiſed, that all nations ſhall be bleſſed in

* Rom. xvi. 26. † Mark xvi. 15. Matth. xxviii. 19, 20.
‡ 3 John, ver. 6, 7, 8. § Pſal. ii. 8.

him;

him; *—that all the ends of the world ſhall remember and turn unto the Lord, and all the kindreds of the nations ſhall worſhip before him †;—that the earth ſhall be full of the knowledge of the Lord, as the waters cover the ſea ‡: And it is the united voice of the oracles of truth, that all the ſucceſſive ſhakings and overturnings of the monarchies and kingdoms of this world, ſhall at laſt iſſue in their becoming our Lord's and his Chriſt's §. What an encouraging proſpect does this open to our view! We are certain that this happy period will come; and though it is not for us to know the times and ſeaſons, yet we cannot but obſerve, that the Lord at preſent ſeems remarkably at work in various ways, and particularly in ſtirring up inſtruments to diffuſe the light of the gracious goſpel over the dark parts of the earth. Is not this a hopeful ſigh that he is about to accompliſh the great things which he hath promiſed reſpecting the glory of the latter days? Much indeed is to be done, and it is likely that it will be a work of time; but this ought not to diſcourage the children of God from perſevering in the uſe of the appointed means, which are mighty through God to the pulling down of ſtrong holds. The truth ſhall at laſt prevail, and thoſe who are inſtrumental in turning many to righteouſneſs ſhall ſhine as the ſtars for ever and ever.

In forming aſſociations of this kind, it is proper that Chriſtians ſhould be ſatisfied as to the leading views and principles of thoſe with whom they propoſe to co-operate; and though it cannot be expected that all who unite in this deſign ſhould be preciſely of the ſame ſentiments in every thing, yet it is abſolutely neceſſary that they ſhould be agreed in the great and eſſential doctrines of the goſpel; for without this they can have no proper union: And there is the more need to be cautious in this, becauſe no other ſcheme of doctrine than that which the apoſtles preached will be bleſſed of God for the ſalvation of men; and there is an anathema denounced upon all who preach any other goſpel, or corrupt the goſpel of Chriſt. It gives me ſincere pleaſure, however, to obſerve, that the miſſionary ſocieties which have lately been formed profeſs evangelical principles, and in ſo far as they propagate the faith once delivered to the ſaints, I moſt heartily wiſh them God ſpeed.

Though we of the Baptiſt denomination in Scotland differ in ſome things from thoſe of the ſame denomination in England, and have no intention to depart from thoſe principles by which the order and government of our churches have hitherto been regulated; yet being ſatisfied upon the whole that they preach the faith of the goſpel, and, as they declare, "maintain the impor-
"tant doctrines of Three equal Perſons in the Godhead; eternal
"and perſonal election; original ſin; particular redemption;
"free juſtification by the righteouſneſs of Chriſt imputed; effi-
"cacious grace in regeneration; the final perſeverance of the

* Gen. xxii. 18. † Pſal. xxii. 27. ‡ Iſa. xi. 9.
§ See Dan. ii. 35, 44; chap. vii. 14, 27. Rev. xi. 15.

"saints; the resurrection of the dead; the general judgment at "the last day; and the life everlasting," we have considered it as our duty to assist their missionary society, and have made a general contribution among ourselves for this purpose. But being few in number, and most of us in moderate circumstances, it is not in our power to give any considerable aid; and as we understand the Baptist Society's Funds are but small, though they have four missionaries already employed in heathen countries; we therefore wish to give an opportunity to such of the disciples of Christ in this part of the country as may approve of the measures hitherto pursued by that society, to contribute for the purpose of enabling them to be more extensively useful.

Donations to the Baptist Society in England, for propagating the Gospel among the Heathen, will be received by Mr. William Braidwood, merchant in Edinburgh; Messrs. James and Andrew Duncan, booksellers in Glasgow; and Mr. Alexander Millar, merchant in Dundee.

OBITUARY,

FOR 1795.

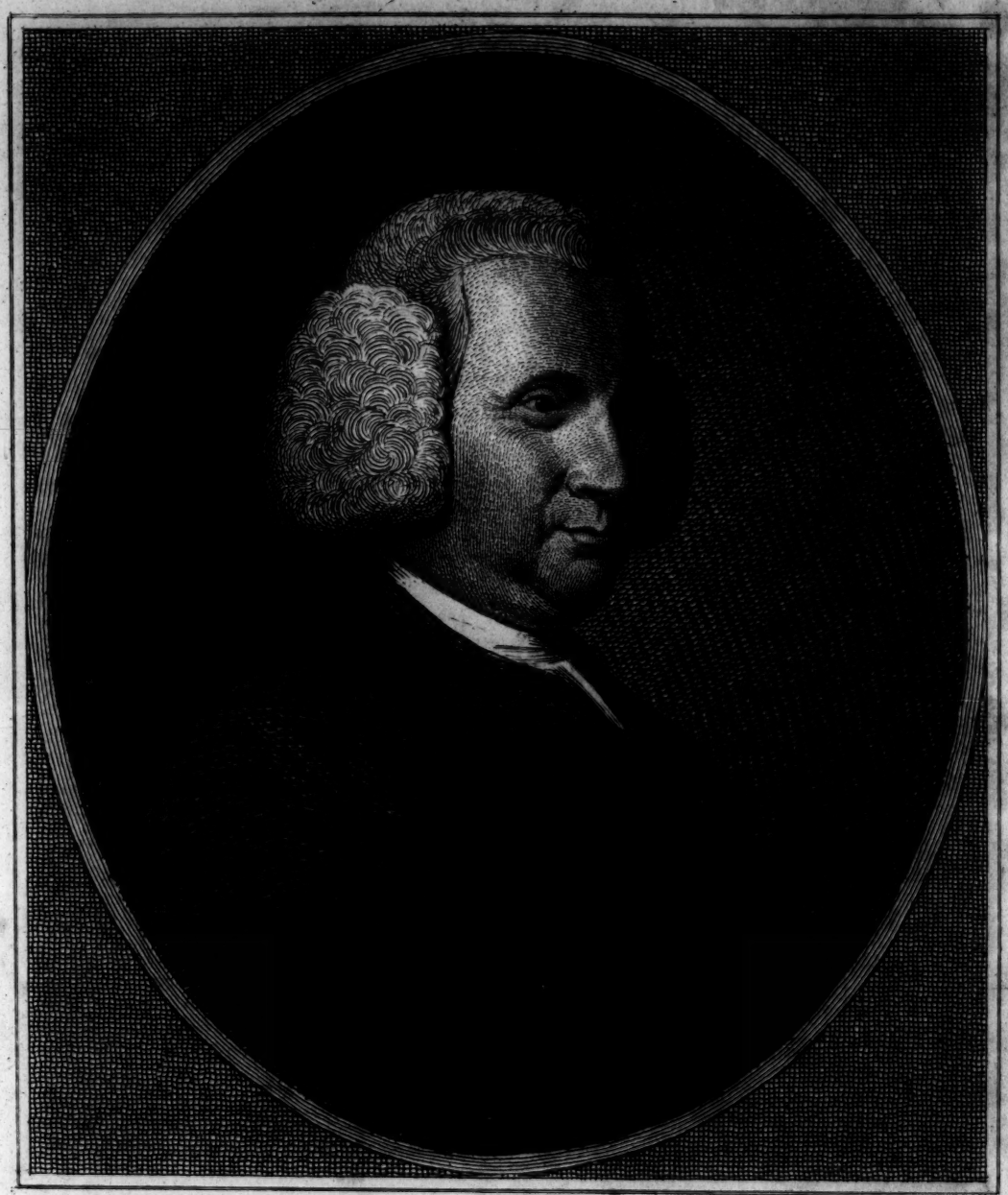
Brief MEMOIRS of the late Rev. SAMUEL STENNETT, D.D.

Chiefly drawn up by the Rev. *Joseph Jenkins, D. D.* and communicated by him for insertion in the Register.

DR. SAMUEL STENNETT the younger * son of Dr. Joseph Stennett, a former worthy pastor of the Baptist church in Little Wild-street, Lincoln's-inn-fields, London, was born at Exeter, in which city his father had been many years pastor of the Baptist church, before his residence in London. He was formed by nature, and by grace, for the distinguished figure he afterwards made. To the strength of natural faculties, vigour of imagination, and acuteness of judgment of which he was possessed, he had added, from his earliest years, so close an attention to reflection and study, that there was scarcely a topic in science or literature, in religion, or even politics, but he seemed to have investigated: and so habitual was it to him to arrange his ideas on the different subjects, in a manner peculiar to himself, and

* Dr. Stennett had an elder brother, Mr. *Joseph Stennett*, who was pastor of the Baptist Church at Coate, in Oxfordshire. He died in 1769, and a funeral sermon for him was published by the Rev. Mr. *Turner*, of Abingdon.

yet



THE REV.D SAM.L 

STENNETT, D.D.

Published as the Act directs by W.m Button. Jan.y 20. 1796.

yet quite natural, that when a queſtion, which to others was new, unuſal, or perplexed, hath been propoſed to him, they were ſurpriſed to find how familiarly he was acquainted with it. In a few ſentences he would develope the difficulty as far as a reaſonable man could expect ſatisfaction, for he enjoyed an happy facility of reſolving intricate matters, ſo that confuſion ſeemed to fly before his comprehenſive mind. His preparatory ſtudies for the miniſtry were paſſed under the tuition of the Rev. Mr. Hubbard *, formerly an eminent theological tutor, and under that celebrated linguiſt Dr. John Walker, once of the Academy at Mile-End, which was afterwards removed to Homerton; whoſe ſucceſsful method of inſtruction furniſhed ſo many Diſſenting congregations, as well as churches in the Eſtabliſhment, with critical, learned, and evangelical miniſters. Dr. Stennett's attainments in Latin, Greek, and the Oriental tongues, and his knowledge of ſacred literature, are abundantly viſible in his valuable controverſal writings, and the variety of diſcourſes he hath publiſhed. Beſides which, his acquaintance with modern authors, with what is commonly ſtiled polite learning, hiſtory, the conſtitution and language of his country—his command of words upon all occaſions, and that melliſluous art he had of putting them together—the chaſtity of his diction—his lovely talent for poetry (which he chiefly applied to religious ſubjects)—the melting elocution with which he ſpoke—the cheerfulneſs and entertainment of his common converſation---the lively ſallies of his wit---his conſummate prudence and power over his own temper---the unaffected gentility of his addreſs, and the politeneſs of his manners, were ſo pleaſing, that whenever he was ſpoken of it was with affection or admiration. Such was his affability of mind, that he could accommodate himſelf to the meaneſt, and give advice and comfort to the poor, the vulgar, and the illiterate.---In many a wretched appartment in the city of London, he has wept over the ſick and dying, generouſly relieved their wants, and with his knees on the bare floor, has lifted up his cries to God for them. And yet if called upon, he was ſo perfectly at eaſe in the higher circles of life, that reſpectable perſonages in honourable ſtations and of noble rank, have ſought his friendſhip, and thought themſelves honoured by it: all the uſe he made of which was, to embrace the greater opportunity it gave him of doing good; nor was he to be retarded in this purſuit by the attacks of obloquy and ſlander; a good conſcience in the ſight of God

† Predeceſſor of the late Rev. Samuel Brewer in the paſtoral office at Stepney.

carried him above the reproaches of cenſorioufneſs and calumny. Had ambition, his perſonal emolument, or preferment of any kind been his objects, his own accompliſhments and large connexions opened a ready door to them: and what is more, he might have had preferment unenvied. Perſons of eminence in the eſtabliſhment have expreſſed their regret that Dr. STENNETT was not among them; voluntarily remarking, that there is not a ſituation in the national church which he was undeſerving of. But though he was candid to the opinion of others, a friend to private judgment, and a lover of good men of every perſuaſion; he was a Diſſenter---a Diſſenter from principle---a Baptiſt;---he deſired no higher honour upon earth, than to be an uſeful Baptiſt Miniſter *; and the only preferment he had (if we may ſo call that which had no emolument whatever) was, that in the year 1763, the King's College and Univerſity of Aberdeen, unſolicited by him, conferred upon him the degree of Doctor in Divinity. But this honour did not elevate his mind above what he was before. No; he was ſtill the ſame humble chriſtian; and to God he had conſecrated his days, his talents, his ſtrength, his reputation, his all. He was called by the grace of God in early life, and it is conjectured that the circumſtances attending his converſion may fairly be gathered from the following hymn, with which he appeared more pleaſed than with many others which he had compoſed, and ſuffered to be publiſhed. It is the 437th in Dr. Rippon's Selection.

Praiſe for Converſion. Pſalm lxvi. 16.

1 Come, ye that fear the LORD,
And liſten while I tell,
How narrowly my Feet eſcap'd
The Snares of Death and Hell!

2 The flatt'ring Joys of Senſe
Aſſail'd my fooliſh Heart,
While Satan, with malicious Skill,
Guided the poiſonous Dart.

3 I fell beneath the Stroke,
But fell to riſe again:
My Anguiſh rous'd me into Life,
And Pleaſure ſprung from Pain.

4 Darkneſs, and Shame, and Grief
Oppreſs'd my gloomy Mind;
I look'd around me for Relief,
But no Relief could find.

* The article "Baptiſt," in Dr. Rees's edition of Chambers's Cyclopædia, was drawn up by Dr. Stennett. EDITOR.

5 At Length, to GOD I cry'd;
He heard my plaintive Sigh,
He heard, and inſtantly he ſent
Salvation from on high.

6 My drooping Head he rais'd,
My bleeding Wounds he heal'd,
Pardon'd my Sins, and with a Smile
The gracious Pardon ſeal'd.

7 O! may I ne'er forget
The Mercy of my GOD;
Nor ever want a Tongue to ſpread
His loudeſt Praiſe abroad.

Under theſe impreſſions he voluntarily preſented himſelf a living ſacrifice unto the Lord. Baptized by his own father when very young, he became a member of the Baptiſt church in Wild-ſtreet, of which he was the ornament for more than fifty years, and forty-ſeven of them he miniſtered to the Church in Wild-ſtreet, firſt as aſſiſtant to his father, and afterwards as his ſucceſſor in the paſtoral office, to which he was ordained in the year 1758.

How naturally he cared for the diſſenting intereſt was viſible from his aſſiduous labours for its proſperity, and the uſe he made of his intercourſe with the great, for obtaining objects of vaſt importance towards the extenſion of religious liberty; for deliverance from thoſe ſhackles that were oppreſſive, and which might in worſe times prove an handle for perſecution. His judicious publications upon that occaſion will long ſpeak for him, as will the reſpect he at all times paid to each denomination, and his readineſs to ſerve them in every good work. Difference of religious ſentiments made not the leaſt alteration in his behaviour. And though he might think the difference of ſuch magnitude, that he durſt not venture his own ſoul upon the ſentiments of others, ſtill he knew that the wrath of man worketh not the righteouſneſs of God, and that bad temper, bad manners, and illiberal epithets, would not recommend the love of God, or the truth as it is in Jeſus. There was not an auſtere feature to be ſeen in his countenance, nor a forbidding accent heard to fall from his lips.

The Baptiſt denomination lay particularly near his heart, and his concern for it ran uniformly through his whole life. In the earlier part of his miniſtry he proved how well qualified he was for the tuition of the younger brethren intended for the ſervice of the ſanctuary; and he was the means of introducing into public life ſome worthy characters, whoſe

learning and miniſterial abilities were a credit to the cauſe they eſpouſed *. But if the diverſity of his other engagements prevented his continuance in that capacity, he was happy whenever an opportunity offered of infuſing inſtruction, indeed of ſaying or doing any thing that might contribute to the good of that profeſſion which he judged to be neareſt the plan of the ſacred ſcriptures. It was his delight to promote peace and brotherly love; to make up differences, or explain miſunderſtandings, that at any time unhappily took place in churches or among miniſters. He grudged no pains: and many can recollect repeated inſtances in which God made him remarkably inſtrumental in bringing about ſo deſirable an end. If the churches were in harmony, and appeared upon ſound principles to proſper, no man took greater pleaſure than he did, or had more heart-felt ſorrow at the contrary appearances.

What he was in his paſtoral office will long, and affectionately be remembered. His chriſtian friends will never forget what he was to the very ſhort interval between his labors and his deceaſe—With what unwearied zeal he appeared in the houſe of God—With what fervor and humility he went before them in ſupplications to the throne of grace!—With what clearneſs and warmth he opened the ſcriptures, declared the tidings of ſalvation to them, and as a father doth his children, exhorted, comforted, warned, directed them!—With what ſolemnity he adminiſtered the ordinance of baptiſm!—With what ſacred ardor he petitioned God, when in prayer he laid hands upon the baptized at the time of their admiſſion into the Church—With what melting pathos he ſtatedly adminiſtered the memorials of the body and blood of the Lord!—With what emphaſis, even to tears, he would frequently repeat thoſe lines of Dr. Young,

> "A pardon bought with blood! With blood divine!
> "With blood divine, of him I made my foe!"—

In what a pleaſing and familiar manner he expounded the word of God in the private meetings of the Church!—With what prudence he preſided in their aſſemblies for deliberation, and how anxious he was that unanimity might prevail among them!—Nor muſt it be omitted how ardently he recommended to them the annual charity, commonly called THE FUND for

* One of his pupils, called into the miniſtry by his church, was the Rev. W. Clarke, A. M. formerly paſtor of the Baptiſt Church in Unicorn-yard, Southwark, but more lately of that in Exeter, who died a few days before him—a man of deep reflection, extenſive learning, and of a moſt excellent ſpirit.—His biography may be ſeen in the Baptiſt Regiſter for Sept. 1794, page 276.

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the relief of indigent miniſters. What pride (if we may ſo ſpeak) he took, if they excelled in that duty; and how much was his heart drawn out to the dear children who attended worſhip with his people, and whom he addreſſed publickly, and more privately, as thoſe that he hoped would be the future ſeed of the church, and ripen to the glory of God, when the preſent generation hath left the world!----With what tenderneſs did he, as long and as often as he was able, viſit his charge, and impart ſympathy and help in their afflictions; and how frank, open and acceſſible was he at all ſeaſons, when his advice or aſſiſtance was ſought!---With what faithfulneſs, yet meekneſs, did he even rebuke where neceſſary, and how glad was he to reſtore the unſettled, or reclaim the wandering!---His friends know, and God alſo, after what manner he was with them, and how he kept back nothing that was profitable, but ſhewed them and taught them, publickly and from houſe to houſe, teſtifying repentance towards God, and faith towards our Lord Jeſus Chriſt.

As an huſband, a father, and maſter of a family, he was alike upright and exemplary. United in marriage with one of the beſt of women, they lived together in the cloſeſt and moſt uninterrupted affection, for more than forty years. She was a picture of unaffected piety and good-nature, and he walked with her as an heir of the grace of life, till about five months ago, ſhe ſtepped out of this world a little before him, that ſhe might, as it were, meet him, and welcome him to glory. The acknowledgment of God in their family met with ample reward. The tender love and chriſtian ſolicitude they bore towards their children was returned with reciprocal affection, and they had the happineſs of ſeeing them walk in the ways of God, and their ſon a preacher of the goſpel. The concern they ſhewed for the domeſtics of their family, for their ſpiritual good eſpecially, was ſuch as it is hoped will not be forgotten by them. Pleaſing inſtances are recollected in which God bleſſed the Maſter of the family for the converſion of his ſervants, particularly of one ſervant who, at an affecting church-meeting in Wild-ſtreet, told the church how a check was given to the thoughtleſſneſs of his youth, and his reſolution for ſin, at Dr. Stennett's family worſhip; and how, born again in his maſter's houſe, he was brought into the road to Zion. Thoſe who were preſent heard in ſilence and in tears, and their hearts praiſed God†. Nor were

* The poor Children of the Friendly Society in Great Wild-ſtreet—a charity by which about 100 Boys and Girls are educated and clothed.

† This was a very remarkable ſtory of a prophane and vicious youth, tutored on a bowling-green, whom the Doctor, at the earneſt requeſt of an

were his endeavours confined to his own family, the whole neighbourhood ſhared in them, and good effects have been heard of the very laſt ſermon he preached at Muſwell-Hill, where he reſided the latter years of his life.

But that which diffuſed vigour and animation through all the reſt was his character as a man—a Chriſtian. He ſet the Lord before him---had habitual recourſe to prayer, private and mental---and walked with God. When he related the inward workings of his mind, it appeared how deeply he had entered into the ſpirit of experimental religion; and on this head, where he was intimate he would aſtoniſh. Much of it was ſeen alſo in his preaching and his behaviour;---in that diſintereſtedneſs, which made him think that he was the debtor of all if he could do them good;---that patient ſubmiſſion to the divine will in a variety of trying afflictions, and none more trying than the diſſolution of a long and moſt affectionate connexion, by the death of his wife;---that forgiveneſs of injuries, and diſpoſition to put the beſt conſtruction upon the actions of other people;---that abhorrence of evil ſpeaking, which, as it was commonly remarked of Mrs. Stennett, that "no one heard her ſpeak evil of any one however bad:" ſo if the Doctor heard any one ſpoken evil of, he would reply, "Well, ſee now if you can't tell ſomething good of that perſon."

Mrs. Stennett's diſſolution was a very great affliction to the Doctor and his family. Though ſhe had been for ſome time rather declining in her health, yet her being at laſt ſo quickly removed was what they little expected. She was confined to her bed only about a week. Her diſorder was of the nervous kind, and greatly affected her ſpirits. A delirium attended her illneſs, but yet ſhe was enabled at intervals ſo to expreſs herſelf as afforded thoſe round about her no ſmall pleaſure. Being happy that thoſe whom ſhe ſo tenderly loved were with her in her affliction, ſhe ſaid at different times, "I dwell among my own people,"---and then, "Jeſus is the only Saviour," ---"My Chriſt! Glory! Glory!" Her ſon aſked her if ſhe did not love Chriſt, ſhe replied, "Yes." Dr. Stennett ſaid to her, "All is well, my dear," ſhe anſwered, "Yes." She had walked humbly with God, was remarkably fond of the duties of retirement, and took great delight in reading books of experience. Her end was peaceful and ſerene---her death bed was a moſt pleaſing one, and ſhe might well be ſaid to fall aſleep in Jeſus. She died March 16, 1795, and was buried in the family vault in Bunhill Fields. Mr. Booth de-

an aged member, the boy's aunt, took into his family, and who afterwards proved a very godly man. The Church will recollect with reſpect the name of *John Hancock*.

livered

livered the addreſs at her interment, and Mr. Joſiah Thompſon, of Clapham, preached her funeral diſcourſe the following Lord's day, at Wild-ſtreet.

The death of Mrs. Stennett was an event that preſaged his own removal. He was ſubmiſſive to the ſupreme diſpoſal, but did not appear to have any further regard for living in this world, or to think of his long continuance in it. All his talk ſeemed to be a repetition of theſe words, "The time of my departure is at hand." The duties of his miniſtry indeed he went to with redoubled diligence, as if aware that the night was coming when he could no longer work; and he was hardly with-held from thoſe ſuper-abundant exerciſes, that muſt have been immediately detrimental to his health. His retirements were chiefly ſpent in meditations on the bible; in which alſo he indulged his taſte for poetry, as ſome admirable ſpecimens he has left behind him demonſtrate. His converſation and prayers were particularly ſpiritual, and his people will long retain the ſavour of the two laſt diſcourſes he preached to them. The firſt, on Chriſt as an High-Prieſt "touched with the feeling of our infirmities," was the reſult of his meditations during a ſleepleſs night the preceding week; but a night ſo comfortable as, he confeſſed, he had never before enjoyed in his life. The perfect knowledge the Lord Jeſus had of his wants---the tender care he exerciſes, and the ſufferings he ſo freely underwent, were his aſtoniſhment. None who knew Dr. Stennett could ſuſpect him to be deficient in exalted ſentiments of the Redeemer, yet all he had before conceived and preached of him, appeared ſmall to what he then experienced; and hence he exhorted his people to "come boldly to the throne of grace, that they might obtain mercy, and find grace to help in time of need †." Though illneſs and approaching death prevented his preaching it had not leſſened his love to his flocks. He deſired a friend to tell them, "that he loved them all in the Lord, and that the truths he had preached were his alone conſolation in the hour of death."—The temper and comfort of his mind in his illneſs, were diſcovered by ſeveral little incidents which cannot but be pleaſing to thoſe who had ſuch a value for him. Before he was confined to his bed, he prayed one evening in his family in a manner which deeply impreſſed all preſent, "that God might give an eaſy paſſage out of life;" and God granted him that which he requeſted. Some vinegar and other ingredients being given him as a gargle for his throat, he ſaid, with great emotion, which ſhewed his thoughts to be directed towards Jeſus, "And in his thirſt they gave him vinegar to drink. O! when I re-

† Heb. iv. 15, 16.

flect

flect upon the ſufferings of Chriſt, I am ready to ſay, what have I been thinking of all my life? They are now my only ſupport;" and he added, reſpecting thoſe tenets that would degrade Chriſt's perſon and atonement, "What ſhould I do now, if I had only ſuch opinions to ſupport me?"*---Taking his daughter by the hand, he ſaid, "Wherefore he is able to ſave them to the uttermoſt, that come unto God by him---He is able to keep that which I have committed unto him againſt that day."---To the kind enquiries of a friend he anſwered, "Here I am, caſt down but not deſtroyed;" And upon another occaſion, repeated a verſe of the charming hymn he had formerly compoſed, and which was printed †:

Father at thy call I come:
In thy boſom there is room
For a guilty ſoul to hide
Preſs'd with grief on ev'ry ſide.

To his ſon, who (at that time very ill alſo) came to ſee him, he ſaid, "My ſon, God hath done great things for us, He is very gracious to us. I can leave myſelf and my family with him." In ſhort, every little ſpeech he uttered indicated the invariable frame of his mind, that he was happy in God, and that the ground of his happineſs was the love of God in laying down his life for us. "Other foundations," as he expreſſed it with energy, "can no man lay, than that is laid, which is Jeſus Chriſt. His name is as ointment poured forth. O! he is the chief among ten thouſand, and altogether lovely." The powers of expreſſion were taken from him, a few hours before his departure; but he went off in a tranquil and eaſy manner. He quietly fell aſleep in Jeſus, Auguſt the 24th, 1795, in the 68th year of his age. His remains were depoſited in his family vault in Bunhill-fields, where Mrs. Stennett his beloved wife had been interred a few months before him. The pall was ſupported by the following miniſters: Dr. Kippis and Dr. Rees of the Preſbyterian; Mr. Brewer and Mr. Towle of the Independent; Mr. Martin and Dr. Jenkins of the Baptiſt perſuaſion. The laſt of theſe gentlemen, who was a

* Mentioning Dr. *Prieſtly* by name; and I think (ſays Dr Jenkins,) it argues very highly in favour of the doctrines of our Lord's Deity and atonement, and of his free and efficacious grace, that Dr. Stennett, a man of ſtrong natural parts, a cool and diſpaſſionate reaſoner, and whom none that knew him would charge with ignorance or enthuſiaſm, believed in, and avowed thoſe doctrines in his life, and gave ſo explicit a teſtimony to their uſefulneſs and importance, when he viewed himſelf as going to appear before God the Judge of all If Dr. Prieſtly ſhould ever ſee this note, I wiſh it may be duly weighed, as he alſo muſt die.

† Hymn cclxx. of Mr. Rippon's Selection.

member

member of Dr. Stennett's church, and by that people ſent into the work of the miniſtry, preached his funeral ſermon Sept. 6, 1795, on 1 John iii. 16. The diſcourſe was immediately printed, with Mr. Booth's Addreſs at the grave; and the providence was felt, not only by all the Baptiſt Churches throughout the three kingdoms, but by great numbers of the moſt reſpectable perſons in the other denominations of Proteſtant Diſſenters, not to mention pious and evangelical miniſters and people of the eſtabliſhment—and John's Eulogy concerning one of the beſt men in apoſtolic times, was pronounced in every circle of the godly, "Demetrius hath a good report of all men, and of the truth itſelf; yea, and we alſo bear record, and ye know that our record is true."

The Doctor has left behind him two affectionate children, the Rev. Mr. Joſeph Stennett, and Miſs Elizabeth Stennett, in both of whom he had "inexpreſſible ſatisfaction."

THE BIRD OF PARADISE *,

By the late Rev. Dr. SAMUEL STENNETT.

AH me! I've loſt my liberty;
And in this cage
My active mind
Is cloſe confin'd:
Nor can I hope again
My birthright to obtain,
Till this my gilded tenement ſhall be
Deſtroy'd by ſome diſaſter or by age.

2.

But—How came I here?
Who was it that depriv'd my heav'n born ſoul,
Of the freedom ſhe enjoy'd,
In the paradiſe of God;
Where no baſe paſſion could my peace controul,
Or in my breaſt create a fear?
'Twas Satan, aye, 'twas he
That robb'd me of my liberty:
His artful ſnares th' inſidious Fowler laid,
And to this captive ſtate my innocence betray'd.

3.

Cruel enemy to try,
When I fear'd no danger nigh,
Thus to deceive and ruin me,
With baſeſt arts of treachery!

* The Rev. Mr. Joſeph Stennett, who communicated the Bird of Paradiſe for the Regiſter, wiſhes it to be ſaid, that this is the *firſt correct* copy of it which has been given to the public. EDITOR.

But

But boaſt not, Satan, thou thy point haſt gain'd.
Heav'n permits it ſo to be,
That all the world may one day ſee
Juſtice triumphant over perfidy;
For know that Chriſt the conqueſt hath obtain'd.
Yes, and he'll quickly come,
And publicly pronounce thy doom.
So ſhall the horror of this cruel deed,
By which thy malice had deſign'd,
To draw down vengeance on mankind,
With double fury light on thy devoted head.

4.

In the mean while I ſit,
And here in groans,
And ſilent moans,
Lament my 'priſon'd ſtate:
Ah me! I once was us'd to mount and fly,
Up thro' the trackleſs regions of the ſky;
And as I paſs'd along,
In ſweetly pleaſing ſtrains,
To trill my warbling ſong,
All o'er th' ethereal plains.
But now condemn'd within this cage to lie,
I droop the wing,
Refuſe to ſing,
And ſighing wiſh to die.

5.

But why deſpair?
Come try thy voice, and ſtretch thy wing;
A bird within a cage may chirp and ſing,
And taſte what freedom is e'en while ſhe's here.
Strike up ſome cheerful note;
With fond deſire
Peep thro' the wire:
Thy keeper'll quickly come and let thee out.

6.

This, O this, is happy news!
Now to ſing I can't refuſe:
Theſe ſhall be the notes I chuſe:
"Satan the cruel Fowler put me in,
"And faſt enclos'd me round with ſenſe and ſin:
"But Satan cannot keep me here;
"For not to him the cage belongs,
"'Tis Chriſt's, and he ſhall have my ſongs,
"Since he's my kind deliverer."

7.

Thus awhile,
I will beguile

The

The paſſing hours away:
Aſſur'd my maſter'll not forget
To make my bed and find me meat,
So long as 'tis decreed that here I ſtay.
Wherefore free from all cares,
From all dangers and ſnares,
While Jeſus my Saviour is by;
O how happy I dwell,
Tho' immur'd in a cell,
Not anxious to live, nor yet fearful to die!

8.

But ſoon, alas! ſecure of future bliſs,
Senſeleſs I grow,
And ſcarcely know
What real freedom is.
The little circuit of my cage
Doth all my thoughts and time engage:
With heedleſs feet from perch to perch I hop;
And paſſing round,
Pleas'd with the ſound
Of tinkling bell
Hung o'er my cell,
My nobler notes I drop.
Ah! how deprav'd this wretched heart of mine,
So ſoon to loſe its taſte for joys divine!

9.

Buſied thus with motes and ſtraws,
Idle nonſenſe, empty joys,
Without a hope, without a fear
Of pleaſures or of dangers near,
Aſleep I fall:
Fatal ſecurity!
But hark! I hear my keeper call.
Aye, 'tis his voice: now I awake,
Fancy I feel my priſon ſhake,
And dire deſtruction's nigh.
Affrighted round my cage I caſt my eye,
And flutt'ring to and fro,
Not knowing where to go,
Attempt to make my eſcape but cannot fly.

10.

Ah! ſilly heart,
(I fetch a ſigh,
And ſighing cry,)
Thus fooliſhly to part
With noble hopes, ſubſtantial joys
For airy phantoms, gilded toys,

Trifles

Trifles, the fond purſuit of which unmans my ſoul,
And leaves me to the ſport of ev'ry fancied fear,
That would my peace controul.
What miſeries befal a heav'n-born mind,
By being thus within a cage confin'd!
Pity, Saviour, pity me,
And quickly come and ſet me free!

11.

My Saviour hears, and ſtrait replies,
With ſoft compaſſion in his eyes,
" Thy ſilent moans,
" And piteous groans
" Have mov'd my heart;
" Ere long I'll come,
" And fetch thee home,
" Where reaſon and the paſſions ne'er ſhall part."

12.

'Tis Jeſus that ſpeaks! how charming his name!
At the ſound of his voice,
O how I rejoice,
And kindle all into a flame!
I leap and I fly,
And in ecſtaſy cry,
Vain world, I bid thee adieu:
I'll wait not for age,
To pull down my cage,
But, fearleſs of danger, will force my way thro'.

13.

Check thy paſſions, fooliſh man;
The longeſt life is but a ſpan.
Be contented here to ſtay,
Another hour, another day;
To feel a joy, to bear a pain,
To do ſome good, ſome good t'obtain.
Think not the moments long, Heav'n hath decreed;
Impatience cannot laſh them into ſpeed.
With meek ſubmiſſion wait the approaching hour:
The wheel of time will quickly whirl about,
And then thy keeper'll come, and ope the door,
Put in his hand, and gently take thee out.

14.

The day arrives.
Now thro' the wire,
With ſtrong deſire,
I caſt my wiſhful eyes.
I ſee him come: yes, yes, 'tis he!
Hither he haſtes to ſet me free.
O the muſic that I hear,
Sweetly warbling in my ear!

" Little

" Little ſongſter, come away,
" In this vile cell no longer ſtay;
" But take thy flight to realms above the ſkies."

15.

I hear and inſtantly obey;
Out of my cage I ſpring;
And as I paſs the wicker'd way,
Thus to myſelf I ſing:
" How ſafe, how eaſy 'tis to die,
" With Chriſt my Guardian-angel by!
" He's my defence from pain and ſin,
" From foes without and fears within.
" O Death, where is thy ſting? O grave, thy victory?"

16.

Now I'm happy, now I'm free:
My active ſpirit, heav'n-born mind,
From all the dregs of ſenſe refin'd,
Feels and enjoys her godlike dignity.
No more oppreſs'd with the groſs atmoſphere
Of error, prejudice and ſin,
Freely I breathe my native air,
And drink ambroſial fragrance in.
O who can think, O who can tell,
The ſtrange ſenſations now I feel!

17.

Awhile my wings unuſed to flight, I try,
And round and round in ſportive bliſs I fly:
Then through the opening ſkies,
In rapt'rous ecſtaſy I riſe,
Up to the flow'ry fields of Paradiſe.
And as I dart along,
On full expanded wing,
Amid th'angelic throng,
Celeſtial anthems ſing:
" Glory to him that left his throne above,
"And downward bent his way on wings of love;
" That wept, and bled, and died upon the tree,
" To conquer death and ſet the captives free."

Rev. John Griffiths,

Late Paſtor of the Independent Church, at *Hitchin*, in the County of Hertford.

The Rev. Mr. John Griffiths was born in the pariſh of Llanvirnach, Pembrokeſhire, South Wales, Nov. 16, 1736. His father's name was William Griffiths, and his mother's maiden name was Gwenllian Thomas. He was very obedient to his parents from a child. Like Obadiah of old, he feared the Lord from his youth. He made a public profeſſion of religion, and became a member of the Diſſenting Church at Glandwr, when he was about ſixteen years of age. After having been at various ſchools in his earlier days, in 1753 he was placed in the Diſſenting Academy at Carmarthen, where he remained two years, and from thence removed to the Academy at Abergavenny, where he finiſhed his education. He entered upon the work of the miniſtry in the year 1758. In 1759, or 1760, he went to Wotton-under-edge, in Glouceſterſhire, where he preached about two years. He was after this ſettled as paſtor over an Independent church at Hinkley, in Leiceſterſhire. In February 1772, he preached his firſt ſermon to the Independent church at Hitchin, as a probationer, and he was ſettled over them as their paſtor in the enſuing ſummer. Here he went in and out before his people and preached the glad tidings of ſalvation to them, as long as his health and ſtrength enabled him to do it; faithfully and affectionately labouring to ſave his own ſoul and thoſe of his people, and thereby to promote the glory of his great maſter. He was eminently of a devotional ſpirit—a man of prayer. Mr. Geard, miniſter of the Baptiſt congregation at Hitchin, in preaching his funeral ſermon, ſaid; "Repeatedly have I united with him in this place, when no one has been preſent but ourſelves, in communicating our views upon particular ſubjects to each other, and in endeavouring affectionately to recommend each other, and our reſpective churches and congregations to the divine regards in prayer. And yet, though we were in one ſenſe alone, I truſt we were not alone, becauſe our glorious maſter now and then at leaſt was with us, agreeably to his own condeſcending promiſe."

He was a man of diſintereſted benevolence. "I have known," ſaid Mr. Geard, in the ſame ſermon, "ſeveral inſtances of this: but one of a pleaſing deſcription, and not very commonly parallelled, I ſhall mention. It was a handſome gift ſent by him to a poor afflicted miniſter, not of his

his own denomination, whom I have reaſon to think he had never ſeen in his life, but to whom he was ſpontaneouſly induced to ſend this relief on the poor good man's circumcumſtances being related to him, without the ſmalleſt ſolicitation. I had the pleaſure of being the medium of the conveyance of the gift; and of obſerving the benevolence of the giver, and the gratitude of the receiver. They are both in heaven, nor do I know that any perſon now living knows the particulars of the circumſtance but myſelf; nor did I conſider myſelf at liberty to mention it, even in general terms, till the generous benefactor was gone."

In January 1776, he married Miſs Hannah Richards, daughter of Mr. Samuel Richards, late of Birmingham. By this lady he had two children, a ſon and a daughter. Their daughter, Mary Griffiths, died ſuddenly Feb. 18, 1783, aged 2 years and four months. Their ſon, Ebenezer Griffiths, was an exceedingly amiable and promiſing youth: but it pleaſed God to remove him alſo after a long lingering indiſpoſition, Jan. 12, 1794, when he was fifteen years of age. The loſs of the daughter was a heavy trial to the bereaved parents, but the death of the ſon was ſtill much heavier. In him they had loſt their all as to the endearing relation of children. It was their great felicity however that they had not to ſorrow as thoſe without hope *. But whatever conſolations attended this affecting providence, as Mr. Griffiths's conſtitution had begun to fail before the death, and even before the indiſpoſition of his beloved ſon, this providence appears to have operated very powerfully towards pulling down his already ſhaken tabernacle. In the ſummer of 1794, he went to Briſtol to try the medicinal waters at the Hot Wells for the recovery of his health: but he derived no eſſential benefit from them. After his return home, he preached occaſionally with conſiderable difficulty, till at length he was obliged quite to give over. His laſt ſermon was preached Feb. 22, 1795, about 23 years from the time of his firſt preaching as a probationer at Hitchin. It ſeemed remarkable that this diſcourſe was preached from 1 Cor. xv. 57. *Thanks be to God who giveth us the victory, through our Lord Jeſus Chriſt.* For a long time before his death his mental powers were at intervals exceedingly deranged. When he was favored with a proper exerciſe of them, which through the goodneſs of God at certain periods was the caſe to the laſt, his mind was generally calm. It appeared as though when

* For ſome account of this amiable youth, ſee a little piece, entitled, Youthful Piety exemplified. Printed for W. Button, Paternoſter-row. 6d. 1794.

his affliction had extinguiſhed every other light in him, that the light of devotion ſtill attempted to burn. His grand ſupport of mind in his collected intervals, was the mediation of Jeſus Chriſt between God and ſinners, and a good hope through grace of intereſt in that mediation. He had been at times exerciſed with fears, and particularly dreaded the article of death. It is a pleaſing reflexion, however, that death at length grew leſs terrible to him the nearer he approached it: and the very day before his departure, during a lucid interval, he expreſſed himſelf to his neareſt relative as wonderfully relieved from the dread of death, and as enjoying a cheerful hope that he ſhould ſoon be at his father's houſe. It was remarked concerning him, that no one ever heard him murmur, however much his long and trying affliction might cauſe him to mourn. At length, on the 6th of December 1795, he was releaſed from all his burdens, and entered into the joy of his Lord, aged 59 years.

On the 11th of December, he was reſpectfully committed to the houſe appointed for all living, and a ſuitable oration was delivered on the occaſion by the Rev. Mr. William Williams, his ſucceſſor in the paſtoral office, who was ordained ſome time before Mr. Griffiths died. On the following Lord's-day afternoon, in the meeting-houſe where he had laboured ſo many years, his funeral ſermon was preached to the two congregations of the Independents and Baptiſts, who met together to pay their laſt tribute of reſpect to a truly worthy character. The paſſage which Mr. Geard improved upon this occaſion was given him by his dear departed brother, in one of the many friendly viſits which he paid him during his affliction; it was Heb. iv. 9. *There remaineth therefore a reſt to the people of God.* Six months before his diſſolution Mr. Griffiths requeſted his brother Geard to improve this ſcripture as his funeral text, and prefaced his requeſt by affectionately mentioning the long friendſhip which had ſubſiſted between them—and indeed thoſe who were acquainted with both of them have admired their ſincere affection for each other, and longed to ſee the different evangelical denominations breathe the ſame ſpirit in every place. Who can ſay what advantages might reſult from the meeting of Independents, Baptiſts, and other holy miniſters of the ſame neighbourhood, in each others veſtries, for the purpoſe of conſultation, prayer and praiſe, according to the example of theſe two brethren at Hitchin!

It muſt be mentioned alſo to their honor, that when either of them was ill, or on a journey, inſtead of ſending thirty or forty miles for a miniſter to fill the vacant pulpit, he encou-

raged

raged his people to meet with the congregation whoſe paſtor was at home, and able to preach. The places of worſhip are both large. The members and hearers accommodated each other. Love continued, and good was done. But this interchange of kind offices was miſunderſtood and miſrepreſented, in conſequence of which, Mr. Geard publiſhed, in one of the Magazines of April 1795, the following letter which is *here* reprinted, by particular requeſt from Hitchin.

To the Editor, &c. &c.

SIR,

AMONG thoſe characters which are repreſented in the ſacred oracles as an abomination unto the Lord, is included the ſower of diſcord among brethren *. Your ungenerous correſpondent, who is noticed on the cover of your laſt magazine, as having ſent you a long letter, without paying the poſtage of it, complaining of a cuſtom adopted ſomewhere near Hitchin by two miniſters, of ſhutting up one of their places of worſhip, if either of them have occaſion to be abſent on the ſabbath, appears intentionally to come too near a character of that deſcription. As I am not at all aſhamed to avow myſelf to be one of the miniſters alluded to in that complaint, and as I do moſt cordially approve of the object that is complained of, I conſider myſelf as called upon to attempt to vindicate my conduct, and the conduct of my honored brother miniſter, and of our reſpective churches and congregations, in that inſtance. To remove every kind of ambiguity from the buſineſs, I would obſerve, that the complaint evidently alludes to the conduct of the Independent and Baptiſt miniſters and congregations at Hitchin itſelf; for that conduct has certainly been obſerved by thoſe miniſters and congregations. I do not know who the complainant is in this matter, but I flatter myſelf with the hope that it is not any perſon belonging to either of the ſaid congregations.

It appears that a friendly underſtanding has in general ſubſiſted between the Diſſenting congregations at Hitchin, for a century paſt or upwards. This friendly underſtanding has been rather improved and ſtrengthened in ſome particular inſtances, within a few years paſt. One inſtance of this is the cuſtom complained of by your correſpondent. Another is that of united meetings for prayer and a ſermon, held alternately at each of our places of worſhip. The circumſtance, which originally occaſioned theſe meetings, was a very affecting and important one; it was that of the alarming indiſpoſition of his majeſty, our ſovereign. At the time when our minds, as well as thoſe of our fellow-ſubjects in general, were deeply impreſſed with his melancholy ſituation, it was thought expedient to have a joint meeting of prayer, between our reſpective congregations, on his account. Accordingly we aſſembled for that purpoſe at the

* Prov. vi. 16. 19.

Independent meeting-houſe, on the 14th of November, 1788, which was about the time of the criſis of his diſorder. Both of the miniſters and one of the deacons of each of our congregations engaged in united addreſſes to the King of Kings, for our earthly King's recovery. As it was a very ſolemn occaſion, ſo it was a very ſolemn meeting: and the minds of miniſters and people were ſo impreſſed, particularly at that time, that it was propoſed afterwards that one united meeting of prayer ſhould be obſerved at each meeting-houſe every year, and that a ſermon ſhould be preached on the occaſion, which has accordingly been done ever ſince. At ſome of the meetings of this deſcription, we have been kindly aſſiſted by neighbouring miniſters, who have evidenced their cordial approbation of them, and contributed to their promotion, by preaching on ſuch occaſions.

The friendſhip that has ſubſiſted between the miniſters and congregations at Hitchin, has, at different periods, and in different ways, produced ſalutary conſequences. Both miniſters and people, and the poor in particular, of both congregations, have derived advantages in more views than one, from this friendſhip. It being now upwards of twenty years ſince I and my beloved brother, the Rev. Mr. John Griffiths, have laboured together in this town, it is not to be wondered at that we have each of us had our trials during this period: but it has been our mutual concern, not only to ſympathize with each other under theſe trials, but to aſſiſt one another as far as we well could. I am exceedingly ſorry that his circumſtances have long been ſuch, that he has neither been able to co-operate, as he formerly did, in carrying on our joint meetings, nor to attend to the concerns of his own congregation: and it adds to my ſorrow, that, I am afraid, his ability for theſe purpoſes is not very likely to be reſtored. I have the ſatisfaction however to reflect, that it has been my concern to do what I could to aſſiſt him under his incapacity; and among the motives that have operated to produce and promote this concern, gratitude, from the recollection of paſt exertions of his on my behalf when I have been comparatively in ſimilar circumſtances, has had its ſhare.

Nor has the ſympathy that has been evidenced relative to our reſpective afflictions been confined to ourſelves. Our friends on each ſide have mutually ſympathized with us. I have not only had the ſatisfaction to hear my good brother's caſe affectionately noticed at a throne of grace, by his own immediate connexions, at their place of worſhip, but by my immediate connexions, at our place of worſhip. And we have had the ſatisfaction likewiſe of ſeeing or hearing of mutual aſſiſtance being afforded by our reſpective friends to one another, as circumſtances have particularly required.

As to our united meetings, God has appeared to ſtamp them particularly with marks of his approbation. Two perſons were received into the church with which I am connected, in one day, to whom the labours of my worthy brother upon ſuch occaſions

caſions, had hopefully been bleſſed, and one of theſe inſtances reſpected the very firſt ſermon that ever was preached upon theſe occaſions.

And as to our uniting our congregations together, when either of us has had occaſion to be abſent on a ſabbath, the circumſtance which your correſpondent particularly complains of, that likewiſe has had its advantages. By this means, at ſhort notice, without any particular inconvenience to ourſelves or our people, we have each of us been enabled to aſſiſt neighbouring congregations, when they have peculiarly needed ſuch aſſiſtance, owing to the illneſs, the removal, or the death of their own miniſters: and we have conſidered ſuch a conduct as likewiſe calculated to promote affection and harmony among our own connexions.

Whether ſuch conſiderations as theſe will or ought to induce other miniſters and congregations, that may be ſimilarly ſituated, to imitate our conduct, I ſhall leave to their own prudence to determine; but they ſo impreſs my mind in reference to ourſelves, that I ſhould be exceedingly ſorry indeed, that that conduct ſhould by any means be altered, in the inſtances referred to. And as I hope, through the medium of your magazine, a conſiderable number, at leaſt, of our reſpective congregations, will either read or hear the following addreſs, I beg leave through that medium to addreſs myſelf to them, in the following manner:

"Dearly beloved brethren and friends,

"Whereas an unworthy attempt has been made by ſome perſon, to me unknown, to interrupt the harmony which has ſubſiſted between you and your reſpective miniſters, though I am abſtractedly ſorry that any ſuch attempt ſhould be made by any perſon whatever, yet, in another view, I am glad hereby to have an opportunity afforded me thus publicly to return you my moſt cordial thanks, to which-ever congregation you belong, for all the kindneſs and reſpect which you have diſcovered to me, collectively or individually; for all the kindneſs and reſpect which you have manifeſted to my honoured brother in the miniſtry; and for all the affection and harmony which you have diſcovered towards one another. I earneſtly beſeech you to liſten to no attempts that may be made to diminiſh that affection, or to interrupt that harmony. And I would earneſtly recommend to your ſerious conſideration, the following apoſtolic exhortations: "Mark them which cauſe diviſions and offences. Let us follow after the things which make for peace, and things wherewith one may edify another. Endeavour to keep the unity of the ſpirit in the bond of peace." *

In proportion as you may be enabled to act in this manner, ſuch an attempt as I have in view, inſtead of interrupting your union, will eventually draw the cords of it tighter than ever. May this happy effect follow, and then whatever is ſaid of the attempt itſelf, we ſhall have cauſe to rejoice in the conſequence.

* Rom. xvi. 17, and xiv. 19. Eph. iv. 3.

If, ſir, you will be ſo kind as to inſert this letter the firſt opportunity you can, in your magazine, you will much oblige.

A Friend of Peace and Harmony,
And your humble Servant,
Hitchin, April, 7, 1795. JOHN GEARD.

NEW DISCOVERED ISLANDS IN THE PACIFIC OCEAN.

The Rev. Dr. Jeremy Belknap, one of the Preſbyterian miniſters of America, author of the Hiſtory of New Hampſhire, in 3 vols. 8vo. † having been acquainted with the deſign of ſending Miſſionaries to the iſlands in the pacific, expreſſes an hearty wiſh that they may be ſucceeded, remarking, that "They will have to contend with many difficulties, and among others, the bad examples of European navigators, who have before viſited and abuſed theſe people." He adds, "There is a group of iſlands lately diſcovered by ſome of our American navigators, *which are ſaid to be populous*, and which are hitherto uncontamin ted by the vices of civilized people. I WISH, if it were poſſible, AN EXPERIMENT MAY BE MADE THERE. As this account may probably be new to Dr. Rippon, I ſend him the copy which accompanies this, with my cordial reſpects."

An Account of the Diſcovery of a Group of Iſlands in the North Pacific Ocean, by Capt. James Magee, in the Ship Margaret, of Boſton, in his run from Canton, toward the N. W. Coaſt of America. Extracted from his Log-book.

"Tueſday, 6th of March 1793 ſteering N. E. at three o'clock in the morning, we ſaw land, bearing N. E. by E.; tacked and ſtood to the N. W. At 5, tacked and ſtood to the E. At day light, ſaw *ſix iſlands* bearing from S. S. W. to N by E.; the neareſt appeared to be about four leagues diſtant. At 7, the ſouthernmoſt iſland, by our account, we judged to lie in latitude 27, the northernmoſt in 28 lat. 4 min. north.

"At 10, A. M. a large iſland was ſeen, bearing S. ½ W., to the ſouthward of all which we had ſeen. At meridian, the extremes of the iſlands in ſight bore as follows: that to the ſouthward of us from S. S. W. ½ W. to S. S. E. ½ E; the ſhip's diſtance from the body of the iſland, five miles. That to the northward of us, and forms the channel we paſſed through, bore, at the ſame time, N. ½ W., diſtant 6 or 7 leagues. Several which we had ſeen in the morning were now out of ſight; the moſt ſouthern iſland not being in ſight, but we ſuppoſed it to bear S. S.W., 8 leagues diſtant; and the moſt northern N. by E. 12 or 13 leagues diſtant.

"The meridian altitude gave the latitude 27, 12 min. N. The longitude, by a good obſervation of the ſun and moon, was 214 degrees 20 minutes W. from Greenwich.

"This group of iſlands lies nearly N. and S., extending about 64 nautical miles. As they are not laid down in any

† Sold by Mr. Dilly, London.

chart

chart in our poſſeſſion; and as I ſuppoſe myſelf the firſt diſcoverer, I give them the name of my Ship, MARGARET'S ISLANDS.

"Wedneſday, 7th of March *, at half paſt 5, P. M. while ſtanding to the E, a large number of breakers were ſeen off the E. end of the fourth iſland from the ſouthward, which we found it impoſſible to weather. Wore ſhip and ſtood to the weſtward (the wind being then about E.), to clear theſe iſlands. At 6, the northernmoſt iſland, in ſight, bore N. N. W.; the ſouthernmoſt, S. ½ E. At half paſt 6, double-reefed the topſails, and hauled up the courſes. At half paſt 7, hove to. At 11, filled and ſtood, during the night, firſt N. E. then S. by E., then N. by W. At 6, the next morning, the northernmoſt iſland, ſeen the preceding day, bore S. E. ½ E., 10 or 11 leagues diſtant. Being now clear of the iſlands, we let out our reefs, and ſet our top-gallant-ſails, keeping our courſe to the N. E. as before this diſcovery. Latitude this meridian, 28 degrees 19 minutes N.

"The iſlands, which lay to the northward of the channel through which we paſſed, were ſmall and irregular, appearing to be moſtly ſolid rocks, of a whitiſh colour, with very little wood on them, and great numbers of ſea fowl hovering over them. Two of thoſe to the ſouthward were well wooded, and covered with beautiful verdure. Each of them appeared to be about twenty miles in circumference, having a gradual aſcent from the ſhore to the ſummit.

"The neareſt lands to theſe iſlands, according to the lateſt charts, are the Sulphur iſlands diſcovered by Capt. King, in his return from Kamſchatka, in 1780. Their latitude is 24 deg. 40 min. N., and their longitude 141 deg. 12 min. E. It is probable, however, that the northernmoſt of the *Marian* iſlands, which lie nearly in the ſame longitude with the *Margaret*'s, may not be not much further diſtant than the *Sulphur* iſlands."

Boſton, Dec. 14, 1795. JAMES MAGEE.

Mr. Rippon has had the pleaſure of communicating this Paper to the Rev. Dr. Haweis, Capt. Wilſon, and other members of the Committee of the Miſſion to which they belong—and though the ſix new diſcovered iſlands are ſo ſituated as not to afford a probability of Capt. Wilſon's viſiting them in his preſent expedition; we all join, with every mark of fraternal eſteem, in hearty thanks to Dr Belknap for ſo kindly intereſting himſelf in the deſign, and for his communication of a diſcovery which it is expected will be connected with others of a ſimilar deſcription —all tending, we humbly hope, not only to link man to man, but finally to unite millions of apoſtate ſinners to our adored God and Savior.

* This was the ſame day, according to the civil account; but it is to be noted, that the marine day begins at noon, and the log account is kept in conformity to that cuſtom.

An

An Account of the PHOLEYS, or FOLEYS, on the river Gambia, in Africa *.

" IN every kingdom and country on each ſide of the river Gambia, are people of a tawny colour, called *Pholeys*, who reſemble the Arabs, whoſe language moſt of them ſpeak; for it is taught in their ſchools, and the Koran, which is alſo their law, is in that language. They are more generally learned in the Arabic than the people of Europe are in Latin; for they can moſt of them ſpeak it, though they have a vulgar tongue called Pholey. They live in hoards or clans, build towns, and are not ſubject to any of the Kings of the country, though they live in their territories; for if they are uſed ill in one nation, they break up their towns, and remove to another. They have chiefs of their own, who rule with ſuch moderation, that every act of government ſeems rather an act of the people than of one man. This form of government is eaſily adminiſtered, becauſe the people are of a good and quiet diſpoſition, and ſo well inſtructed in what is juſt and right, that a man who does ill is the abomination of all.

" In theſe countries the natives are not avaricious of lands: hence the Kings are willing to allow the *Pholeys* to cultivate the land, and live in their dominions. They plant tobacco near the houſes, and all round their towns they plant cotton: beyond that are their corn fields, of which they raiſe the four kinds uſually produced all over this country; that is, Maize, or India corn, rice, and the larger and leſſer Guinea corn. The Pholeys are the greateſt planters in the country, though they are ſtrangers in it. They are very induſtrious and frugal, and raiſe much more corn and cotton than they conſume, which they ſell at reaſonable rates, and are ſo remarkable for their hoſpitality that the natives eſteem it a bleſſing to have a *Pholey* town in their neighbourhood: beſides, their behaviour has gained them ſuch reputation, that it is eſteemed infamous for any one to treat them in an inhoſpitable manner. Though their humanity extends to all, they are doubly kind to people of their own race; and if they know of any one of their body being a ſlave, all the *Pholeys* will unite to redeem him. As they have plenty of food, they never ſuffer any of their own people to want; but ſupport the old, the blind and lame, equally with the others. They are ſeldom angry, and I never heard them abuſe each other; yet this mildneſs does not proceed from want of courage; for they are as brave as any people in Africa, and are very expert in the uſe of their arms. They commonly ſettle near ſome Mundingo town; there being ſcarce any one of note, eſpecially up the river, that has not a *Pholey* town near it. They are ſtrict Mahometans; and ſcarcely any of them will drink brandy, or any thing ſtronger than ſugar and water. They breed cattle, and are very dexterous at managing them, ſo that the Mundingoes leave

* Extracted from Moore's travels into the inland parts of Africa.

theirs

theirs to their care. They are likewiſe great huntſmen, and not only kill lions, tygers, and other wild beaſts; but often go 20 or 30 in a company to hunt elephants, whoſe teeth they ſell, and whoſe fleſh they ſmoke-dry and eat, keeping it ſeveral months together. The *Pholeys* are almoſt the only people who make butter, and of whom cattle can be purchaſed at ſome diſtance up the river. They are very particular in their dreſs, and never wear any clothes but ſuch as are of white cotton, which they make themſelves. They are always very clean, eſpecially the women who keep their houſes exceeding ſweet. In ſome things they are ſuperſtitious, in particular, if any body boils the new milk bought of them, they will not on any conſideration ſell that perſon any more, becauſe they ſay, boiling the milk makes the cows dry. The *Arabic* is not only ſpoken by the *Pholeys*, but by moſt of the *Mahometans* in the river, though they are *Mundigoes*."

THE MANNER OF BEATIFYING A SAINT IN ITALY.

Ancona, Sept. 2, 1795.

As I am now in a country where miracles are wrought, I will give you a little account of ſome of their proceedings, which have come within my knowledge.

Yeſterday I heard an unuſual noiſe of ringing of bells and firing of guns, and on enquiry I found the cauſe of it to be the Beatification of a Saint. This naturally led me to enquire into the cauſe of his promotion, which I underſtood was as follows. About three hundred years ago, Antonio Fattatti was biſhop of Ancona. Being remarkable for his great learning, juſtice, piety and charity, he was much beloved while he lived, and at his death much lamented. The lower claſs of people revered him as a ſaint; and I find his friends, who were very rich, deſigned to procure canonization for him—he was accordingly embalmed and depoſited in the cathedral church of this place; many people worſhipped at his ſhrine, and implored his aſſiſtance and interference with the Almighty to procure the bleſſings they needed. In the courſe of twenty-five years numerous miracles were wrought by him. Many who had broken limbs were carried there, and by praying to him came away perfectly healed: alſo many blind people, it is ſaid, have received their ſight by applying to him as their advocate in heaven. Theſe miracles fixed his friends in their former opinion of ſainting him; they accordingly took the neceſſary ſteps in the court of Rome for that purpoſe. To examine into the merits of the cauſe, and prove the miracles to a certainty, has taken up the ſmall period of 275 years. But laſt Thurſday the caſe was determined at Rome in favour of Antonio Fattatti, and yeſterday we received the news here. I find it requires an uncommon ſum of money as well as great intereſt to procure this favour, I need not ſay it requires time alſo. Am

now

now going to ſee him, and when I return will give you a farther account.

Sept. 5. I have now been to ſee this wonderful man; he was placed under a kind of an altar ſurrounded with iron railing to keep off the people. About a dozen were in the act of praying when we went in, but the prieſt, who knew we ſhould pay him for his trouble, did not heſitate to diſturb them in their devotion in order to gratify our curioſity. The front of the caſe in which he was depoſited is of glaſs, he is clothed in red velvet trimmed with gold, has a kind of cap on his head, and ſhoes on his feet. His left arm lay over his breaſt, and a ring was on one of his fingers. My friend tells me, that he has not yet attained the full honor of a Saint, to procure that there muſt be another courſe of law, which will coſt a great ſum of money. He is at preſent only called *Beato*, he may be ſainted in about three years for about twenty thouſand pounds; otherwiſe he may be another century more before he arrives at that dignity.

In another part of this church is the altar of St. Ciriaco. The ſtory of him is ſtill more ridiculous. He is ſaid to be the ſaint who found the croſs of our Saviour—he died a vaſt while ago. Several hundred years ſince, having a mind to viſit the pope, he put to ſea in an iron coffin, bound, I ſuppoſe, to the Mole of Ancona, but through bad ſeamanſhip he drove aſhore in the night on a rock cloſe to the Mole: in the morning he was diſcovered, and the coffin being opened, his body was found perfect, and writings which diſcovered who he was were alſo in the coffin with him. He was accordingly removed with great pomp to the cathedral, and is at one time of the year expoſed to view for three days. We found a great many worſhipping at his altar, which was entirely covered with gold. The prieſt, who accompanied us, brought from behind the altar a parcel of crutches and ſticks which he aſſured us were left by cripples who had been entirely cured, through his interceſſion with God.

Sept. 7. I was yeſterday, Lord's-day, to ſee the high maſs celebrated in honor of our new Saint. To me the ceremony was truly ridiculous, although the Cardinal himſelf aſſiſted. They chattered their prayers like magpies, and in the organ loft were 5 fidlers, and as many vocal performers with three French horns: the ceremony concluded with a ſalute of 72 ſmall cannon which belong to the cathedral. I now drop the ſubject, may our interceſſions for mercy be offered through Chriſt alone, who is able to ſave to the uttermoſt all that come unto God through him!

A ſhort account of THE GENERAL EVANGELICAL SOCIETY in Dublin, and of the ſtate of Religion in that vicinity.

Dear Brother Rippon, *Birmingham*, Auguſt, 1796.

At your particular requeſt, I tranſmit a brief account of my late viſit to Ireland, together with ſuch obſervations on the religious

gious ſtate of that kingdom as I recollect to have made during my ſtay; and to your prudence I leave the ſelection of what you may deem proper to be communicated to your friends.

The nature and deſign of the ſociety, at whoſe requeſt I went over, will be beſt repreſented by a paper publiſhed by themſelves in Dublin, in 1793*.

The deſirableneſs of making vigorous exertions on the behalf of religion in Ireland, can ſcarcely be conceived unleſs by thoſe who have made themſelves perſonally acquainted with the country. The inhabitants preſent themſelves in two different claſſes; the one aſſuming the gaiety and ſplendor of affluence, the other exhibiting tokens of the moſt abject poverty: with the former the ſpirit of the world powerfully reſiſts the ſpirit of religion; and whilſt, for the moſt part, they avow themſelves proteſtant chriſtians, it is but here and there you find any under the viſible influence of the religion they profeſs. The *poor*, being moſtly Papiſts, are as ignorant as they are indigent, and highly ſuperſtitious. One inſtance of their ſuperſtition I had an opportunity of witneſſing.

Near Iſland Bridge, about a mile from Dublin, adjoining the public road, is a well, which, becauſe it was formerly included in the precincts of a priory dedicated to St. John of Jeruſalem, is called *St. John's well*. On midſummer day theſe deluded people came from 20 miles round Dublin to viſit this well, and for 24 hours, from 12 the preceding night, they were coming and retiring in crowds. Some eagerly drank of the holy water—others waſhed their heads and other parts of their bodies with it. Some bottled the water and carried it home for the uſe of

* TO THE FRIENDS OF RELIGION.

It is too evident to have eſcaped obſervation, that the ſtate of Religion in this kingdom, for ſome years paſt, has been ſuch, as could not but give pain to every ſerious and diſcerning mind.

In the year 1787, a number of perſons in this city, deeply affected by this melancholy fact, met to adviſe and to adopt ſome plan to check the growth of irreligion and vice, and to promote a ſpirit of vital godlineſs.

To them it appeared that the moſt likely way to accompliſh theſe great and deſirable ends, would be to gratify that taſte for variety, which is eſſential to the human mind, by furniſhing a ſucceſſion of zealous and popular miniſters of every denomination, who ſhould be employed to preach occaſionally, wherever an opportunity ſhould offer, either in the city, or in the country.

A beginning was then made, by forming a ſociety under the name of THE GENERAL EVANGELICAL SOCIETY; and a ſubſcription was opened for raiſing a fund to defray the expenſes of ſuch miniſters as might from time to time comply with the invitation of the ſociety. There is good reaſon to believe their endeavours have already been productive of good effects; they are therefore encouraged to wiſh not only a continuance, but an extenſion of the plan. And impreſſed with a conviction of the neceſſity and importance of the undertaking, and conſcious of the purity of their motives, they venture afreſh to call upon the Friends of Religion of every denomination, to unite with, and to aſſiſt them in this labour of love

Subſcribers names will be entered, and benefactions received by the Rev. Dr. M'Dowel, Mary's Abbey, &c. &c.

their

their friends; others brought their diſeaſed children to the ſpot; whilſt not a few I ſaw on their knees before the well at their devotions, which were frequently interrupted during their genuflections by offers of whiſky from their acquaintance, which I never obſerved them to refuſe: and as there were many whiſky ſellers cloſe by the well, it was not ſtrange to ſee the devotees retire from the ſacred water highly inebriated.

It is eaſy to conceive that where ſuch ſuperſtition and ignorance prevail, prejudice will not be wanting; ſo that it is a rare thing to ſee any of theſe miſerable creatures attending on the means of inſtruction, unleſs it be in the maſs-houſes. Indeed they are for the moſt part kept in ſuch a ſtate of ſubjection to the prieſts, that if, by their confeſſions, he learns they have only attended on domeſtic worſhip in a religious family, he enjoins a certain penance for every offence, which he ſometimes adminiſters himſelf. And ſeveral of the prieſts, I am credibly informed, carry a whip about with them for the purpoſe of correcting their ſpiritual children.

Such a ſtate of things is certainly highly diſcouraging to the miniſters of religion, who, perhaps in many inſtances deſpairing of ſucceſs, have withheld themſelves from thoſe exertions which with more flattering proſpects they would have made; whilſt the manners of the people, with whom they are continually obliged to mingle, greatly tend to divert them from that ſpirituality and active zeal which are eſſential to a high degree of religious uſefulneſs in every ſituation.

But this is not the caſe univerſally. Some recent appearances are very encouraging. For, beſides the zealous friends to religion in other communions, it has pleaſed God to raiſe up many pious young men, from among the ſtudents of Trinity College, who having taken orders are vigorouſly exerting themſelves in various places, on behalf of evangelical piety. Their zeal is countenanced and cheriſhed by two Fellows of the College, who having been, for the truth's ſake, prohibited by the Archbiſhop of Leinſter from preaching in any of the churches in that province, do now conſtantly deliver the word of life in a chapel belonging to the Lock Penitentiary, called Betheſda.

With theſe Gentlemen, three others were prohibited the uſe of the churches on the ſame account; but the inhibition has turned out to the furtherance of the goſpel, and God hath made the wrath of man to praiſe him: for it has proved in its effects ſimilar to the perſecution of the primitive church, which, by driving the diſciples from Jeruſalem, occaſioned their travelling to Phenice and Cyprus and Antioch, preaching the Lord Jeſus. And there are ſeveral young men now in College of ſerious piety, who propoſe to devote themſelves to the miniſterial work. Some of the happieſt hours I enjoyed in Dublin were ſpent in ſpiritual converſe and prayer in their company.

Several of the pious miniſters of that city, juſtly conſidering that union among the friends, and eſpecially the preachers of

the

the goſpel, was the moſt likely way to advance its intereſts in Ireland; by a circular letter, in 1795, made a propoſal to their brethren of various denominations, to meet in Dublin for a friendly conference.

In this letter they ſay, "All diſtinctions of names and parties "are to be excluded from this meeting, and no pre-eminence to "be admitted of one or more members above the reſt, except "as far as the regularity of the meeting may require the ap-"pointment of a temporary preſident."

But "none are to be admitted members of whom there is "not reaſon to hope, that they deſire to give themſelves up to "the ſervice of God in the goſpel of his Son, and to preach "him as the only and all-ſufficient Saviour of loſt ſinners. But "as it muſt be expected, that there will be various differences "of views, and that among thoſe who attend this meeting "there will be perſons differing in degrees of knowledge and "experience, the exerciſe of mutual tenderneſs, forbearance "and love, is to be inſiſted on among all, as moſt eſſentially "requiſite to their common edification, and moſt likely to cauſe "all at length to be perfectly joined together, not only in one "heart, but alſo in one mind and judgment."

They expreſs alſo their hope, that ſuch friends to the meeting as are unable to give perſonal attendance would communicate by letter; and they propoſe to defray the travelling expences of ſuch as cannot afford to do it themſelves.

Accordingly on the 3d and 4th of June 1795, twelve or thirteen miniſters of various denominations aſſembled, and about the ſame number ſignified their approbation of the meeting by letter. After prayer and reading the holy Scriptures, time was ſpent in converſation on various intereſting ſubjects, ſuch as the moſt uſeful way of preaching—the beſt rules for miniſterial conduct—the treatment proper for perſons newly awakened—the means of promoting brotherly love, and the preſent ſtate of religion in the kingdom; when one of the brethren preſent, who had been called by the Saviour's grace the preceding year, gave very pleaſing accounts of the ſtate of his neighbourhood, as not only a great number of papiſts are diſpoſed to attend the public means, but many ſcores of them viſit him at his own houſe, which is open every evening for prayer and ſpiritual diſcourſe.

The converſation cloſed with grateful remarks on the gracious preſence of the Lord enjoyed at this meeting, which was concluded with prayer.

There has been another meeting this year, I have not ſeen the minutes, but I believe the attendance was larger, and the interview no leſs pleaſing or profitable than the preceding. The good effects of ſuch an union are already viſible. O that in England we could rejoice in ſimilar aſſociations. I truſt it will not be long before we imitate our Iriſh brethren. It is not a matter of deſpair with me.

I preached

I preached in Dublin ſix Lord's-days, and, one excepted, thrice a day. I had the pleaſure of addreſſing auditories that ſeemed to increaſe every week, both in number and attention. It is wrong to decide haſtily on the ſucceſs of the word, but, when I left Ireland, there were not wanting ſome whoſe deep concern about ſpiritual things, or whoſe joy in God our Saviour, inclined me to hope that I had not laboured in vain.

As the Society wiſhed me to preach a lecture on Thurſday evening in Dublin, I could not make any wide excu ſions in the country. I preached however at Leixſlip, Wicklow, Willow-Bank, and the Black Rock. The congregations in neither place were very large, yet in moſt under encouraging circumſtances. I hope no miniſter in England, who may be ſolicited by the Society, will refuſe to labour in this harveſt. The number of faithful labourers, compared with the maſs of the inhabitants, is ſmall indeed. The cities and large towns have not much light, but the villages are moſtly in total darkneſs. Could a few zealous and intelligent men be found who would be willing to itinerate in Ireland, it is the opinion of many that much good might be done. But as you *, my dear Sir, have been on the ſpot, I need add no more, but a continued aſſurance that I am

Yours, &c. S. PEARCE.

Since Mr. Pearce left Ireland, Mr. Rippon has received two letters, one from the Rev. Dr. M'Dowel of Dublin, and another from Mr. Howard, an aged deacon in that city. The firſt of theſe epiſtles ſays, "We have had the pleaſure of Mr. Pearce's labors for ſome time paſt. I truſt it has been a bleſſed viſit to many. Numbers of God's people have been greatly refreſhed, and I believe ſeveral perſons have been awakened, and brought to a ſerious concern about their everlaſting intereſts under his preaching. He is now returned to his family and flock, but he will be long remembered with affection in this city." The other letter confirms theſe tidings: "We have had a jubilee for ſome weeks. That bleſſed man of God, Mr. Pearce, has preached among us with great ſweetneſs, and with much power. I truſt ſome will have reaſon to rejoice to eternity, that he was ſent to this city. Another noble champion is expected to arrive here every day, Mr. Rowland Hill. If all our ſouls felt the power of godlineſs equal to theſe privileges, ſurely we ſhould be upon the tip-toe for Heaven."

* I am conſtrained to join with my brother Pearce in expreſſing an hope, That no miniſter who may be ſolicited to help the Society in Dublin will deny his aſſiſtance. On various accounts I ſhall always remember the ſabbaths I ſpent among them; nor have I heard of any miniſter who has repented his acceptance of their invitation. The following brethren, I think, ſucceeded each other in this ſervice. The Rev. J. Boddily, now miniſter at Newberry Port, in America: J. Jones, Lady Glenorchy's chaplain in Edinburgh; J. Rippon of London; Rowland Hill of the ſame city; Benjamin Francis of Horſely; Iſaiah Birt of Plymouth Dock; Samuel Pearce of Birmingham; and now Mr. Rowland Hill is with them the ſecond time. EDITOR.

EXTRACT of a LETTER from Mr. DAVID GEORGE, concerning the Negro Church, and the two Miſſionaries, Meſſrs. GRIGG and RODWAY.

Free Town, Africa, 19th April, 1796.

My dear Brother,

I RECEIVED your very kind letter, with the trunk, which Mr. Etheridge has been pleaſed to ſend—for which I, in the name of my brethren and ſiſters, return him our moſt grateful acknowledgements—May the Lord reward him an hundredfold. The names of thoſe who received the garments your people were ſo kind as to ſend, I will tranſmit to you in my next; they have afforded us a moſt comfortable ſupply of thoſe clothes we ſtood moſt in need of—may the Lord bleſs your congregation for their kindneſs to us. We have alſo received all the linen, and divided it agreeable to your directions. My brothers and ſiſters with me, are alſo at a loſs how to expreſs our gratitude to our heavenly Father for his goodneſs, in inclining the heart of Samuel Whitbread, Eſq. to take ſuch notice of us. Shirts and ſhifts we ſtood much in need of—our *wants* in that article are now in a great meaſure ſupplied. We intend to write to him a letter of thanks,* if in our power, before the ſhip ſails—if not, you may expect it with the next, which will ſail, in about three weeks hence.

Theſe things, with the hymn and tune books, we received from brothers Rodway and Grigg, who appear to be two moſt excellent young men, and well qualified for being Miſſionaries—Mr. Rodway has been rather poorly ſince his arrival here, but Mr. Grigg has kept his health amazing well—has been for ſome time at Port Logo—has made conſiderable progreſs in the language, and is much reſpected, and greatly beloved by all the people there; at preſent he is come down to *Free Town*, and intends ſtaying till the rains are over.

I gave the book to governor Dawes, which you was pleaſed to ſend, he kindly received it, and returns you many thanks for it. He ſtill thinks, and we agree with him, that it will be moſt prudent to defer *building our meeting*, till once peace ſhall have taken place, (which we pray God, may be ſoon.) We have preſerved the writings of it you ſent, and intend, when the

* When Eſquire Whitbread heard of Mr. Rippon's endeavour to procure a quantity of clothes for the chriſtian negroes, at Sierra Leone, who had lately been plundered by ſome of the French; he ſent to Mr. R. a twenty pound bank note, "towards furniſhing the wardrobe" of theſe diſtreſſed creatures; wiſhing it to be laid out for ſhirts and ſhifts—it was accordingly done. The *letter of thanks* for this generoſity, mentioned above, was duly written at Sierra Leone, ſigned with the name of each man and woman, who ſhared in the diſtribution. The ſight of this letter would ſurely have given the benevolent Whitbread great pleaſure, but it came to the hands of Mr. R. a few hours after Mr. Whitbread died. EDITOR.

the time ſhall come, to build it on the ſame ſpot, on which the preſent meeting ſtands.

The two miſſionaries have preached frequently with us, much to our ſatisfaction, and I truſt to our edification likewiſe—they have not had opportunity for examining yet into our experiences, being ſo much taken up with their own buſineſs, in which they ſeem to engage with becoming ſpirit—they have been no expence to any of us.

We have appointed the afternoon of the firſt Tueſday of the month, to be kept as a meeting of prayer for the ſucceſs of the Goſpel in all the churches, and *for its ſpread throughout the whole earth.* We had a day of faſting and prayer lately, on account of the miſſionaries, Meſſrs. Rodway and Grigg—they were both preſent—this was *a moſt delightful ſeaſon*—I truſt the Divine Preſence was in the midſt of us.

We return you ten thouſand thanks for your good advices—May the Lord enable us to act, and to walk in the way we ought——We have conſtant remembrance of you and of our dear brothers and ſiſters with you at the throne of grace——May the work of the Lord proſper among you.—We beg your prayers for us——yea we truſt we have them——O that the Almighty would be pleaſed to pour out more and more of his Spirit——may the wilderneſs every where ſoon become as a fruitful field—may men be bleſſed in our Jeſus, and all the ends of the earth ſpeedily call him bleſſed.

We have had two deaths, ſince I laſt wrote to you, Euphemea Demps, whom I baptized about ten years ago in America, and one of my own children, Jane George, aged 12 years, they both died very comfortably. I have collected many of their dying ſayings; Mr. Clark, the chaplain, would have inſerted them, but has not time at preſent—his love to you, and all your dear people—he preaches commonly once a week in our meeting—we meet at an earlier hour than uſual on the Lord's day, and go all of us to his place of worſhip to hear him—he intends writing to you by the firſt opportunity. The young men who came out as cathechiſts with him are doing well, much beloved by all——they keep their ſchool in our meeting-houſe, and frequently attend with us.

We have had no addition of members ſince I wrote to you laſt—Mr. Macaulay's compliments to you--Governor Dawes is coming home*—My wife is but poorly at preſent. All the reſt of my family, with myſelf, are well; for which we deſire to bleſs God.

I remain your affectionate brother,

DAVID GEORGE.

* The Governor is ſafely arrived in England, and ſpeaks reſpectfully of Meſſrs. Rodway and Grigg. EDITOR.

Extract of a Letter from Mr. Carey to Mr. Rippon.

Mudnabatty, October 7, 1795.

My very dear Brother,

I RECEIVED yours of May 31ſt, 1794, and muſt ſay it afforded me no ſmall pleaſure to receive that teſtimony of a fraternal love begun on earth, which I truſt can never, never end. One great glory of Chriſtianity is the communion of ſaints, which, though it may be obſtructed, yet, like a river, gathers a number of leſſer ſtreams, and thus accumulated flows into the ſea. We have a river named *Atri*, almoſt as large as the Thames, near me, into which a few years ago there fell an amazing rock, on the borders of Boutan; and though many hundreds of people were long employed to clear the old channel, it was choaked up; *but this did not ſtop the River*; it took another courſe, formed a new channel far from the old one, but in the ſame direction till it found the ſea: this is a fact, and you can apply it.

Your letter is full of queſtions; to many of which I cannot reply: a life-time is too ſhort, perhaps, to inveſtigate the mythology of the Hindoos. The current notions are, that God created three perſons; theſe are worſhipped as deities: their names are Birmmha, Beeſhno, and Seeb; Birmmha was the creator, Beeſhno is the preſerver, and Seeb will be the deſtroyer of all. He is however the principal idol of the Hindoos, and is repreſented with a ſtrange obſcenity in all his temples, which are very numerous. Beeſhno has been incarnated nine times, and is to be incarnated a tenth, to judge the world at its deſtruction; a correct account of theſe incarnations may be found in *Sonnerat's Voyages*, and there is a tranſlation of the *Bhagvat Geeta*, part of the *Mahabarut*, one of the moſt popular of their Shaſters, by *Mr. Wilkins*, which is a good one and tranſlated from the Shanſcrit. I am inclined to the opinion, that the Hindoos are in great part deſcended from the ten tribes who were led captive—for in tranſlating Exodus, and Leviticus, the Hindoos declared that they act according to the bible, but that we do not: there is an aſtoniſhing ſimilarity between the Moſaical Inſtitutions and the Hindoo Obſervances; and Brahma, their great predeceſſor, is not very different from Abraham. This ſubject I am inveſtigating, and hope not to be unſucceſsful. It is wonderful to think, what a number of Hebrew words are in conſtant and common uſe. I know it is ſaid, they are of Arabic and Perſian extraction; but

the time ſhall come, to build it on the ſame ſpot, on which the preſent meeting ſtands.

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Mudnabatty, October 7, 1795.

My very dear Brother,

I RECEIVED yours of May 31ſt, 1794, and muſt ſay it afforded me no ſmall pleaſure to receive that teſtimony of a fraternal love begun on earth, which I truſt can never, never end. One great glory of Chriſtianity is the communion of ſaints, which, though it may be obſtructed, yet, like a river, gathers a number of leſſer ſtreams, and thus accumulated flows into the ſea. We have a river named *Atri*, almoſt as large as the Thames, near me, into which a few years ago there fell an amazing rock, on the borders of Boutan; and though many hundreds of people were long employed to clear the old channel, it was choaked up; *but this did not ſtop the River*; it took another courſe, formed a new channel far from the old one, but in the ſame direction till it found the ſea: this is a fact, and you can apply it.

Your letter is full of queſtions; to many of which I cannot reply: a life-time is too ſhort, perhaps, to inveſtigate the mythology of the Hindoos. The current notions are, that God created three perſons; theſe are worſhipped as deities: their names are Birmmha, Beeſhno, and Seeb; Birmmha was the creator, Beeſhno is the preſerver, and Seeb will be the deſtroyer of all. He is however the principal idol of the Hindoos, and is repreſented with a ſtrange obſcenity in all his temples, which are very numerous. Beeſhno has been incarnated nine times, and is to be incarnated a tenth, to judge the world at its deſtruction; a correct account of theſe incarnations may be found in *Sonnerat's Voyages*, and there is a tranſlation of the *Bhagvat Geeta*, part of the *Mahabarut*, one of the moſt popular of their Shaſters, by *Mr. Wilkins*, which is a good one and tranſlated from the Shanſcrit. I am inclined to the opinion, that the Hindoos are in great part deſcended from the ten tribes who were led captive—for in tranſlating Exodus, and Leviticus, the Hindoos declared that they act according to the bible, but that we do not: there is an aſtoniſhing ſimilarity between the Moſaical Inſtitutions and the Hindoo Obſervances; and Brahma, their great predeceſſor, is not very different from Abraham. This ſubject I am inveſtigating, and hope not to be unſucceſsful. It is wonderful to think, what a number of Hebrew words are in conſtant and common uſe. I know it is ſaid, they are of Arabic and Perſian extraction; but

it is amazing how they came into conſtant and general uſe (except a people ſpeaking that language had been diſperſed about the country) more than the Bootan, or Chineſe, whoſe countries are nearer than Arabia by far, and border upon Bengal, which Perſia does not. I was aſtoniſhed to find that two thirds of the words in the Hebrew bible are familiar to Moonſhi, a circumſtance of very great uſe in tranſlating the Old Teſtament! Many will ſay that the number of Hebrew words in uſe among the natives, inſtead of being an evidence of their deſcending from the ten tribes, may as well be accounted for by the invaſion of the Moors, who were lords of the country 1100 years, and who ſpoke many Perſian and Arabic words. I am not ignorant of this, nor that, from this mixture aroſe the Hindoſtanee tongue, but it muſt be obſerved that Hindoſtanee is ſpoken by the Moors principally now, and very few Hindoos ſpeak it; but theſe words are in conſtant uſe among the people who ſpeak the Bengal tongue, and appear too general to be derived from that ſource, conſidering the antipathy between the two people.

I wiſh I could tell you of ſouls converted to Chriſt, and walking in his ways. I ſpeak to a large aſſembly twice every Lord's day, and have beſides occaſional opportunities of addreſſing ſmaller parties in the week; but hitherto in a fruitleſs manner. They come to hear——ſing not only then, but as they go about the ſtreet,

"O who beſides can recover us,
"Except the Lord Jeſus Chriſt?"

and they know ſome things about the general tenor of the Goſpel; but O that I could write to you of their converſion. I find preaching a very pleaſant work, and am well underſtood by all the better people, though the poor, who ſpeak provincial language, don't underſtand ſo well. But theſe difficulties are almoſt gone; and we have now Geneſis, Exodus, Matthew, Mark, James, and part of Leviticus, Luke, John, and the Acts of the Apoſtles, tranſlated. But what is this, unleſs the ſpirit of God powerfully work among us. Well, his providence has brought us here, and wonderfully ſettled us, and his promiſes expreſsly aſſure us, that he will work. Therefore we will truſt him, for he is faithful who hath promiſed.

And now, dear brother, adieu! Let my Chriſtian love be remembered to all the London miniſters, and country ones too of my acquaintance, and to the churches.

Very affectionately yours,

WILLIAM CAREY.

A BRIEF ESSAY*

TOWARDS

AN HISTORY OF THE BAPTIST ACADEMY

AT BRISTOL;

READ BEFORE

THE BRISTOL EDUCATION SOCIETY,

At their Anniverſary Meeting, in Broadmead, Auguſt 26th, 1795.

By JOHN RIPPON, D. D.

BRETHREN AND FATHERS,

IN the courſe of your Anniverſaries, the Flower of the denomination to which we belong have appeared before you; and what article of intereſting conſideration have they omitted! When I think of the ſubjects of their addreſs, and the great names who have diſcuſſed them; I have feared that it might not be within the compaſs of my ability to bring into your aſſembly any topic at all ſuited to this occaſion. But it occurred to me at length, that there is one ſubject quite untouched—yet this, unhappily for me, a ſubject of prodigious magnitude, which involves difficulties, requires materials ancient and modern, with catalogues of names, and volumes of

* This Eſſay, to which the candour of the Briſtol Education Society gave publication, is ſomewhat abridged in the Regiſter, but is printed at large in a pamphlet by itſelf, which includes ſeveral paragraphs here omitted, that had appeared before in preceding numbers of this periodical work.

character; ſo that now my embarraſſment was greater than before: I refer TO THE HISTORY OF THE BAPTIST ACADEMY, AT BRISTOL. This I am not prepared to give; but I have prevailed on myſelf to look *towards* the ſubject. And if I may be ſuffered to avail myſelf of a few papers which have already appeared in print—to give a portrait inſtead of a long length picture—to hint as it may ſuit, without detailing—and to introduce names with or without character; then, relying on the plenitude of your candor, I ſhall, after making a few prefatory remarks on the *former* ſtate of religion and learning among us, attempt an Eſſay towards an Hiſtory of this inſtitution from its beginning.

Were I to unite what we contemplate with any ſelect portion of ſcripture, and to preach a ſermon, I ſhould remind you of a glowing promiſe in the 45th Pſalm, 16th verſe. *Inſtead of thy Fathers ſhall be thy Children, whom thou mayeſt make Princes in all the Earth.*

Theſe animating ſtrains ſeem to be addreſſed to the Meſſiah, for the conſolation of his bride, whoſe trouble was anticipated that it might be leſſened. And they teach us, by implication, that among the diſtreſſes of the children of Zion, ſome of the moſt pungent would ariſe from the death of thoſe anceſtors and friends of Chriſt, who in their generations were diſtinguiſhed by a truly paternal regard to the whole church. But that the myſtical head, and the members of his body might have ſupport under their ſorrows,

ſorrows, aſſurances are here given, that when David and Solomon, and the holy Prophets were no more, the Apoſtles and other good men ſhould be raiſed up in their ſtead---that "when the Jews were broken off from the Olive tree, the Gentiles ſhould be grafted into it;" after which a fruitful progeny ſhould ariſe from the Redeemer's groans, whoſe wiſdom and integrity, whoſe piety and zeal, whoſe generoſity to men and power with God, ſhould capacitate them honorably to fill the ſtations of their anceſtors, and to ſhed, in their ſucceſſive generations, an influence which ſhall, at laſt, felicitate the Globe.

But as Hiſtory and not Prophecy ſolicits our attention to day, I ſhall waive a farther conſideration of this beautiful prediction, requeſting, however, leave to carry the couplet with me as the motto of our diſcourſe.

While our Antipædobaptiſt forefathers were intermingled among other denominations of Chriſtians, and had not yet formed diſtinct and ſeparate ſocieties; their religion and learning muſt be eſtimated, in general, by the piety and erudition of thoſe good men, to whom they were affectionately united, and with whom they worſhipped. We had at that time literary men, whoſe abilities reflected honor on themſelves, and on the cauſe they eſpouſed; and of theſe, ſome who ranked high among the learned were diſpoſed to teach. Such, however, was the unſettled ſtate of affairs in the Protectorate, and ſo great the perſecutions of our brethren and other

nonconformiſts afterwards, from the Reſtoration in 1660, till the *glorious* Revolution in 1688, that we muſt not be ſurpriſed if we find no ſplendid Seminaries of learning among the Baptiſts, or any other Proteſtant Diſſenters in thoſe early days. Indeed ſeveral of the ejected or ſilenced miniſters, in different counties, took under their care a few young men of promiſing abilities for the miniſtry, and, without regard to our diſtinguiſhing ſentiments, aſſiſted them in their preparatory ſtudies for ſacred ſervice. Senior Pædobaptiſts helped junior Antipædobaptiſts, and venerable miniſters of the Baptiſt denomination were the tutors of amiable Pædobaptiſts.

It is not eaſy for me to ſay with preciſion, how early in the laſt century *our* learned brethren, in this country, began, *among themſelves*, to educate their juniors for the work of the miniſtry. Though it is certain, if they had not been much inclined to it before, the act of uniformity in 1662, made it neceſſary for them to turn their attention to this object. For now the ſeats of learning were made ſo difficult of acceſs by oaths and ſubſcriptions, as to prevent the admiſſion of the wiſe and good, who were of nonconforming principles.

The earlieſt Baptiſt Preceptor of whom I have any account, is the famous Mr. John Tombes, of Bewdley, Worceſterſhire; a man whoſe attainments fitted him for any ſtation in which learning and piety were requiſite. The noted Mr. Wall, in his elaborate Hiſtory of Infant Baptiſm ſays, that "of the profeſſed Antipædobaptiſts,

Antipædobaptiſts, Mr. Tombes was a man of the beſt parts in our nation, and perhaps in any other." And Dr. Calamy's honorable teſtimony of him is, that he was a perſon "whom all the world muſt own to have been a reſpectable man, and an excellent ſcholar." This learned divine, about the year 1650, took under his tuition three amiable young men; Mr. Boylſton, of whom no particulars are in my poſſeſſion; Mr. Richard Adams, and Mr. John Eccles. Mr. Adams in 1662 was ejected from his living at Humberſtone in Leiceſterſhire, was afterwards paſtor of the Baptiſt church near Devonſhire-ſquare, London; and at length died in a good old age. Mr. Eccles became paſtor of the Baptiſt church at Bromſgrove, ſuffered much for nonconformity, preached the Goſpel there and at Coventry near ſixty years with reputation, and died honorably in the year 1711.

By a manuſcript letter in my poſſeſſion, dated London, the 2d of the 8th month 1675, many copies of which were ſent to the churches in the country, I find that our miniſters of London invited their brethren of the Baptiſt perſuaſion, throughout England and Wales, to meet the following May, in the metropolis, with a view to form a plan for the providing an orderly ſtanding miniſtry in the church, who might give themſelves to reading and ſtudy, and ſo become able miniſters of the New Teſtament. This letter is ſigned by moſt of the London paſtors, among whom were the learned Daniel Dyke, William

liam Collins, Henry Forty, and William Kiffin. The reſult of this propoſal I am yet to learn.

It is of general publicity, that the miniſters and meſſengers of more than 100 baptized congregations in England and Wales met, in a General Aſſembly at London, in September 1689, to conſult the good of the whole denomination. At this convention they reſolved to raiſe a fund or ſtock, for the advantage of churches who were not able to maintain their own paſtors or teachers,—for ſending duly qualified miniſters from the city and the country, to viſit the churches, and to preach the goſpel where it was not at that time publiſhed,—and for aſſiſting members of churches who had promiſing gifts, were ſound in fundamentals, and inclined to ſtudy, in attaining to the knowledge of the Latin, Greek, and Hebrew. Towards theſe benevolent purpoſes, different congregations made collections, and among them the church in the Pithay, Briſtol, ſent up by the hands of their paſtor, the renowned Andrew Gifford, thirty pounds.

About four months after the General Aſſembly had met, our brethren, from the church at Plymouth, wrote a letter to the metropolis (the original is before me) with which they remit to the truſtees of the fund a collection of 27l. 3s. 8d. and a promiſe of nine pounds per annum, to be entirely diſpoſed of *in the education of young miniſters*---obſerving that if this contribution were applied to the general uſes of the fund, and not to the very purpoſe for which it was collected, no more would be ſent. This letter contains

tains the recommendation of a Baptiſt ſtudent, *at Briſtol.* As he was the very firſt, of whom I have any account, who was educated in this city, though not on our preſent foundations, a ſhort account of him may be admiſſible.

This young man was Mr. Richard Sampſon, a member of the church at Plymouth. He had been for ſome time devoted to the attainment of claſſical knowledge, before the meeting of the General Aſſembly in 1689. Yet application was made to the truſtees of the propoſed fund in London, requeſting that he might remain at Briſtol two or three years longer, and have the expences of his board and education defrayed. It ſeems the petition was granted.

His tutor was a Mr. Thomas in this city, of whom we learn from Dr. Calamy, that he was a miniſter at Briſtol in Oliver's time, and continued ſo afterwards, was invited to conform by conſiderable offers in Wales, but refuſed to the laſt. He was educated at Oxford, trained up many for the miniſtry, and died at Briſtol in 1693.

After Mr. Sampſon had finiſhed his ſtudies, he became paſtor of the Baptiſt church at Exeter, in 1692. Under his labours, certain records inform us, that the congregation flouriſhed greatly, ſo that the meeting-houſe would not hold above half the people who ſometimes aſſembled. Mr. Sampſon was much eſteemed by Sir Iſaac Newton; and ſo ſtrong was his memory, that one day, when the converſation turned on the depriving good men again of their

bibles,

bibles, Sir Iſaac ſaid, they cannot poſſibly deprive Mr. Sampſon of his, for he has it all treaſured up within him. Mr. Richard Sampſon died at Exeter, in 1716. His ſon was, for many years, paſtor of the church at Tiverton, where his grandſon, well known to ſome preſent, now reſides---I mean James Sampſon, Eſq; late his Majeſty's conſul general to the Dey of Algiers, and then in 1770, to the Emperor of Morocco, at Tetuan.

From the death of Mr. Thomas at Briſtol, in 1693, our candidates for the miniſtry, ſo far as I can learn, were educated in London, at Taunton, Tewkeſbury, and elſewhere. Hitherto I have no proof of the exiſtence of any permanent ſociety among the Baptiſts, for the education of young miniſters.

But here with peculiar pleaſure and veneration we introduce the name of TERRILL, the father and founder of the Baptiſt Academy in this city.

Mr. EDWARD TERRILL was born about March, 1635. The good work of grace was begun in his ſoul when he was 19 years of age. He afterwards kept a reputable ſchool in this city: was baptized in 1659, and, after becoming a member of the church in Broadmead, was called to the office of preaching elder. He was ſeveral times, with many other members of the ſame church, for the ſake of a good conſcience, impriſoned in the Newgate at Briſtol; endured his perſecutions as a good ſoldier of Jeſus, and died before July 25, 1686, when the church met at Siſter Terrill's, as the Broadmead records expreſs it,

it, to chuſe "a ruling elder, in the place of dear brother Terrill deceaſed." This excellent perſon was doubtleſs a competent judge of the advantages which reſult to men in common, and to miniſters in particular, from a good education. And it pleaſed God to put it into his heart, to promote this object. He left ſomething conſiderable to the paſtor of the church in Broadmead, for the time being, under the following conditions: "Provided he be an holy man, well ſkilled in the Greek and Hebrew tongues, in which the ſcriptures were originally written; and devote three afternoons in the week to the inſtruction of any number of young ſtudents, not exceeding twelve, who may be recommended by the churches, in the knowledge of the original languages, and other literature." And out of the eſtate bequeathed to the paſtor of the church, he left ten pounds per annum, to be applied to the uſe of any ſtudent that might need it, and be approved of by his truſtees. But though Mr. Terrill died in 1685 or 1686, it has been ſaid, that the eſtate did not come into hand till about the year 1717.

It is not quite certain that either Mr. Thomas Vauxe, the paſtor, in 1687, or Mr. Peter Kitterell, his ſucceſſor, in 1707, were elected into their office under the limitation of the above clauſe; but by a letter in which Dr. Evans favoured me with a brief account of Broadmead church, I learn, that "Mr. CALEB JOPE was choſen to educate young men, as well as to aſſiſt Mr. Kitterell." This probably was in the year

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1710 or 1711. Of Mr. Jope I can obtain but little information from the invaluable records of Broadmead. But I have gathered from divers manuſcripts, that he was intimately acquainted with Plymouth church, reſided in the beginning of his ſtudies at Trowbridge, and from thence removed to Tewkſbury, under the tuition of Mr. Jones, whoſe ſeminary was at that time deſervedly in high repute, and produced, beſides other noted perſons, Mr. Pearſall, of Taunton; Dr. Chandler, and Dr. Gifford, of London; Dr. Butler, afterwards Biſhop of Briſtol and Durham; and alſo the late learned and reſpectable Dr. Secker, Archbiſhop of Canterbury. Mr. Jope, quitting his ſtation in 1719, removed to Exeter, and afterwards laboured ſome time at Plymouth. With the cloſe of his life, and the names of the ſtudents who were under his care, I am totally in the dark. The hiſtory of his ſucceſſor has not ſhared the ſame fate, for we are in poſſeſſion of manuſcript and printed documents concerning him.

The Rev. Mr. Bernard Foskett, ſon of Mr. William Foſkett, of North Crawley, in Bucks, a gentleman of good repute, eaſy fortune, and bleſſed with a numerous offspring, was born March 10, 1684-5, near Wooburn, in Bedfordſhire, where he had an eſtate. And as he early diſcovered a taſte for learning, he was put under the care of a very able maſter, with whom he ſoon made conſiderable progreſs. He became experimentally acquainted with religion, in the early part of life, and at ſeventeen years of age joined the

the Baptiſt church, then under the paſtoral care of Mr. Piggott, in Little Wild-ſtreet, London, over which our excellent friend, the Rev. Dr. Samuel Stennett, I hope yet preſides*. About this time an intimacy had commenced between Mr. Foſkett, and Mr. John Beddome, (the father of our venerable friend, the Rev. Benjamin Beddome, of Bourton, on the water) ſome years after a reſpectable miniſter of the church in the Pithay. The friendſhip of Mr. John Beddome and Mr. Foſkett was like that of Jonathan and David, and laſted through life. Mr. John Beddome was called to the work of the miniſtry by Mr. Keach's church, of which Dr. Gill was afterwards paſtor, and was ſent to Henley Arden, near Aulceſter, in 1697, to aſſiſt the aged Mr. John Willis, paſtor of that church, who died about 1705. A few years after the death of Mr. Willis, viz. in 1711, Mr. Foſkett, who had been regularly called to the work of the miniſtry, and exerciſed his preaching talents ſeveral years, quitted the flattering proſpects of his profeſſion in London, preferring the character of an able miniſter to that of a ſkilful phyſician, and removed to Henley Arden, a place to which his pecu-

*It will be recollected that this diſcourſe was delivered at Briſtol, on Auguſt 26, 1795, when it was hoped that the Doctor might ſurvive his affliction; but at the cloſe of the public dinner of the ſociety, news came that he was no more. On its being announced, every countenance was marked with ſorrow, and every voice pronounced the eulogy of tributary eſteem.

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liar friendſhip for Mr. Beddome led him to give the preference. At Henley, at Bengeworth, and at Aulceſter, theſe two worthies continued their joint labours, till the year 1719, when Mr. Foſkett received a preſſing invitation from Broadmead, to aſſiſt Mr. Kitterell, their paſtor, and to become the tutor of the academy in the room of Mr. Jope, juſt removed into the weſt. This invitation he thought it his duty to accept, and, in 1720, entered on his double charge with great ſerioufneſs and firmneſs. One who for upwards of twenty-four years ſerved with him in the goſpel of Chriſt, and who could not be uninformed of his real character, has favoured us with a biographical ſketch of him *, which demands a place in this eſſay.

" His natural abilities were ſound and good; and his acquired furniture, of which he never affected making a great ſhew, was very conſiderable.—— He had a clear underſtanding, a penetrating judgment, and a retentive memory. His application to ſtudy was conſtant and ſevere: but though he was of a retired and contemplative diſpoſition, yet he was not ſo far detached from the world, as to be wholly unpractiſed in the duties of ſocial life. In the management of his temporal concerns he was inflexibly juſt and honeſt; in his counſels, prudent and faithful; in his friendſhips, ſincere and ſteady; and though he was not a man of ſtrong paſſions, yet in the relations of

* This ſketch was given by the Rev. Hugh Evans.

a brother

a brother and a ſon, he was tender and affectionate, dutiful and obedient. His conduct as a Chriſtian, through a courſe of near ſixty years, was moſt exemplary and ornamental. So that it may be truly ſaid of him, he had few equals, hardly any ſuperiors. Religion he conſidered not as a matter of mere ſpeculation, but as an affair the moſt ſacred and important. How ſerious and regular he was in his private devotions, in his attendance on family and public worſhip, and every other religious exerciſe, they who beſt knew him will be readieſt to declare. Nor was his religion confined to the cloſet, the family, or the houſe of God, but happily diffuſed its ſacred influence through his whole life. Few they were, if any, of the Chriſtian virtues, that did not ſhine with a bright and diſtinguiſhing luſtre in his temper and behaviour; to delineate them all would carry me too far: I muſt not, however, omit to mention what he was always careful to conceal, his diſintereſted and extenſive benevolence; for in this, as well as in many other reſpects, in imitation of his divine maſter, he went about doing good. The neceſſitous and deſerving without diſtinction partook of his bounty; but the pious poor he ever conſidered as the ſpecial objects of his regard. And while he often judiciouſly preſcribed to the indigent ſick, he generouſly ſupplied them with the means of obtaining what was neceſſary to their relief. And as the Goſpel ever held the higheſt place in his eſteem, his charities were chiefly directed in ſuch a manner as tended moſt effectually to promote its intereſts; ſo

that the poor miniſters of Chriſt ſhared very largely in his compaſſionate regards, and were multitudes of them refreſhed by his liberality. Nor did he confine his benevolence to thoſe of his own ſentiments only, but cheerfully extended it to many who differed from him. In a word, as his charities were thus generous and extenſive, ſo the prudence, humanity, and privacy, with which they were conducted, ſecured to him the moſt cordial reſpect from thoſe who ſhared of them, as well as merited the imitation of thoſe who could not avoid knowing them. And as he was thus charitable whilſt living, ſo in this reſpect as well as many others, being dead he ſtill ſpeaketh.

" In the character of a miniſter, he approved himſelf judicious, prudent, faithful and laborious. His religious principles, which were thoſe commonly called *Calviniſtical*, he ever maintained with a ſteady Chriſtian zeal. But though he was ſtrenuous for what he apprehended to be the truth, yet was he fond of no extreme. While he ſtrongly aſſerted the honours of free grace, he earneſtly contended for the neceſſity of good works; preaching duty as well as privilege, and recommending holineſs as the only way to happineſs. And with what judgment, ſerioufneſs, and affection he inſiſted on theſe important and intereſting ſubjects, ſome yet alive remember; as alſo the extraordinary weight which theſe his inſtructions received from his own very regular and pious example. He was indeed a pattern to the flock, in word, in converſation, in charity, in ſpirit, in faith, in purity.

rity. Nor was he without the pleaſure of ſeeing his labours crowned with great and happy ſucceſs; of which the very flouriſhing ſtate of his community, at the time of his death, will be conſidered a ſufficient evidence.

"To all which I may add, that in the office of a tutor he failed not to purſue the ſame ends, which animated his profeſſion as a Chriſtian, and his public labours as a Miniſter. He was always ſtudious to promote the real advantage of thoſe under his care, endeavouring to lead their minds into a general knowledge of the moſt beneficial and important branches of literature. And though he judged a ſuperficial education beſt ſuited to the years and capacities of ſome; yet he encouraged and aſſiſted others in the purſuit of a more finiſhed one, conforming himſelf in the whole to the profeſſed deſign of the founder of this inſtitution.

"In the regular and unwearied diſcharge of all theſe ſeveral duties of his profeſſion he ſpent near forty years; during which time he ſuffered little or no interruption in his work from the diſorders incident to human nature. But at length, by a paralytic ſeizure, he received the notice of his approaching diſſolution. In theſe circumſtances he continued near a fortnight, ſtill enjoying the perfect and undiſturbed uſe of his reaſoning powers, and ſtill diſcovering the ſame ſerene, pious, and heavenly ſpirit which ran through his whole life. Within a day or two of his deceaſe, he addreſſed himſelf to his dear friend and colleague, the Rev. Hugh Evans, with a peculiar ſolemnity, and an uncommon pathos, in theſe words: "I have

done with man and the inhabitants of the world, and I have nothing now to rely on, but the merits of my dear Redeemer, who of God is made, I truſt, unto me, wiſdom, righteouſneſs, ſanctification, and redemption: this is all my ſalvation and all my deſire!" Suſtained with theſe bleſſed hopes of the everlaſting Goſpel, he cheerfully ſubmitted to the ſtroke of death, and quietly fell aſleep in Jeſus, September 17, 1758, in the 74th year of his age."

His funeral ſermon was preached, but not printed, by the Rev. Hugh Evans, from 1 Cor. ix. 27. *I keep under my body, and bring it into ſubjection; leſt that by any means, when I have preached to others, I myſelf ſhould be a caſt-away.* Thus the courſe of one holy apoſtolic man was finiſhed.

If the liſt of Mr. Foſkett's ſtudents now before me is complete, they were in number ſixty-four, not including a pupil of the independent denomination, who afterwards lived and died a uſeful miniſter at Maidſtone in Kent.* Concerning the firſt of theſe ſixty-four, this memorandum is preſerved. "November the 5th, 1720, Mr. Thomas Rogers was propoſed as a ſtudent to Mr. Foſkett, recommended by the church in the Pithay, and the ten pounds left by Mr. Terrill was granted to him." Mr. Rogers was from Pontypool, in Monmouthſhire, and ſoon came to the cloſe of life. And as the firſt of Mr. Foſkett's

* This was the Rev. Mr. Herbert Jenkins, whoſe ſon is now miniſter of the Preſbyterian congregation at Banbury, in Oxon.

ſtudents,

ſtudents, ſo the laſt of them was from Wales, namely Mr. Samuel George, who was paſtor of the church, at Wantage, Berks, and left an excellent character behind him. It is ſomewhat remarkable that the number of the Engliſh and of the Welſh ſtudents ſhould have been exactly the ſame. For there were thirty-two of them Engliſhmen, and thirty-two belonging to the Principality. But I hope it will appear much more intereſting to report, in the words of our ever dear Hugh Evans; "that moſt of thoſe who were under Mr. Foſkett's care approved themſelves truly ſerious, and with great reputation filled many of our churches." Here let us pauſe——and moſt heartily praiſe the great Head of the church, for his mercy and grace. I am ſure *they* are willing to do it, who ſtill ſurvive of that reſpectable catalogue.

Bleſſed be God, there are a few of theſe good men yet in the wilderneſs. I know not whether they are more than ſix or ſeven; but as you will conceive a favourable opinion of the reſt from them as a ſpecimen, I with pleaſure recite their names.

Benjamin Beddome, A. M. at Bourton.
John Oulton, A. M. at Rawden, York.
Edmund Watkins, at Uſk.
John Evans, now at Northampton.
Benjamin Francis, A. M. at Horſley.
Morgan Jones, L. L. D. at Hammerſmith, and
John Evans, of Pentre.

May the latter days of theſe reverend miniſters abundantly increaſe.

By ſuch diſciples * we may, in ſome meaſure, form a judgment of the maſter. And if it be conceded that his method of education was limited rather than liberal; ſevere rather than enchanting; employing the memory more than the genius, the reaſoning more than the ſofter powers of the mind; in a word, if it be granted that Mr. Foſkett was not the firſt of tutors, it is a piece of juſtice to his memory, and a debt of honor to the divine grace, moſt cheerfully to acknowledge, that ſome good ſcholars, and ſeveral of the greateſt miniſters who have adorned our denomination ſince the days of the reformation, were educated by him. Here I paſs the names which have been juſt recorded. But were I to ſingle out from his ſtudents a ſcholar, it would be proper to repeat what the late Dr. Gibbons ſaid to me ſome years ſince, when ſeveral eminent linguiſts had been mentioned; "I think, my young friend, that Dr. Llewelyn is the firſt ſcholar we have among the Proteſtant diſſenters." Were I to diſtinguiſh thoſe who were eminent as ſcholars and preachers too, I ſhould ſelect not only from the ſhort liſt which adorns a preceding paragraph, but pro-

* Since this diſcourſe was delivered, we have been called to mourn the death of two of theſe worthies—Mr. Beddome and Mr. Watkins. The biography of the former may be ſeen in the regiſter for January 1796, No. 12, p. 314. And a deſign has been conceived of publiſhing an Appendix to this Eſſay, in which ſhall be given, among ſeveral valuable papers, a ſhort account of *all* thoſe ſtudents of the Briſtol Academy, who have died in the Lord; if materials, ſufficiently intereſting, are *ſpeedily* communicated.

duce

duce ſeveral others, and among them I might mention,

ROBERT DAY, A. M. at Wellington.

JOHN ASH, L. L. D. at Perſhore.

JOHN RYLAND, A. M. at Northampton.

But there is one name I cannot omit—the name of the third ſtudent in the roll of the ſixty-four; I mean that of the immortal

HUGH EVANS, A. M.

Mr. Foſkett finiſhed his labours and entered on his reſt; but inſtead of the *father* came up *this* ſon, who had in general the eſteem and influence of a *prince*, wherever he was known, *in all the earth.*

It was the honor and happineſs of Mr. Hugh Evans to be deſcended from Welſh parents, in eaſy circumſtances, illuſtrious for their piety and benevolence. His grandfather, Mr. Thomas Evans, was eminent in his day, for gifts and grace. In the time of Oliver's commonwealth, he paſſed his examination before the triers appointed to licenſe miniſters, and received from them an honorable teſtimonial. The original was intruſted to me, of which the following is a copy.

By the Commiſſion for the Propagation of the Goſpel in Wales.

WHEREAS five of the miniſters, in the act of parliament bearing date the 25th of February 1649, and entitled *an Act for the better Propagation of the Goſpel in Wales*, have, according to the tenors of the

ſaid act, approved of Mr. Thomas Evans the younger, and have recommended him, with their advice to us, that he be encouraged in the work of the miniſtry: we do, according to an order directed to us by the committee of five at Neath, therefore ORDER, that Mr. John Pryce, treaſurer, ſhall forthwith pay unto the ſaid Mr. Thomas Evans the ſum of thirty pounds, which we have thought fit to allow him towards his ſalary, and encouragement in the work of the miniſtry. And this our order, together with his acquittal, ſhall be a ſufficient diſcharge for the ſaid treaſurer.

Dated under our hands, the 16th of May, in the year of our Lord, 1653.

JOHN WILLIAMS, *&c.*

By theſe five gentlemen, Mr. Thomas Evans was appointed to preach in the pariſh of Maeſmynys, where he continued till the reſtoration in 1660, and appears to have been uſeful, and highly eſteemed by thoſe who knew him and attended on his miniſtry. But when he was no longer permitted to officiate in the pariſh church, as his conſcience would not ſuffer him to comply with the terms of conformity then impoſed, it was thought he formed a ſeparate church of the Baptiſt denomination; but the Welſh hiſtorian, our venerable friend, the Rev. Joſhua Thomas of Leominſter, who has enabled me to correct ſeveral miſtakes which have crept into the hiſtory of this family, informs me it is correct to ſay, "That Mr. Thomas Evans united himſelf to the Baptiſt ſociety, which now conſtitutes Dolau and Pentre churches, and which were then one church, under the care of Mr. Henry

Henry Gregory, who was the paſtor of it from 1660, till about the year 1700. Mr. Thomas Evans was firſt his aſſiſtant," and then perhaps co-paſtor with him. The church met for divine worſhip many years in his father's houſe. He ſuffered much for conſcience' ſake, but was carried honorably through all his difficulties, and in 1688 died in peace.

Caleb, the eldeſt ſon of Mr. Thomas Evans, a man of good abilities, and of a moſt amiable diſpoſition and character, ſucceeded him in the paſtoral office, and continued in the faithful diſcharge of the duties of it, till removed by death, in the year 1739. Our Rev. Hugh Evans was the youngeſt ſon of this Caleb, by his firſt marriage with Mrs. Hannah Lewis, from Herefordſhire, of whoſe piety and other perſonal excellencies, it is ſcarcely poſſible to ſay too much. Mr. Thomas informs me, that ſhe was of a reputable family, in the Valley of Olchon, who were diſtinguiſhed in the Principality for ſheltering the Baptiſts in perſecuting times. As our dear preceptor deſcended from ſuch parents, it may reaſonably be inferred that he was a child of many prayers. In early life he was placed under the tuition of the Rev. Mr. Pryce, a worthy diſſenting miniſter, who at that time kept a boarding ſchool of high reputation, near Talgarth, in the county of Brecon, and was eminent in his day, as a ſound claſſical ſcholar. Here Mr. Hugh Evans was thoroughly grounded in the knowledge of the learned languages, and at the ſame time had the diſtinguiſhed happineſs of being brought effectually

effectually acquainted with Chriſt and his own heart. Several things concurred, under the divine influence, towards his converſion: the recollection when he was at ſchool of the prayers, and counſels of his father, before he left home: the converſation of a godly family of his father's acquaintance: and the preaching of that eminent ſervant of God, old Mr. Enoch Francis,—made ſuch impreſſions on his mind as were never obliterated. Soon after having come to this city to viſit a near relation, and to receive advice for a complaint in his foot, he purſued his learning under the direction of Mr. Foſkett, by whom he was baptized, Auguſt 7, 1730.

By letters, which have come to light ſince the death of Dr. Evans, we learn, that ſoon after Mr. Hugh Evans was baptized, he went into Wales, for the ſake of his health, and to ſee his father, to whom Mr. Foſkett wrote, adviſing him and his friends to try the young man's miniſterial gifts while at home; for at Briſtol, he ſaid, they could not prevail on him to exerciſe, ſuch was his extreme modeſty and diffidence.

In theſe early traits of character, the church at Broadmead muſt have perceived a golden ſheaf which preſaged a glittering harveſt. Accordingly they called him to the work of the miniſtry on the 17th of Auguſt 1733, and, in the December following, gave him an invitation to become an aſſiſtant to their worthy paſtor, which he accepted, notwithſtanding much fairer proſpects, as to this world, opened before

fore him from two churches in the metropolis. And in 1739 he was called to the ſtation of teaching elder. The higher he roſe in office, the brighter he ſhone as one of the ambaſſadors of the churches who are the glory of Chriſt. The biographical account of him in his funeral ſermon, though it be the eulogy of a ſon, is temperate and juſt.

Every one who knew him muſt admit that his gift in prayer was uncommon, his ſtudents thought it was unequalled. In the family, at occaſional meetings, in the ſervices of the Lord's day, and upon extraordinary occaſions, with copiouſneſs, dignity, and warmth of devotion, he poured out his ſoul unto God; and yet with ſuch variety, that he was ſeldom, if ever, heard to pray twice alike.

His pulpit compoſitions were clear, nervous and pathetic. Few men were more capable of taking a large, comprehenſive, maſterly view of a ſubject; or of repreſenting it with greater perſpicuity, energy, and fervor. His language was ſtriking, his voice clear, and his elocution manly. Nor did any preacher, perhaps, ever know better than he, eſpecially at ſome happy ſeaſons, what it was to reign over his audience, enlightening their underſtanding, convincing their judgment, and then kindling all their nobleſt paſſions into a blaze of devotion.

After he had many years habituated himſelf to ſtudy, his forte as a miniſter was an extemporaneous illuſtration of the ſacred ſcriptures. This was evinced by the weekly conferences; and we are able to aſſert that

that many of his ſermons, which his people deemed the beſt and moſt uſeful, exactly anſwered to this deſcription. His miniſterial labours were far extended all around. He had the care of numerous churches reſting upon him; and many were the long journies he took to aſſiſt at ordinations, and at the annual aſſociations, in England and Wales.

As a tutor he was not inferior to either of his predeceſſors. He poſſeſſed the aſſiduity without the ſeverity of his immediate predeceſſor, and led his diſciples into the fields of ſcience by a method, in which hourly acquiſitions brought new pleaſures, and enabled us to purſue thought from thought, with tranquillity and delight. Every one who ſat at his feet recogniſed in him a friend and a father. He ſo took us under his care as to inſpire affection to him as our *friend*, and we never left his wing, till affection having grown to reverence conſtrained the filial heart to ſay, This is my *father*.

O what condeſcenſion, what tenderneſs have we ſeen in him! What ſolicitude for our uſefulneſs and felicity has he diſcovered! With an appropriate facility he planted many a ſhrub in the very ſoil which reaſon and grace had adapted to its growth, and ſoon as its fruit appeared, how did he rejoice! When we no longer enjoyed the boſom of our Alma Mater, nor reſted under his ſhade, he intereſted himſelf in our hiſtory: his ſympathy leſſened our ſorrows, and his participation with us increaſed our joys. What man, ſince the apoſtolic days, could have ſaid with more

ſincerity

ſincerity and accent, *I have no greater joy than to hear that my children walk in truth?* Well therefore it was ſaid, in his funeral ſermon, that it gave him "inexpreſſible pleaſure to ſee ſo many who had been under his tuition fulfil his expectations concerning them." And that, not long before his death, he ſpoke with tears of joy to this effect; "I am happy to ſee theſe young men riſing up, I hope, for great and eminent uſefulneſs in the Church of God, when I and many others ſhall be here no more!"

But over the annals of this peculiarly eminent ſervant of the Lord, we exclaim, *The Fathers where are they? and the Prophets do they live for ever!* Through intenſe application the machine of mortality began to wear out, and the vigour of this holy uſeful man decayed. But before his diſſolution our churches had the pleaſure of ſeeing him attend the aſſociation at Frome. Here he took a ſolemn leave of his connexions in an affecting diſcourſe from thoſe alarming words; *Be not deceived, God is not mocked.* And ſoon after his return to Briſtol, he cloſed his public miniſtry, with a truly paternal addreſs from Gal. iv. 19. *My little children, of whom I travail in birth again until Chriſt be formed in you.*

During his declining ſtate, it is ſcarcely poſſible to deſcribe his placid reſignation to the divine will, his meekneſs and his affection to all around him. Every paſſion ſeemed to be extinguiſhed but love. With that he overflowed to his family, the church, and all his connexions. When ſpeaking of the proſperous

ſtate

ſtate of Broadmead and the academy, he once ſaid, that he thought he might adopt the words of good old Simeon, *Lord, now letteſt thou thy ſervant depart in peace; for mine eyes have ſeen thy ſalvation.* He frequently ſaid, *my fleſh and my heart faileth, but God is the ſtrength of my heart and my portion for ever.*

A ſtudent, who was with him in the two laſt nights of his life, informs me, that for twenty-four hours before he departed he lay totally inſenſible. About midnight he began viſibly to alter, and appeared to ſtruggle with the laſt enemy. His dear ſon Caleb was ſent for, who came juſt in time to witneſs the cloſing ſcene. Several of the ſtudents were in the room, and his three ſons and two youngeſt daughters ſurrounded the bed while he breathed out his laſt.—The ſcene was unſpeakingly ſtriking and ſolemn.—There lay, in the arms of death—the great Hugh Evans.

Soon after he expired, his ſon, the Doctor, who had been kneeling by the bed ſide for ſome time, and appeared to have been pouring out his whole ſoul unto the Lord, roſe from his knees, lifted up his hands to heaven, and in all the tenderneſs of filial grief ſaid, *Bleſſed are the dead which die in the Lord*; he wept bitterly, but then added, *for they reſt from their labours, and their works follow them:* And indeed all who were preſent wept aloud, for ſeveral minutes.

The evening before the interment, the corpſe was taken to the meeting houſe: The ſervice was to begin the next day at two o'clock, but the houſe was full

full before one. A ſuitable and truly melting diſcourſe was preached by an excellent brother, now aſſembled with us*; after which the funeral proceſſion, covering half a mile in length, attended the body from the meeting houſe to the Baptiſt burying ground, where the venerable Mr. John Tommas delivered a pathetic addreſs on the occaſion. This was a ſolemn hour, and the countenance of unnumbered ſpectators ſaid—We have loſt a friend.

This ſtroke was felt throughout the kingdom.—Our parlours, our pulpits, and our aſſemblies in general, not without many a trickling tear, ſighed, *How are the mighty fallen!* But affecting as was this diſpenſation, by which the church and the WORLD ſuſtained a loſs; one thing conſoled us—*inſtead of* this *father* came up his Son, the Rev. Dr. Caleb Evans, enrolled with the worthies, *whom* our aſcended Lord himſelf was to *make Princes in all the earth.*

The firſt accounts that we have been able to obtain of our late Preſident, furniſh us with a genius in embryo. He was, bleſſed be God! in early life, called out of darkneſs into marvellous light. From his own pen, we collect, that when he was only a youth, he beheld with admiration his father in the pulpit, and was delighted with the heavenly ſounds which flowed from his lips. Hearing the awful terrors

* The Rev. Mr. Benjamin Francis. This ſermon was not printed, as Dr. Evans was preparing one for publication which ſpeedily appeared, and to which this eſſay is conſiderably indebted.

of

of the law, and the aſtoniſhing grace of the Goſpel, he was brought into the very duſt, before the throne of an holy God, and enabled to magnify the riches of free grace in his ſalvation. Under the parental care and inſtruction of his father, he received his grammar learning, and ranked with other ſtudents under Mr. Foſkett, about the year 1753. On his removal to London, he was baptized by Dr. Samuel Stennett, and became a member of the church in Little Wild-ſtreet. And having gone through the uſual courſe of ſtudies in the diſſenting academy then at Mile-end, now at Homerton, while Dr. Walker, Dr. Conder, and Dr. Gibbons were the tutors, he was called to the work of the miniſtry by the church to which he belonged; and then for two years, as he himſelf informed me, aſſiſted the Rev. Joſiah Thompſon, at that time paſtor of the Baptiſt church in Unicorn-yard, Southwark; and the Rev. Dr. Furneaux, at Clapham.

At the expiration of this time, in 1759, he received an invitation to become his father's aſſiſtant, and began his public career in Broadmead, with a diſcourſe from theſe words; *I determined not to know any thing among you, ſave Jeſus Chriſt, and him crucified.*—This determination he held faſt. It gave vigour to his miniſtry through the varying ſcenes of life, and at laſt it placed for him the lamp of hope in the valley of the ſhadow of death. Having preached at Briſtol about eight years, he was ordained, and became his father's colleague. The congregation and the church, already

already large and reputable, felt his influence. His piety, adorned with an animated eloquence, gave a zeſt to his prayers and his ſermons. His connexions in town and country were numerous and reſpectable. Where he was known and heard, he was admired and loved. And now, when the influence of his father was apoſtolic, the popularity of the ſon proverbial, and every thing in the Church and Academy was approximating to perfection—in the full affluence of fame, he ſeized the golden opportunity; and in addition to all the other efforts of an expanſive benevolence, his liberal heart deviſed another liberal ſcheme.

Having ſurveyed with pleaſure the inſtitution of Terrill, the aſſiduity of Foſkett, and the improved method of education adopted by his father—with a diſintereſted zeal for the glory of God, and the welfare of men, he ſaid of the academy according to the language of ſacred ſong, *If ſhe be a door, we will incloſe her with boards of cedar*; *if ſhe be a wall*, the foundation is laid, and the fabric for years has been going up, *we will build upon her a palace of ſilver*. Cant. viii. 9.

He deviſed—he planned—he executed. It was a ſtructure of faith, founded in hope, on the baſis of charity; to which *he*, its *father*, gave the name of THE BRISTOL EDUCATION SOCIETY—a ſociety of CHRISTIAN PHILANTHROPISTS, before whom I appear with a reſpect bordering on reverence.

This ſociety was formed in 1770, in aid of the Baptiſt Academy in Briſtol, with the deſign, "That diſſenting congregations, eſpecially of the Baptiſt de-

nomination, in any part of the Britiſh dominions, may, if it pleaſe God, be more effectually ſupplied with a ſucceſſion of able and evangelical miniſters; and that miſſionaries may be ſent to thoſe places where there is an opening for the goſpel."

Some of us who had the honor of ſitting at Dr. Evans's feet, before and after the emiſſion of his ſcheme, well remember his anxious ſolicitude concerning it, and the unremitted exertions he made, in town and country, to realize his plan. And, bleſſed be God, his efforts were not fruitleſs. So far from it, that we have reaſon to believe, indulgent Heaven and a ſmiling public exceeded, by far exceeded, his firſt expectations. Under his foſtering hand the moſt benevolent men in all our connexions enrolled themſelves as ſubſcribers to the inſtitution; and names, which add a luſtre to any catalogue, became its patrons and benefactors. Among them I perceive the Chief Magiſtrates of the cities of London and Briſtol, and other illuſtrious names, over ſome of whom, "now to the duſt gone down," we drop the tributary tear. Out of theſe departed worthies, it will be a gratification to mention,

The Right Hon. FREDERICK BULL, Lord Mayor of London.

THOMAS LLEWELYN, LL. D.

REV. ANDREW GIFFORD, D. D.

JOSEPH TOMKINS, Eſq.

JOHN BULL, Eſq.

FRANCIS BULL, Eſq.

WILLIAM

WILLIAM STEELE, Eſq.
Dr. JOSEPH MASON.
Dr. THOMAS BUNN.
ROBERT HOULTON, Eſq. and his nephew,
JOHN HOULTON, Eſq. Admiral of the Blue.

To theſe many other characters might be added; but I diſmiſs them, expecting that the next age will gratefully embalm *their* memories in ſucceſſive anniverſaries, while all the churches will give glory to God on *your* account.

As the affairs of the Academy were now to be conducted on a larger ſcale, and a greater number of ſtudents to be educated, the Rev. JAMES NEWTON, A. M. aſſiſtant preacher of the Rev. Mr. Tommas, at the Pithay, was reſpectfully invited to take a ſhare in the education. The province of claſſical tutor was aſſigned him—a department for which he was admirably fitted. With the Latin and Greek claſſics, with the Chriſtian Hebrew ſcriptures, the Miſnah, Talmuds, and other Jewiſh writings, he was intimately acquainted. Some of us now aſſembled, who in our later years at the academy were under his care, perfectly recollect with what humility, prudence and affection, he entered on his office among us, and with what patience and aſſiduity he ſuſtained it. But though he is no more, NEWTON will long be a fragrant name in this connexion. I am extremely ſorry at being under the neceſſity of referring the audience for a full account of him, to the funeral ſermon on his death, in which, however, it will be

found that juſtice is done to his memory *, by Dr. Evans.

How well the Doctor was fitted, firſt to aſſiſt the great Hugh Evans, and then to preſide over the growing inſtitution, it is unneceſſary to ſay, for there can be but one opinion on this head.

As he had known the ſcriptures from his youth, been called by divine grace in early life, addicted himſelf to the miniſtry, improved his mind by extenſive reading, and had enjoyed a truly liberal education; he was prepared not only to riſe, but to ſhine like the Sun—an univerſal bleſſing. How often have we been illuminated and warmed by his genial rays! Who can read his addreſs to his ſtudents, drawn up in 1770, and then delivered, firſt of all, to ſome of us who are this day aſſociated;—who can read it, and not perceive that the welfare of *every one* of his pupils lay *very near* his heart! O, how often has he in prayer, and in advice, melted over us! We all of us felt a ſincere affection for him, and in ſome of us it ſeemed to be a mixture of the filial and fraternal. Similar emotions alſo of mind were inſpired by his conduct in the circles of his friends, in which he charmed by his piety, affability, and good ſenſe.

Our Baptiſt College in America was proud to confer on him her higheſt honors, in which ſhe was followed by the Principal and Profeſſors of the King's College, Aberdeen, in the year 1789. But though courted by ſome, careſſed by others, and valued by

* Mr. Newton's Biography is given in the Regiſter, No. II. page 150.

all

all of his connexions, his native excellencies, as a renewed man and Chriſtian miniſter, never forſook him. He had been deſcended from a race of apoſtolic men, and his character reflected luſtre on his anceſtors. Great without arrogance, he maintained the dignity of his rank, nor ever gave any one reaſon to repine at his ſucceſs. He never profeſſed himſelf to be a *profound* metaphyſician, or the poſſeſſor, in a ſuperior degree to all his brethren, of a talent for generaliſing his ideas; yet his mind was enriched with numerous combinations of thought, with a taſte cultivated and pure, and a memory eminently accurate. Warm and occaſionally rapid in his manner, he ſometimes ſucceeded more through a kind of natural felicity than previous ſtudy. With a plenitude and vigor of expreſſion, the legitimate offspring of genius, his eloquence was neither diſgraced by falſe and meretricious ornaments, nor degraded by dulneſs and inſipidity. His flowing periods, and the harmonious cadence of his voice fitted him, in no common degree, for public ſpeaking. Whether he read his ſermons, or delivered them impromptu,* they were as diſtinguiſhable for their eaſy elegance, and evangelical ſavor, as his prayers were for a rational, manly, and affectionate devotion. His audience, neither attracted by faſhion, won by the ſplen-

* It was his general practice to preach the forenoon ſermon entirely without notes; and to read almoſt every ſentence of his diſcourſe when it was his turn to preach in the afternoon ſervice, or at the evening lecture.

dor of eſtabliſhments, nor the inſpiration of muſic, always numerous, always increaſing, and often highly devotional; demonſtrated that he was *a workman who needed not to be aſhamed rightly dividing the word of truth.*

He was cloſely attached to the ſyſtem of theology which we call Calviniſm; yet candid in judging of the characters and ſpeculations of others. His zeal, though warm, never degenerated into rancor and bitterneſs, in proof of which his numerous publications may be produced; yet his temper was not formed for approving virtue with coolneſs, nor for cenſuring vice with apathy. Open, honeſt, generous, his morals were pure without moroſeneſs, his piety ſincere without gloomineſs or oſtentation. No good man ever held free intercourſe with him without warm approbation, nor was deprived of it without regret. In a word, thoſe who knew Dr. Evans, and were capable of eſtimating his character, all agree, that his talents were highly reſpectable, and his virtues rare, ſolid, and exalted.

For ſeveral months before his illneſs, to uſe the words of a miniſtring brother now preſent, It appeared evidently, to thoſe who converſed with him, that he was ripening faſt for eternal bleſſedneſs. His mind was in general much taken up with the employ of heaven. In humble abaſement of ſpirit did he often ſpeak of himſelf, as a fallen depraved creature; but, when he contemplated his privileges as a redeemed, regenerated ſinner, his joy was unutterable. With

rapture

rapture he exclaimed, *O the breadth, and length, and depth and height of the love of Chriſt which paſſeth knowledge! Behold what manner of love the Father hath beſtowed upon us, that we ſhould be called the Sons of God; and it doth not yet appear what we ſhall be!*

About a week after his firſt paralytic ſeizure, he ſaid to one of his ſtudents who now hears me, "I am perfectly reſigned to the will of God." And it being ſignified to him, that at the approaching Aſſociation at Wotton, the miniſters and other brethren would be much affected by the death of dear Mr. Day, of Wellington, who was appointed to preach the ſermon, the Doctor wept aloud, ſaying, "I expected to have joined him before this time in the kingdom of my father: he is gone, and I am languiſhing behind; but *I know in whom I have believed, and I am perſuaded that he is able to keep that which I have committed unto him againſt that day.*" Recovering himſelf, he added, "If I had been able to attend the aſſociation, and had preached, I intended to have improved theſe words; *We have this treaſure in earthen veſſels.* Ah, truly," ſaid he, "Miniſters are brittle, earthen veſſels; but bleſſed be God for the *treaſure* which he puts into them. The beſt compoſed ſermons are nothing without the *excellency of the power* which is *of God, and not of us.*"

In the ſame converſation he moſt earneſtly recommended Village preaching, giving a detail of the riſe and progreſs of a favorite congregation at Downend, near Briſtol, where he then was. And ſpeaking of

the foundation of his hope, he ſaid, "As for thoſe who deny the doctrine of the atonement, I cannot tell how it may be with them in the near proſpects of death; for my own part, I HAVE NOTHING TO REST MY SOUL UPON, BUT CHRIST AND HIM CRUCIFIED: and I am now unſpeakably happy to think of my feeble effort in vindicating that *glorious* doctrine, in my four ſermons on that ſubject." Thus happy was the frame of his mind, and he was yet alive—and while he was living we hoped; and prayer was made for his life. *We* made it, and thouſands made it to God continually for him. Innumerable were the hearts which aſcended to heaven, and, with all the pathos and piety of a wreſtling devotion, cried

"Eternal God, command his ſtay,
Stretch the dear months of his delay,
O! we could wiſh his age were one eternal day."

WATTS's *Lyrics*.

And indeed there were moments when ſome of his deareſt friends entertained a flattering hope of his recovery. But on the firſt of Auguſt 1791, he had a ſecond attack, which alas! proved fatal on the Tueſday following. Bleſſed be God for all the felicity he enjoyed during his affliction, and that during the laſt hours and moments of life, with glory in his cheeks, he often repeated Dr. Doddridge's animating lines;

"And dying claſp thee in my arms,
The antidote of death."

Hence

Hence thoſe who were around his bed declare, that they never ſaw ſo much of the power of the Goſpel, to ſupport under the pains of dying, as they beheld in the expiring moments of dear, dear, Dr. Evans; who, with an eminently propitious gale, had an *entrance miniſtered unto him abundantly into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt.*

Thus terminated the exemplary and ſucceſsful career of our late beloved Preſident, who departed this life, Auguſt 9, 1791, in the 54th year of his age. The Rev. John Tommas, of Briſtol, delivered the addreſs at his interment in the Baptiſt burying ground, in this city; and Dr. Stennett, on whom it naturally fell to perform the ſervice, preached his funeral ſermon at Broadmead Lord's day the 21ſt of the ſame month, from Heb. xiii. 8. *Jeſus Chriſt the ſame yeſterday, to-day, and for ever.*

What a yearly Meeting of the Society was that on the Wedneſday following, when the chairman reported—The death of our Preſident! Father of Mercies! God and Father of our Lord Jeſus Chriſt! hear a ſingle requeſt, That ſuch another day—if it ever muſt arrive---may be far---very far diſtant! At the annual ſervice of 1791 what paſſage of ſcripture could have been more ſuitable than 2 Chr. 1. 7. *Aſk what I ſhall give thee* --the text on which our valued friend the Rev. Samuel Dunſcombe preached to the aſſembly! And what Reſolution of the Society could have been either more juſt or more grateful than that which expreſſed an affectionate concern, honorably

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to tranſmit the memory of our invaluable Preſident, as the founder of the ſociety, to late poſterity!*

And now when *he* was entombed, calculate our hopes. Ah! whither had they fled! Under former

* To this reſolve we are indebted for the Medallion of Dr. Evans, which is fixed in that elegant and commodious room of the Academy called Gifford's Muſeum. The tablet of which is thus inſcribed:

CALEB · EVANS · D · D ·
SOCIETATIS · BRISTOLIENSIS
PARENS · ET · AVCTOR
NEC · NON · HVJVS · GYMNASII · DIV · PRÆSES

VIRTVTIS · ÆXIMIÆ · SVÆ
RERVMQVE · ACADEMICARVM · FELICITER · AB · EO · GESTARVM
MEMORES
FAVTORES · POSVERE
OB. IX AVG. M.DCC.XCI. ÆT. LIV.

Over the door of the Muſeum, juſt within as you enter, is alſo a Buſt of the Rev. Dr. Gifford, who cauſed this part of the edifice to be erected, and enriched it with his valuable library, paintings, medals, and other curioſities—with this inſcription:

D · O · M · P · F · S ·
IN VSVM JVVENTVT.
GYMNASIOLI
HVJVSMODI BAPTIST. I.
MVNIFICENTIA EDV. TERRILL
OLIM INSTITVTI
MVSEVM HOC D. D. D.
A. GIFFORD. D. D.
AET. LXXX. AVG. XXVIII.
MDCCLXXX.
HVG. ET CALEB EVANS, A. M. ET JAC. NEWTON. GYMNASIARCHIS.

bereaving

bereaving diſpenſations in the church, and in the ſeminary, we comforted ourſelves with this prophetic motto, *Inſtead of thy fathers ſhall be thy children.* And indeed our hope then reached its object, and attained fruition. But now the fathers were gone—gone the way of all the earth, and the children alſo. In this diſtreſs we looked far and near—and looked in vain. Our heads were bound round with weeping willows, and our harps lay neglected on the ground: but

"Wonders of Grace to God belong:"

His own arm brought ſalvation. The motto of our eſſay received a new illuſtration. Jehovah ſingled out a man from all the tribes, whoſe parent, the great John Ryland, in the year 1744 was one of us. Inſtead of the father came up the ſon. But, to ſpeak in alluſion to Old Teſtament accents, the young man would fain have hid himſelf; then the people ran and fetched him, and it was ſaid with peculiar joy in Iſrael, SEE YE HIM WHOM THE LORD HATH CHOSEN!

The dawn now ſucceeded the darkneſs. Since that time two annual days have been ſpent in prayer, in gratitude, and in hope. And ſhall not this, the third, be conſecrated to the ſame employ? Bleſſed be God, the God of Zion, that the conſtituents of Broadmead Church, and the members of the Briſtol Education Society, join in ſaying, Our eyes behold our teachers; and for both of them our hearty prayers ſhall aſcend

to

to God, that they may have body enough,* and ſoul enough, for the arduous work to which they are called, and find it crowned with univerſal ſucceſs. In theſe ſtrains I am confident every heart is united; for while we embalm the memory of our departed tutors, with the incenſe of praiſe; on the high altar of devotion we offer the ſacrifice of prayer for their ſucceſſors—

We bow to thoſe whoſe courſe is run,
And join to hail each riſing Sun.

My dear brethren, the pupils of the academy, cannot expect me particularly to addreſs them, in an Hiſtorical Eſſay. But I would remind them of the honor which I truſt high heaven has conferred upon them, in counting them faithful, and putting them into the miniſtry. The work, to which the providence and grace of God directs your views, is the moſt ſolemn—the moſt important—the moſt eventful to yourſelves and others for ever, that can poſſibly employ any intelligent being on earth——

"'Tis what might fill an *Angel's* heart,
"And fill'd a SAVIOUR's hands."

DODDRIDGE.

O! that you may be enabled ſo to advance in this ſervice, with a ſingle eye to the divine honor, as not

* In Auguſt 1795, when the ſubſtance of this Eſſay was delivered, the Rev. Joſeph Hughes, A. M. then Dr. Ryland's aſſiſtant in the church, and in the academy, enjoyed but poor health. In July 1796, he removed to Batterſea, near London, where it ſeems his proſpects of uſefulneſs and happineſs are flattering.

to

to count your lives dear to you, if you may but glorify God, and finiſh your courſe with joy.

But though I preſume not to ſuggeſt any rules of my framing for your direction, I freely recommend to your attention, and beſeech you, while you remain in this ſeminary, to read again and again, one ſhort piece which I venture to ſay exceeds all praiſe—I mean Dr. Evans's addreſs to his ſtudents *. If this is regarded by you, my dear friends, ſeriouſly and conſcientiouſly regarded, any one without enjoying a prophetic afflatus, may prognoſticate the event—thoſe of you who are entering on an academical education, and thoſe of you who are ſoon to finiſh it, will beautifully exemplify the promiſe before us—you will be, what we pray God every one of you may be, holy and happy yourſelves, and, in addition to this felicity, you will make others, many others, holy and happy; and thus, in the higheſt ſenſe, under divine influence, without which you can do nothing, you will

* It would *now* be a crime not to mention with Dr. Evans's addreſs to his ſtudents, a ſmall companion admirably ſuited to the pocket, which has been publiſhed by Dr. Ryland (without his name) ſince the anniverſary of 1795, conſiſting of extracts from Mather's Manuductio ad Miniſterium——Brainerd's Diary—Preſident Edwards's Reſolutions—and Dr. Owen on Spiritual Mindedneſs. It is entitled *Chriſtianæ Militiæ Viaticum;* or, *A Brief Directory for Evangelical Miniſters.* Price 1s. or 1s. 3d. according to the binding. I ſhould be glad if every Miniſter of the Goſpel in England and in America was in poſſeſſion of this work.

be

be *princes*, where-ever the providence of God may direct you, *in all the earth.*

How can I conclude this ſervice, though already protracted to an unuſual length, without addreſſing the Honored Friends of the Academy in general, and of the Education Society in particular.

I will not anticipate the pleaſures and encomiums of poſterity, when they ſhall contemplate the origin, and review the progreſſive ſtages by which the maturity of this ſeminary ſhall have been accelerated. But it may paſs for an aſſumption that the next ages will look back on this, as we review the paſt. At that time *your* names, my brethren, will be recounted with a gratitude, joy and reverence, like that we feel at the mention of TERRILL, of FOSKETT, of the EVANSES, and of NEWTON.

But while we recollect, with every honorable ſentiment, the hiſtory of our fathers who have lived, and taught, and died; let us rejoice and with all our powers bleſs the Lord, that their ſons, as heirs of their talents and virtues, have ariſen in their room. The humble villages, the commercial towns, the populous cities, have heard their voice, embraced their meſſage, adored their maſter, imbibed his ſpirit, copied his example, and are now many of them beyond all ſorrow, beyond all ſin, caſting their crowns at the Saviour's feet, and, in all the variety of ſong, exulting, *worthy is the Lamb that was ſlain.* And while this Academy may humbly boaſt of her ſons in Europe and America, who have ſhewn unto millions

the

the way of ſalvation; let us, this moment, anticipate the period, when the Alumni of our inſtitution ſhall have made fruitful, not only wicked, warring Europe, and alſo the American States to the utmoſt bounds of the weſtern world; but when, through their inſtrumentality, and that of other good men and Goſpel miſſionaries, all Aſia, and Afric's ſons ſhall be converted *to humanity* and TO CHRIST—then ſhall the motto of our eſſay, which is now ſeen only in the back ground and ſhades of prophecy, be read in a long-length hiſtoric picture, and the fathers, the patrons, and the ſons of the inſtitution meet, and enjoy a rapturous anniverſary which ſhall never break up. In that perfectly holy, happy ſociety, may we all meet! Amen and Amen.

A Copy of the TABLE of BENEFACTORS, in the MUSEUM belonging to the Briſtol Education Society.

		l.	*s.*	*d.*
1770	FREDERICK BULL, Eſq. London, 5*l.* 5*s.* annually - -	150	0	0
	Thomas Sparry, Senr. Upton - -	100	0	0
	Rebeckah Lippincott, Wellington -	50	0	0
	Robert Houlton, Eſq. Grittleton, 5*l.* 5*s.*	21	0	0
	Joſeph Tomkins, Eſq. Abingdon, 5*l.* 5*s.*	25	5	0
	William Tomkins, Eſq. ditto, 5*l.* 5*s.* -	25	5	0
	Joſeph Butler, Eſq. ditto, 5*l.* 5*s.* - -	41	0	0
	John Bull, Eſq. Briſtol, 2*l.* 2*s.* - -	15	15	0
	Francis Bull, Eſq. ditto, 2*l.* 2*s.* -	10	10	0
	John Collett, ditto, 10*l.* 10*s.*			
	John Stock, ditto, 5*l.* 5*s.* - -	10	10	0
	Thomas Bunn, Frome,* - -	10	10	0
	William Steele, Eſq. Broughton, 2*l.* 2*s.*	10	10	0
	Baptiſt Church, Lymington, - -	10	10	0
	Rev. Hugh Evans, M. A.* (Tutors to the Inſtitution)			
	Rev. Caleb Evans, M. A.* (Tutors to the Inſtitution)	31	10	0
	Rev. James Newton, M. A.* (Tutors to the Inſtitution)			

* Thoſe marked thus (*) ſubſcribed annually 1l. 1s. The ſums directly after the names were alſo annual ſubſcriptions; the larger ſums were original benefactions.

		l.	*s.*	*d.*
1772	John Houlton, Eſq. Seagry, 5*l.* 5*s.*	10	10	0
	Rev. Thomas Dunſcombe, Coate*	10	10	0
1774	Ann Callwell, Cheſham	50	0	0
	Suſannah Callwell, ditto 10*l.* 10*s.*	100	0	0
	Thomas Llewelyn, Eſq. L. L. D. London	60	0	0
	Stephen Williams, ditto	10	10	0
	Rev. Samuel Stennett, D. D. ditto*	20	0	0
1775	Ebenezer Hollick, Eſq. Witſer, 2*l.* 2*s.*	20	0	0
	Elizabeth Durban, Briſtol	21	0	0
1777	Abraham Elton, Eſq. ditto	10	10	0
	John Crammont, Leiceſter, (a Legacy)	10	0	0
1778	Rev. Iſaac Woodman, Sutton, (a Legacy)	40	0	0
1779	John Holmes, Eſq. Exon	16	6	0
1780	Rev. Andrew Gifford, D. D. London	110	0	0
	John and William Parſons, Eſq. Chiceſter, 2*l.* 2*s.*	10	0	0
1781	George Wilkinſon, London	10	10	0
1782	William Deane, Plymouth, (a Legacy)	150	0	0
	John Reynolds, Barbican, 2*l.* 2*s.*	20	0	0
1783	Rev. Andrew Bennett, Barbadoes	10	0	0
1784	Diana Munt, Tiverton, (a Legacy)	20	0	0
	James Hewardine, Arnſby, (a Legacy)	10	0	0
	Heſter Bull, Briſtol*	10	0	0
	Thomas Llewelyn, Eſq. L. L. D. London, (a Legacy) conſiſting of his Library, which coſt more than	1500	0	0
	Rev. Andrew Gifford, D. D. London, (a Legacy) conſiſting of his Library, Pictures, Coins, &c. eſtimated at	1000	0	0
	Frederick Bull, Eſq. the Reverſionary Bequeſt of	1000	0	0
1785	John Thornton, Eſq. Clapham	10	0	0
	John Anſtie, Eſq. Devizes	10	10	0
1787	John Davis, Calne, a Reverſionary Legacy of	50	0	0
1789	John Cook, Briſtol, (a Legacy)	50	0	0
1790	Rev, James Newton, M. A. ditto (a Legacy)	50	0	0
1791	William Thomas, Hitchin, (a Legacy)	50	0	0
	John Edmunds, Fairford, a Reverſionary Legacy of 200l. 3 per Cent. Conſols —Stock	200	0	0
1792	Ann Moore, Briſtol	20	0	0
	Rev. John Poynting, Worceſter, (a Legacy)	200	0	0
1793	Rev. Abraham Booth, London	5	0	0
1794	Mrs. Simpkin, Balby	5	0	0
1795	Rev. Peter Reece, Warwick, (a Legacy)	100	0	0

THE

COMMENCEMENT

AT

*RHODE-ISLAND COLLEGE.**

PROVIDENCE, SEPTEMBER 10, 1796.

ON Wedneſday laſt was celebrated the anniverſary Commencement of Rhode-Iſland College. The proceſſional train was formed as uſual, and at ten o'clock, A. M. proceeded to the Baptiſt meeting-houſe. The exerciſes of the day were introduced by a prayer, delivered by Preſident Maxcy.

The Performances of the Forenoon were,

1. An oration on the drama, with the ſalutatory addreſſes—by Benjamin B. Simmons.

2. An intermediate oration, on the importation of foreign luxuries—by Abraham Blanding.

3. An intermediate oration, on the importance of the knowledge of civil rights—by Nathan Whiting.

MUSIC.

4. 2d Diſpute, on the policy of eſtabliſhing a uniform ſyſtem of education throughout the United States—between Horace Senter, Joſeph Holmes, and Aſa Kimball.

5. An oration, againſt religious eſtabliſhments—by John Holmes.

6. An oration, on the manifeſtation of Deity in his works—by John M. Roberts.

MUSIC.

7. Aſtronomy burleſqued; a conference—between Abraham Blanding and Nathan Whiting.

8. An oration, on the neceſſity of ſubjecting the paſſions to reaſon—by Daniel Crane.

9. An intermediate oration, on attachment to particular ſyſtems of religious opinions—by Aſa Aldis.

The degree of Batchelor of Arts was conferred on the following young gentlemen, Alumni of this College: Aſa Aldis, Abraham Blanding, Bezer Bryant, Triſtam Burges, Oliver Cobb, Daniel Crane, John Holmes, Joſeph Holmes, Philip Hayward, Aſa Kimball, David King, John M. Roberts, Horace Senter, Benjamin B. Simons, Benjamin Shurtleff, Ignatius Tomſon, and Nathan Whiting.

* If there are any perſons ſo uninſtructed as to think that Rhode-Iſland College is a ſeminary, in which are educated, only young perſons whoſe views are directed to the Chriſtian Miniſtry, they ſhould be informed, that of 70 or 80 ſtudents, together at the ſame time, there are frequently but a very few of them who are devoted to that ſacred ſervice. EDITOR.

The degree of Maſter of Arts was conferred on the following gentlemen, Alumni of this College: Jones Godfrey, Gilbert Dench, Thomas L. Halſey, William King, Eli Smith, Lemuel Wadſworth, Iſaiah Weſton, and Abraham Cummings.

The honorary degree of Maſter of Arts was conferred on the following gentlemen: Rev. Lawrence Butterworth, Rev. James Bicheno, and Rev. Andrew Fuller,* of Great-Britain; and on Foſter Swift, Eſq. of Taunton, Maſſachuſetts.

Afternoon.

MUSIC.

1. An intermediate oration, on individual and national greatneſs—by Philip Hayward.

2. 1ſt Diſpute, on this queſtion; Whether Chriſtianity has augmented the temporal happineſs of man?—between Benjamin Shurtleff, Oliver Cobb, and Bezer Bryant.

3. A dialogue—between David King, John M. Roberts, and John Holmes.

MUSIC.

4. A diſſertation, in favour of female education—by David King.

5. An oration, "pleading the cauſe of man," together with the valedictory addreſſes—by Triſtam Burges.

An addreſs was then delivered to the graduates, by the Preſident.

The day was cloſed with prayer, by the Rev. Dr. Stillman.

At the annual meeting of the Corporation, on the 8th inſtant, John Brown, Eſq. reſigned the office of Treaſurer to the College, the duties of which, during a period of twenty-one years, he had uniformly diſcharged with reputation to himſelf, and advantage to the ſeminary; for which the Corporation voted him their acknowledgments, and unanimouſly elected Mr. Nicholas Brown his ſucceſſor in that office.

* At the anniverſary of the Commencement in the College of New Jerſey, held September 28, (a few days after that at Providence) the degree of Doctor of Divinity was conferred on the Rev. Andrew Fuller, of Great Britain, and on the Rev. Thomas Reed, of the State of Delaware. The degree of Doctor of Laws was conferred on the Hon. William Smith, Member of Congreſs for South Carolina, and on the Hon. Fiſher Ames, Member of Congreſs for the State of Maſſachuſetts. EDITOR.

A Sketch of the Miniſterial Labours of the Rev. Meſſrs. SAFFERY, *of* Saliſbury, *and* STEADMAN, *of* Broughton, *as* Itinerant Miniſters *in* Cornwall, *with Remarks on* Village Preaching.

Broughton, Hants, Feb. 20, 1797.

Dear Brother Rippon,

IN compliance with your wiſh, I ſend you the following account of the Itineration of Brother Saffery and myſelf, in the county of Cornwall, laſt July and Auguſt; performed at the requeſt of the BAPTIST MISSIONARY SOCIETY; and ſhall add to it ſuch obſervations relative to the ſubject of Itinerant Preaching, as may occur to me, and the limits of a letter will admit.

We ſet out from Saliſbury on Tueſday, the 28th of June laſt, and after ſtopping ſome time at Wellington and Exeter, ſpent the next Lord's-day at Plymouth and Dock, and alſo Monday and Tueſday in that neighbourhood, preaching at Cawſand, Saltaſh, and Botus Flemming.

On Wedneſday we more profeſſedly entered upon our work, by preaching at a village of the name of Landrake. From thence we took our tour down the ſouthern coaſt, quite to the Land's-end, preaching in all the towns, and moſt of the large villages in our way; and, returning up the northern ſide of the county, reached Launceſton, the county town, about that day month. From thence we made a ſecond tour, nearly in the former direction, and viſiting thoſe places we had before paſſed by, and repeating our viſits to the places we had been at before, finiſhed our excurſion on Wedneſday the 31ſt of Auguſt, having been in the county juſt eight weeks.

We preached in all the towns, except one towards the north eaſt, (and that was omitted through brother Saffery's illneſs), and in moſt of the villages of any conſiderable ſize. Each of us preached three times on Lord's-days, except in two inſtances, and on one brother Saffery preached four times; and were not above ſeven or eight week-evenings in the whole eight weeks without preaching. We found the inhabitants in general civil, friendly, intelligent, and much inclined to hear the word: a deſcription very different from the reports of them prevalent to the eaſtward. In towns where there were Diſ-

ſenting meeting-houſes we generally occupied them.—Where there were none, we applied to the Mayor for the Town-hall, or Market-room, and frequently obtained it. In ſome neighbourhoods, the Methodiſts lent us their places of worſhip; in others we uſed private houſes; and in many inſtances, the open ſtreet. But whether in meeting-houſes, or in town-halls, in private houſes, or in the open air, we were, as far as we know, entirely free from any deſigned interruption worth mentioning. In ſeveral of the towns, and in ſome places amongſt the tin mines, we had from 500 to 1000 hearers. The tinners we found to be very different from what they are generally repreſented. We are perſuaded they are as civil and intelligent a race of men, as can be any where found amongſt the labouring claſſes in any part of the kingdom. They are greatly inclined to hear the word; and when under it, may be eaſily diſtinguiſhed by their ſteady, eager attention. For our own parts, we can truly ſay, we do not wiſh for a higher gratification than to aſcend a deſk, a table, or a horſe-block, either in the ſtreet or in the field, on a fine ſummer's evening, ſurrounded by 600 or 700 or 1000 Corniſh miners.

With reſpect to our ſucceſſes, we can only ſay, that in general we were heard with very great attention and ſerioufneſs; and, if we may judge from appearances, the word made great impreſſions upon many. But the nature and continuance of ſuch impreſſions, we had ſeldom an opportunity of knowing. Three or four inſtances, however, of perſons being awakened under our miniſtry, came to light. One in the neighbourhood of Truro, and two or three near Penzance; and we have reaſon to conclude, from repeated acknowledgments, that our labours were bleſſed to the relief and encouragement of ſeveral before called by grace, particularly at Truro and Penzance.

It muſt now be left with others to determine, what encouragement to perſevere in ſimilar attempts our experiment affords. We can only ſay, that we complied with what we were ſatisfied was the call of God, in engaging in it; were conſtantly preſerved, and comfortably aſſiſted in the labours and fatigues of it; our churches received no injury, by our abſence; and we have ever ſince felt an unſhaken conviction, that we did right in going.

I ought however to obſerve, that our expedition into one county ought not to be looked upon as a certain

ſpecimen

ſpecimen of what may be expected from ſimilar attempts in many other parts of the kingdom. Cornwall, take it upon the whole, is more populous than moſt others, except thoſe containing large cities, or extenſive manufactories: and the inhabitants, as to the main bulk of them, being either miners or fiſhermen, are more in a ſtate of independence, and leſs ſubject to the influence of ſuperiors, who may be hoſtile to itinerant preaching, than thoſe counties, which depend wholly upon agriculture. To which I might add, that the labours and ſucceſſes of the Methodiſts have largely contributed to civilize the inhabitants in general, and to bring them into the habits of hearing the word. I mention this not only as it may ſerve to enable you to form a proper judgment of our itineration; but alſo, to aſſign the cauſe of a regret which I have ever ſince felt, that the Diſſenters have paid ſo little attention to this part of the kingdom, and thereby loſt ſo very favourable an opportunity of ſerving the cauſe of religion.

Mr. Weſley, however, and his followers, have availed themſelves of thoſe advantages; and have laboured with great perſeverance and ſucceſs; they have, doubtleſs, proved a very great bleſſing to the county, and ſet an example worthy the imitation of all the friends of religion, however different from them their religious opinions may in ſome points be. The Weſleian Societies are numerous, and ſome of them very large; and though probably there are to be met with individuals whoſe tempers, as well as opinions we could not approve of, yet there are numbers whoſe candour and liberality do them great honour. Had the Diſſenters made ſimilar exertions, they would, in all probability, have been attended with ſimilar ſucceſſes: and even now, ſufficient ſcope remains for their exertions there; perhaps not ſo much in itinerant preaching, as in attempting ſomewhat more permanent, by encouraging ſome able and zealous miniſters to go down and ſettle there, and affording them pecuniary aid, till congregations could be raiſed adequate to their ſupport; which it is probable would require no great length of time to effect.

But I do not intend by this to inſinuate, that itinerant preaching is not to be encouraged in this or in other counties; on the contrary, it has my moſt hearty concurrence. The obligations of real Chriſtians to labour to the utmoſt, to bring others acquainted with the goſpel, appear to me ſo numerous, ſo powerful, and ſo obvious, that

I feel ſurpriſed that the godly among the Baptiſts, and other denominations, have made ſo few efforts to accompliſh it.* Nor can I conceive of any more effectual means of doing it, than that of itinerant preaching, carried on, either by ſtated miniſters, who may pretty frequently make excurſions in villages around them; or, at other times, take a more extenſive circle, and leave their own immediate charge for a ſeaſon (which may often be done without any real injury to it); or elſe, by thoſe who entirely devote themſelves to it. Perhaps there are perſons

* As an illuſtration of this remark, I would beg leave to recommend a paragraph tranſcribed from the great Mr. Baxter, at the end of Dr. Ryland and Mr. Pearce's ſermon, at Mr. Belcher's ordination, juſt publiſhed, and ſold by Mr. Button, London; which I would be glad if you could inſert in the Regiſter.

In compliance with the deſire of Mr. Steadman, the extract is moſt cheerfully admitted—thus it runs:

"O, if you have the hearts of Chriſtians or of men in you, let them yearn towards your poor, ignorant, ungodly neighbors. Alas! there is but a ſtep betwixt them and death and hell; and if they die unregenerate, they are loſt for ever. Have you hearts of rock, that cannot pity men in ſuch a caſe as this? If you believe not the word of God, and the danger of ſinners, why are you Chriſtians yourſelves? If you do believe it, why do you not beſtir you to the helping of others? Do you not care who is damned, ſo you be ſaved? If ſo, you have as much cauſe to pity yourſelves; for it is a frame of ſpirit utterly inconſiſtent with grace. But hath God had much mercy on you, and will you have no mercy on your poor neighbors? You need not go far to find objects for your pity: Look but into your ſtreets, or into the next houſe to you, and you will probably find ſome. Have you never an ignorant, an unregenerate neighbor, that ſets his heart below, and neglecteth eternity? O what bleſſed place do you live in, where there is none ſuch! If there be not ſome of them in thine own family, it is well; and yet art thou ſilent? Doſt thou live cloſe by them, or labor with them, or travel with them, or ſit ſtill and talk with them, and ſay nothing to them of their ſouls, or the life to come? If their houſes were on fire, thou wouldeſt run and help them; and wilt thou not help them, when their ſouls are almoſt at the fire of hell? If thou kneweſt but a remedy for their bodily diſeaſes thou would'ſt tell it them, or elſe thou would'ſt judge thyſelf guilty of their death;—what ſhall we ſay then of them who know of the remedy for curing ſouls, and do not reveal it, and perſuade men to make uſe of it! Is it not hypocriſy, to pray daily for their converſion and ſalvation, and never once endeavour to procure it? Alas! that your prayers and your practice ſhould ſo much diſagree! How forward are hypocrites in their ſacrifice, and how backward to ſhow mercy! how forward to cenſure miniſters for neglecting their duties; yea, to expect more from one miniſter than ten can perform; and yet they make no conſcience of neglecting their own; as if other men were to work, and they only to ſit by and judge!

Look Chriſtians, with an eye of compaſſion, on the ignorant, ungodly ſinners about you: be not like the prieſt and levite, that ſaw the man wounded, and paſſed by. God did not ſo paſs by you when it was your own caſe. Are not the ſouls of your neighbors fallen into the hands of Satan? Doth not their miſery cry out to you, Help! Help! As you have any compaſſion towards men in the greateſt miſery, Help! As you have the hearts of men, and not of tigers in you, Help!"

SAINT'S REST, Part III. Chap. xiv. § 1.

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to be found whoſe talents and inclinations may better fit them for itinerants, than for ſettled paſtors: theſe may wholly devote themſelves to it. Gifted bretheren, who may not be competent to the conſtant diſcharge of the miniſterial office, either itinerant or ſtationary, may* do much in a leſs extenſive circle, and in an occaſional way. And moſt churches would probably ſpare their paſtors for a month or two in a year. Supplies would be procured for part of the time; and for the remainder, they might engage in religious exerciſes amongſt themſelves without a miniſter. This would be doubtleſs making a ſacrifice of their privileges for a time; but then they ought to recollect, that he, for whoſe ſake they make it, has not only made a greater ſacrifice for them, but promiſed amply to recompenſe them for all their labours of love to him and his cauſe.

Of the neceſſity of ſuch exertions, within the bounds of this kingdom, little doubt can be entertained. Not to confine Chriſtianity to the denomination to which we belong, or to any one denomination, which would be illiberal and criminal; yet who is there that knows any thing of Chriſtianity on the one hand, and the ſtate of the inhabitants of many villages and towns, yea even counties, on the other; who is not fully convinced that the number of real Chriſtians is exceeding ſmall? What tribes of inhabitants people the foreſt of Dean, in Glouceſterſhire, and the extenſive collieries in Shropſhire and Staffordſhire? And yet how very few can it be hoped are truly religious? In what a deplorable ſtate of ignorance and prophaneneſs is Herefordſhire, my native county! Though it be neither the ſmalleſt, nor the leaſt populous, yet I doubt whether 300 ſouls, ſavingly acquainted with the way of ſalvation by Jeſus Chriſt, can be found in it. Whilſt it is readily allowed, that the millions of heathens abroad call loudly for our help; do not the hundreds and thouſands of little better than heathens at home, call for our pity too?

It is true, from the general character of colliers, and other conſiderations, great oppoſition may at firſt be apprehended; and from the peculiar circumſtances of the county I juſt now mentioned, great difficulties would occur. But the experience of the Methodiſts (patterns

* A young man at Southampton, joined to the Baptiſt Church in that town, has laboured in ſuch a way for ſeveral months. Of the fruits of his labours, eight have already joined the church, and many more appear to be ſavingly wrought upon.

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in this reſpect worthy of imitation) has proved, that ſuch a deſcription of men ſooner yield to exertions, than thoſe of a more civilized caſt. And, from the few experiments I myſelf made, when in Herefordſhire, laſt ſpring, I am fully convinced, that proper attempts there are not to be conſidered as hopeleſs.

Fatigues, it is true, muſt be endured, and hazards run by all who engage in ſuch attempts. But every Chriſtian, and more eſpecially every miniſter, ſhould know, that whoſoever will be Chriſt's diſciple muſt deny himſelf, and take up his croſs and follow him---muſt not count his life dear to himſelf.

Attempts of this ſort require expenſe, eſpecially where no Chriſtian friend can be expected to entertain ſuch itinerants. But were the buſineſs heartily entered into, from the well known liberality of pious and charitable gentlemen in London and other parts of the kingdom, even upon leſs important occaſions, little fear of a want of reſources of this kind can be entertained.

It gives me, dear ſir, very ſenſible pleaſure to learn, that our brethren in the metropolis have taken up the buſineſs with ſpirit and reſolution. May God crown their laudable efforts with ſucceſs!! and, whilſt they are now forwarding it with their property, and others, we truſt, will be ſoon with their labours, may you and I, may all that love our Lord Jeſus Chriſt, and the immortal ſouls of men, conſtantly help with our prayers! As it is an attempt in ſome reſpects new, would it be amiſs, ſir, if the friends of it were to ſet apart ſome particular ſeaſons of ſolemn prayer for a bleſſing upon it? Would it not be practicable to conſecrate one hour in a week to that particular purpoſe? May not an explicit agreement be entered into by them, to engage in ſuch ſolemn employ at the ſame time, either ſocially, with as many as may conveniently meet together; or with their families, if practicable; or elſe in their cloſets? Something of this kind has been attempted in ſome religious connexions, and carried on with pleaſure, and attended with a bleſſing. Would it be improper, ſir, to bring forward a motion of that kind, at one of the meetings of the friends and ſupporters of this undertaking? Earneſtly wiſhing and praying that a bleſſing may attend this, and every other effort, for the advancement of the Redeemer's kingdom in the world,

I remain, dear ſir,

Your ſincere, obliged friend and ſervant,

W. STEADMAN.

THE BAPTIST SOCIETY IN LONDON,

FOR

THE ENCOURAGEMENT AND SUPPORT

OF

ITINERANT PREACHING.

1797.

ADDRESS

TO THE FRIENDS OF EVANGELICAL TRUTH IN GENERAL;

AND

TO THE CALVINISTIC BAPTIST CHURCHES

IN PARTICULAR.

IT is very affecting to think, that, in this country, though highly favoured with civil and religious privileges, the inhabitants of many villages are deſtitute of an Evangelical Miniſtry: becauſe it is apparent, from Holy Scripture, that the goſpel of ſalvation by grace is of the higheſt importance, to enlighten the minds and relieve the conſciences, to ſanctify the hearts and reform the lives, of the ungodly and the profligate.

This goſpel, though contained in the Bible, and though that beſt of books lie open to every one who can read his own language; muſt, according to the appointment of Heaven, be exhibited in a public miniſtry. Preaching the goſpel, or publiſhing ſalvation by Jeſus Chriſt, is the ordinance of God; and the grand mean of converting ſinners, in order to their preſent peace, their greater uſefulneſs, and their final happineſs. *Preach the goſpel to every creature*, was the high command of our ſovereign Lord, to his diſciples, juſt before he aſcended the throne of univerſal dominion. This divine order is yet in force; and its obligation extends to all that are inveſted with the miniſterial character. Nor ought private Chriſtians to conſider themſelves as unconcerned in the execution of an order ſo authoritative, and ſo beneficent. For, without their co-operation, by affording pecuniary aſſiſtance, the miniſters of Chriſt are not able to make thoſe exertions, which, in the common courſe of providence, are neceſſary to the diffuſion of ſpiritual knowledge, by itinerant preaching, in the darker parts of any country. Thus private brethren become *fellow-helpers to the truth*, and to the public miniſters of it.

It is with peculiar pleaſure that we contemplate the recent formation of ſocieties in the country, not only among the Particular Baptiſts, but alſo among our Congregational Brethren, for the ſpread of the goſpel in this land by village preaching. A deſign ſo important, and a conduct ſo laudable, that we cannot but earneſtly recommend them, as worthy to be adopted by all thoſe paſtors and churches, in the different counties, who love the doctrines of divine grace; and, eſpecially, to thoſe of our own denomination.

As private brethren, though not endued with abilities for the public miniſtry, may nevertheleſs poſſeſs a well-informed underſtanding, a gift for prayer, a talent for edifying converſation, and be conſpicuous in the churches to which they belong, for ſteady piety, for benevolence, and for a well-regulated zeal; ſo it is very deſirable that ſuch characters were ſelected and encouraged, by thoſe churches of which they are members, to uſe their pious endeavours in adjacent villages. By benevolent, prudent, and gradual efforts, one or another, in each circumjacent village, might admit a few neighbours into his houſe, to hear a perſon of the preceding deſcription read the ſcriptures, converſe on ſacred ſubjects, and pray; whether on Lord's-days, or at other times, as opportunity preſented. By ſuch means the cauſe of Chriſt might be greatly promoted: for experience and obſervation unite in atteſting, that a ſimilar line of conduct has been owned of God, to the ſpiritual benefit of many.

Though real Chriſtians ought always to conſider themſelves as lying under indiſpenſable obligations, to uſe every ſcriptural mean in their power, to diffuſe *the ſavour of the knowledge of Chriſt* in the ſeveral countries where they reſide; yet, the varying aſpect of Divine Providence may more loudly call for exertions of this kind, at one time, than at another. Such is the preſent ſeaſon. For who, that ſeriouſly reflects on thoſe ſcenes of diſtreſs which are in the world, but muſt exclaim? *Behold the works of the Lord! What deſolations he hath made in the earth!* God, in the language of prophecy, is manifeſtly *come out of his place, to puniſh the inhabitants of the earth for their iniquities, and to ſhake the earth with terror.* The great and alarming events, which have recently taken place, are pregnant with new and powerful *motives* to ſtrenuous endeavours, for the ſpread of divine truth: by a conſcientious and practical regard to which motives, it ſhall be apparent, that our hearts are in uniſon with that comprehenſive petition, THY KINGDOM COME,

While

While we rejoice in the ſpiritual and laudable exertions of our Chriſtian Brethren, under different denominations, to propagate the goſpel among the Heathen in foreign climes: we ſhould not forget the many myriads at home, who have ſcarcely any thing pertaining to Chriſtianity, beſides the name---who are profoundly ignorant, if not notoriouſly profligate and profane.

The ſpread of infidelity is now uncommonly great. Multitudes of people in this country, being unacquainted with the true principles of Chriſtianity, have no experience of their ſalutary tendency to relieve the diſtreſſed conſcience, to ſanctify the depraved heart, or to meliorate the conduct; and, conſequently, there is no reaſon to wonder, that many of this deſcription fall an eaſy prey to the artful inſinuations, and the blaſphemous aſſertions, which ſo frequently proceed from the lips, or the pens, of Deiſts. Many, indeed, are the judicious defences of Chriſtianity which have appeared in our language. Theſe, however, being ſeldom read by the lower claſſes of people, can have but little effect in preſerving them from the contagion of Infidelity. Beſides, *reading* the inſpired volume, and the *preaching* of divine truth, are the grand means, appointed of God, to excite ſerious reflection, and earneſt prayer; to produce conviction of ſin, and intereſt the conſcience in what the Scriptures reveal; to renew the heart, and give an holy bias to the whole ſoul. Now, perſons who are thus affected, by what the Divine Writings contain, will revere the Bible, and be far from renouncing Chriſtianity.

Amidſt all the improvements in Philoſophy, in Science, and in uſeful Arts, there is the higheſt reaſon to lament the neglect of that inſpired volume, which is *able to make us wiſe to ſalvation.* A ſerious attention to the ſacred contents of which, muſt lead us to conclude, either, that the New Teſtament does not give a juſt repreſentation of *Chriſtianity*; or, that incomparably the major part of thoſe who profeſs the religion of Jeſus, are not *Chriſtians:* for Chriſtianity, as delineated in the Apoſtolic Writings, is the religion of rectitude, of love, and of peace. Evangelical truth, which is the great inſtrument, in the hand of God, for promoting real Chriſtianity, is the doctrine of divine benevolence to man---the doctrine of pardon, of reconciliation, and of ſalvation, by Jeſus Chriſt. This doctrine, by whomſoever ſincerely believed, never fails to produce a cordial veneration for God, and an unfeigned benevolence to man. *That* veneration is expreſſed, by a con-

conſcientious regard to holy worſhip, according to ſcriptural rule; by habitually obſerving the divine precepts; and by devout ſubmiſſion to the orders of Providence. *This* benevolence is manifeſted, by a ſeries of truly virtuous affections towards our own ſpecies, in order to promote individual and ſocial happineſs: or, in other words, a prevailing diſpoſition to treat others, as we might reaſonably wiſh them to treat us. To profeſs the religion of Jeſus, while habitually deſtitute of that veneration, and of this benevolence, is to inſult Chriſtianity, and to libel the New Teſtament.

Let us, then, Chriſtian Brethren, regard theſe conſiderations as emphatically inculcating the uncertainty of all temporal enjoyments; the neceſſity of ſpiritual mindedneſs; and a practical attention to that divine precept, *Whatever thy hand findeth to do, do it with thy might.* Nor is much reflection required to convince us, that there is no object of equal importance, with that of promoting the genuine cauſe of Chriſt. To this, therefore, let pious and prudent exertions be directed. Let ſuitable perſons, for an itinerant miniſtry, be, therefore, engaged: and let ſtated paſtors in the country, according to their abilities and opportunities, employ themſelves in village preaching. Let reading a portion of the ſacred ſcripture conſtitute a part of their public devotions; that thoſe who cannot read, who have not Bibles, or who ſuffer them to lie neglected, may hear the Lord himſelf ſpeaking in the Old and New Teſtament.

In theſe labours, let them keep the great object conſtantly in view: which is, not merely to propagate a ſet of theological ſentiments, though ever ſo true; much leſs to diſſeminate political opinions, or to canvaſs the affairs of ſtate; but, in the fear of God, with much prayer, circumſpection, and ſelf-denial, to warn ſinners of *the wrath to come*—to *preach the unſearchable riches of Chriſt*—and to render their ungodly fellow-creatures truly wiſe, holy, and happy. Then, being Chriſtians indeed—by exemplary piety in the ſeveral churches with which they may be connected—by domeſtic religion and good order, in the families to which they belong—by integrity and benevolence, in all their private connexions—and by a peaceable behaviour, as members of civil ſociety at large—they ſhall *adorn the doctrine of God our Saviour.*

Such, Brethren, is the object we have in view; and ſuch are the effects to be expected from a ſucceſsful purſuit of it! But as, in this caſe, no ſucceſs can poſſibly attend

tend the moſt arduous exertions, without the concurrence of Divine Providence, and the powerful influence of the Holy Spirit; it is our indiſpenſable duty, daily to ſolicit the bleſſing of God upon all our feeble endeavours to promote the intereſts of our Lord and Saviour, Jeſus Chriſt.

RULES OF THE SOCIETY.

I. THAT a voluntary ſubſcription be opened for the benevolent and pious purpoſes of this Society.

II. That any perſon ſubſcribing one guinea *per annum*, ſhall be a member during the continuance of ſuch ſubſcription; and that a donation of ten guineas, or upwards, ſhall conſtitute a member for life.

III. A general meeting ſhall be held at our firſt monthly aſſociation after each quarter day; at which meeting, ſeven members ſhall be competent to tranſact buſineſs.

IV. The following Miniſters, Abraham Booth, John Martin, John Rippon, William Smith, William Button, James Dore, Timothy Thomas, Thomas Thomas, and Thomas Hutchings, with any other Baptiſt Miniſters the Society may think proper, ſhall be conſidered as members: who, together with one member, being a ſubſcriber, of each of their churches, and eleven others, whether members of churches, or not, choſen from among the ſubſcribers at large; ſhall form a Committee, for conducting the affairs of the Society. This Committee ſhall meet in the afternoon of the day of each monthly aſſociation; five of whom ſhall be deemed ſufficient to tranſact buſineſs.

V. Any ſeven of this Committee, giving one Week's notice to the ſubſcribers, ſhall have power to call a general meeting.

VI. A Treaſurer and a Secretary ſhall be annually choſen: and when, reſpecting either of them, a vacancy happens, by death, or otherwiſe, another ſhall be propoſed by the Committee, for the approbation of the general meeting.

VII. No ſubſcriber ſhall vote, at a general meeting, for any appointment of this ſociety, after the firſt year, who has not been a ſubſcriber for twelve calendar months.

VIII. The Treaſurer ſhall not pay any bills, on account of this Society, without an order ſigned by three members of the Committee.

IX. Five

IX. Five Auditors ſhall be appointed annually, by the general meeting, to examine the bills and accounts of the Treaſurer.

X. An account of the receipts and diſburſements of the Society, ſhall be annually laid before the general meeting, for the inſpection of the ſubſcribers; and, if thought expedient, printed.

XI. The Committee ſhall provide, and ſend out, as ſoon as may be, after due examination, ſuch Calviniſtic Miniſters, of the Baptiſt perſuaſion, as appear to them properly qualified for itinerant preaching; which Miniſters ſhall be entirely under the direction of the Committee; and, together with ſuch aſſiſtance as the Committee may judge neceſſary, for the encouragement of village preaching, by ſettled Miniſters, ſhall be paid out of the fund of this Society.

XII. The Committee, as they may think it expedient, ſhall be allowed to furniſh their itinerant Miniſters with a few ſmall religious tracts, to give away.

XIII. This Society, though formed under the countenance and direction of the Baptiſt Monthly Aſſociation, is at liberty to permit its itinerant Miniſters, whenever expediency calls, to unite with Pædobaptiſt Miniſters of evangelical principles, who may be engaged in the ſame general deſign.

N. B. All contributions, however ſmall, will be thankfully received. But it is hoped, that perſons whom God has entruſted with conſiderable property, will be induced, by a conſideration of the importance of the undertaking, to afford it a liberal ſupport.

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3 The Commiſſion given by Jeſus Chriſt to his Apoſtles illuſtrated. In three parts. 12mo. pp. 328. Publiſhed 1786. The firſt impreſſion of this book is ſold off, and a ſecond edition, with ſome amendments, is now about to be publiſhed.

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5. A Letter on the Sonſhip of Chriſt, originally addreſſed to ſome of the members of the Baptiſt Church at Edinburgh.—To which is added, a Review of Dr. Walker's Defence of the Doctrine of the Trinity and Eternal Sonſhip of Chriſt. 12mo. pp. 134. Publiſhed 1788.

6. The Belief of the Goſpel Saving Faith. Being the ſubſtance of two diſcourſes preached at the Meeting-houſe, High-ſtreet, Kingſton-upon-Hull. With an appendix, containing ſome ſtrictures upon a ſermon, entitled, "The Faith of the Operation of God." 12mo. pp. 57. Publiſhed 1791.

7. The Promiſe that all Nations ſhall be brought into ſubjection to Chriſt, with the reaſons of it, briefly conſidered; together with a ſhort view of the duty of Chriſtians, to uſe means for its accompliſhment, and of their encouragement in ſo doing; being the ſubſtance of a diſcourſe preached in the Baptiſt Meeting-houſe, Richmond-court, Edinburgh, on the Lord's-day, Dec. 27, 1795. 12mo. pp. 29. 1796.

WILLIAM BRAIDWOOD, one of the Paſtors of the Baptiſt Church at Edinburgh.

1. A Diſcourſe on the Duty of mutual Exhortation in the Churches of Chriſt. 8vo. pp. 38. Publiſhed in 1787.

2. Parental Duties illuſtrated from the word of God, and enforced by a repreſentation of the ſalutary conſequences ariſing from the proper government of children. In three diſcourſes. 8vo. pp. 71. Publiſhed in 1792 and 1796.

3. Purity of Chriſtian Communion, recommended as an antidote againſt the perils of the latter days. In three diſcourſes. To which is added, an appendix, containing ſome thoughts on the weekly celebration of the Lord's Supper, and on the nature and tendency of human ſtandards of religion. 8vo. pp. 92. Publiſhed 1796.

This and the foregoing publications are ſold by J. Guthrie and J. Ogle, Edinburgh; and by Chapman and Murgatroyd, London.

HENRY D. INGLIS, one of the Paſtors of the Baptiſt Church in Edinburgh.

1. A Letter to ſix men under ſentence of death.
2. Two Letters to the Public, illuſtrating the doctrine of the grace of God, and exemplifying it in the caſe of William Mills. Second edition. 12mo. pp. 108.
3. Short Notes of Nine Diſcourſes on important Subjects.
4. A Call to the People of God to come out of Babylon. 12mo. pp. 21. 1791.
5. The Duty of Subjection to civil Rulers, illuſtrated from the New Teſtament. 12mo. pp. 8. 1792.
6. A Diſcourſe on the ſupreme Divinity of Jeſus Chriſt.
7. A Diſcourſe on the Converſion of the Ethiopian Eunuch.

Edinburgh, Nov. 10, 1796.

ORDINATIONS, &c.

IN

1795, 1796.*

Rev. JAMES SMITH, (extract of a letter from Rev. L. Butterworth.) The 15th of April, 1795, I attended the ordination of Mr. James Smith, over the Baptiſt Church at the Old Meeting-Houſe, Perſhore. He is a young man of very promiſing abilities, from the Church at Chaſewater, Cornwall, under the care of Mr. Reading, but late from the Briſtol Academy. The ſervice was introduced by reading Ezek. iii. 17—21. and Tit. i. chap. and prayer, by Brother Eliſha Smith. The introductory oration by your unworthy ſervant. Brother E. Edmonds, Birmingham, prayed the ordination prayer. Our Brother Dr. Ryland gave a moſt excellent charge, from 2 Tim. 2, 3. Brother Pearce, Birmingham, preached in a very pleaſing manner, from 1 John i. 3. By fellowſhip he underſtood partnerſhip, and ſtrongly recommended it to the people to become partners with their miniſter in promoting the intereſt of the Lord. Brother T. Edmonds, Upton, concluded in prayer. All preſent found

* If any ordinations are omitted in theſe pages, they may be inſerted as notes in the new liſt of churches, in No. 15. EDITOR.

it

it to be a more edifying ſeaſon than they had experienced on any ſimilar occaſion. Every one ſeemed to be in a good frame, and to enjoy liberty.

Rev. JOSEPH BELCHER, Ruſhden, Northamptonſhire, (Extract). My ordination took place on Auguſt 4, 1795. Began by ſinging the 132d Pſalm, L. M. Brother Alcock, of Hail Weſton, prayed. Afterwards Brother Grindon, of Sharnbrook, opened the work of the day, and propoſed the uſual interrogatories, and received the confeſſion of faith. This done, the call to, and acceptance of, the paſtoral office were recognized. We then ſung the 410th Hymn, of your Selection. Mr. E. Edmonds, of Birmingham, gave the miniſter his charge from the 28th chap. of Matthew, 19 and 20 verſes; and Mr. Nickolls, of Kimbolton, preached to the people, from Pſalm cxxii. 9 verſe. We then ſung the 411th Hymn in the Selection. Mr. Hall, of Irthlingborough, concluded by prayer, and the uſual benedictions.

On account of our meeting being ſo ſmall, we were obliged to attend to the ſervice in the meeting-houſe-yard.

Mr. Davis, of Romſey, preached in the evening of the day, from 1 Cor. iii. chap. part of 22, 23d verſes, *All are yours, and ye are Chriſts.* I am happy to ſay we are in a peaceable and flouriſhing condition.

Rev. JOHN MILLARD, Baptiſt Miniſter, was ordained paſtor of the Baptiſt Church, (admitting pious Pædobaptiſts to communion at the Lord's table), at Stevington, Bedfordſhire, Oct. 8, 1795. Mr. Grindon, of Sharnbrook, prayed. Mr. Dickens, of Keſo, delivered an introductory diſcourſe, aſked the uſual queſtions, and received Mr. Millard's confeſſion of faith. Mr. Hillyard, of Olney, (of whoſe church Mr. Millard had been a member) prayed the Ordination Prayer. Mr. Bull, of Newport-Pagnell, (in whoſe academy Mr. Millard had ſpent ſome time), delivered the charge from 1 Tim. i. 18. firſt clauſe. Mr. Sutcliff, of Olney, addreſſed the church, from Rom. xiv. 19. and concluded the ſervice with prayer. Singing was attended to at proper times, throughout the ſervice.

Rev. JOHN RIGBY, (Extract.) On the 6th of Jan. 1796, I was ordained paſtor of the church of Chriſt at Bramley, Yorkſhire, lately under the paſtoral care of the Rev. Joſeph Aſkwith, deceaſed. Mr. Aſhworth, of Gilderſome, introduced the ſervice of the day by reading Ezekiel 33. 1—16. Eph. 4. 1—14. 1 Tim. iii. aſked the uſual queſtions of the church and miniſter, received my confeſſion of faith, and prayed.—Mr. Bowſer, of Shipley, gave the charge from 1 Tim iv. 16. *Take heed unto, &c.* from which he properly recommended a devout circumſpection, and divine perſeverance, with regard to a life of holineſs; and alſo a zealous regard to the important doctrines of the bleſſed goſpel, upon this ground, that the benefits inſeparably connected with ſalvation, would reſult from

ſuch

ſuch a conduct, to both miniſter and people. Mr. Crabtree, of Bradford, delivered a very ſuitable and animating diſcourſe to the people, from 1 Theſſ. v. 12. *And we beſeech, &c.* Mr. Holton, of Rawdon, directed the praiſes of God through the whole. The ſervice was conducted with order; and the preſence of the Lord was with us.

Rev. JOHN TIMSON was ordained paſtor of the newly formed Baptiſt Church at Earls-Barton, near Wellingborough, in Northamptonſhire, Jan 23, 1796. On this occaſion, Mr. Sutcliff, of Olney, went through the preparatory ſervices of the ordination. Mr. Hall, of Irthlingborough, prayed over the newly ordained miniſter. Mr. Grindon, of Sharnbrook, delivered the charge from 2 Tim. iv. 2. *Preach the word.* Mr. Nickolls, of Kimbolton, addreſſed the church from 1 Theſſ. v. 12, 13. Singing and prayer were interſperſed at proper times throughout the ſervice.

Rev. JOSEPH LEE SPRAGUE, (Extract.) My ordination, at Bovey, took place on March 30, 1796. The work was introduced by Mr. Willey, of Dartmouth, who read ſeveral ſuitable ſcriptures, and prayed. Mr. Birt, of Plymouth-Dock, explained the nature of the ſervice, and ſhowed the right of the people to chooſe their own paſtors, with the propriety of this conduct.—The church recogniſed their call; and having ſignified my acceptance of it, I read my confeſſion of faith. My uncle, Mr. Daniel Sprague, of Tiverton, implored the divine bleſſing on the relation then formed between me and the church. Prayer was attended with the laying on of the hands of Meſſrs. Sprague, Birt, Norman of Bampton, and Thomas, of Preſcott. Mr. Sprague delivered the charge from Acts xx. 28. *Take heed, &c.* Mr. Birt preached to the people from Ezra x. 4. *Ariſe, for this matter belongeth unto thee, &c.* Mr. Thomas cloſed the ſervice in prayer. Suitable hymns were ſung in the courſe of the ſolemnity.

About a fortnight ſince there was a meeting of miniſters at Kingſbridge; Mr. Gibbs and Mr. Birt preached. It is pleaſing to ſee the harmony which ſubſiſts between Plymouth and Dock. O how good it is for brethren to dwell together in unity! It is intended to have a meeting twice in a year, compoſed of the church at Exeter, and the churches weſtward of it, and to viſit each in rotation.

Rev. THOMAS BERRY, (Extract.) A ſhort account of my ordination ſervice, which took place at Hanley, in Staffordſhire, on Wedneſday the 6th of April, 1796. It may not be amiſs briefly to remark, that the following day was appointed by the Independent Miniſters of this circuit, to hold their quarterly meeting; and providentially the place of meeting this quarter was at Hanley. They all, I believe, gave us the pleaſure to attend with us; and (what may perhaps appear as ſtrange to you as it did to many of us) the Popiſh Prieſt, who reſides in that

this neighbourhood, attended us in the morning. The ſervices of the day were conducted in the following manner:—At eight o'clock in the morning the members met to implore the preſence and bleſſing of God to attend the church and congregation on the ſolemn occaſion; and at half paſt ten public ſervice began. Brother Sharp, of Mancheſter, introduced the work by reading the 132d Pſalm, and the 1ſt chapter of the Epiſtle to Titus. He then engaged in prayer. (Singing.) Brother Sharp proceeded to aſk the uſual queſtions, and receive the anſwers of the church and miniſter; then the confeſſion of faith was called for, and read in the ſpace of fifteen minutes. Brother Medley, of Liverpool, prayed the ordination prayer, which was accompanied with laying on of hands. (Singing again.) He then, in a moſt ſolemn, affectionate, and encouraging manner, gave a weighty charge to the poor miniſter from 2 Timothy ii. 1. *Thou therefore, my Son, be ſtrong in the grace that is in Chriſt Jeſus.* (Singing.) Brother Reeſe, of Congleton, then engaged in prayer, and diſmiſſed the congregation. In the evening, at ſeven o'clock, met again; after ſinging, Brother Boden, of Hanley, engaged in prayer, (Singing.) Brother Sharp addreſſed the church in a very faithful and affectionate manner, from 1 Theſſ. v. and 13. (Singing again.) Then Brother Ralph, of Stone, engaged in prayer, and diſmiſſed the aſſembly. Meſſrs. Reeſe, Boden, and Ralph, are amiable Independent miniſters. I think it pleaſant to add, that our brethren, Medley and Sharp, were requeſted to preach the intended double lecture, for our worthy Independent brethren, at Mr. Boden's meeting-houſe, on the Monday evening, to which they cheerfully attended. Brother Sharp firſt from 1 Cor. xv. and 10 verſe; *But by the grace of God I am what I am.* Then Brother Medley, from Deut. xxxiii. and 25 verſe, latter clauſe, *And as thy day, ſo ſhall thy ſtrength be.* Surely the Lord was with us of a truth, and made it a day much to be remembered.

Rev. JOHN PALMER was ordained paſtor of the Baptiſt Church at Salop, April 13, 1796. The ſervice of the day was opened with ſinging. Brother Harriſon read the hymns; Brother Pearce ſuitable portions of God's word; and aſſigned ſcriptural reaſons to juſtify the conduct of a goſpel church in the choice of a paſtor; and received the declaration of faith, which was very ſatisfactory. The ordination prayer was offered up by Brother Steadman, with impoſition of ſtands; and he delivered the charge from Acts xx. 26 and 27 verſes. *Wherefore I take you to record this day, that I am pure from the blood of all men, for I have not ſhunned to declare unto you all the counſel of God.* Brother Webſter preached to the people from the 1ſt Theſſalonians v. 12, 13 *And we beſeech you, brethren, to know them which labour among you, &c.* and concluded in prayer.

Being without a Deacon, Brother Evans, of Alcaſtan, a reverend old man, and an honourable diſciple of Chriſt, (who hath long

long ſtood a member of the church), was named for that office, and unanimouſly approved. Accordingly the church met a quarter before ſix o'clock the ſame evening, to ordain him.—Brother Steadman prayed, and impoſition of hands was adopted. A Lecture in the evening. Brother Smith, of Wolverhampton, began in prayer. Brother Pearce preached from the 2d of Corinthians, iv. chap. 7 verſe. *But we have this treaſure in earthen veſſels, that the excellency of the power may be of God, and not of us.* Brother Harriſon concluded in prayer. The ſervices of the day were pleaſing and profitable, inſpiring an hope that the union formed betwixt the paſtor, the deacon, and people, will prove a ſingular bleſſing under the great Head of the Church.

Rev. J. WILSON, Warwick, (Extract.) My ordination was on June 1, 1796. Mr. Green, of Middleton Cheney, introduced the ſervice by reading the ſcriptures, and prayer. Mr. John Butterworth, of Coventry, propoſed the uſual queſtions, and received the confeſſion of faith. Mr. Whitmore, of Hook-Norton, offered up the ordination prayer, with laying on of hands. Mr. L. Butterworth, of Eveſham, gave the charge from Rev. ii. laſt part of 10th verſe. Mr. Palmer, of Salop, addreſſed the people from 1 Pet. iii. 8, 9, and concluded in prayer.

Mr. SAMUEL RUSTON's call to the miniſtry by the Church at Hamſterly, Durham.

In the month of Sept. 1795, the church upon deliberation at a regular meeting agreed to call Brother Ruſton, to exerciſe his talents before *the church alone*, on the Lord's-day evenings.—With this he complied. From the firſt he was approved of; but theſe exerciſes were continued for ſix or ſeven weeks, in order to form a better judgment, and that all the members might have an opportunity of hearing. The laſt Friday in October was obſerved as a day of prayer and faſting on that account, and the paſtor delivered a ſermon on the occaſion. After ſolemn addreſſes to God for direction and ſerious deliberation, the whole church unanimouſly agreed to call him to the work of the miniſtry; of which, after due conſideration, he cheerfully accepted. On the afternoon of Nov. 8, after the paſtor had aſked him ſome queſtions in the behalf of the church, in the preſence of the whole congregation, to which he made a ſuitable reply, *the churches call of him to the miniſtry, to preach the word and baptize thoſe who were proper ſubjects*, under the direction of the church, and as eligible to the paſtoral office, when called to it, *was announced*, of which he modeſtly declared his approbation, with the motives which influenced him to give up his ſecular employment, and to devote his time and talents to that work.—After ſolemn prayer to God, the paſtor preached a ſermon from 2 Tim. iv. 5. on the vigilance, patient fortitude, and perſevering diligence, which are required in the ſacred miniſtry.—May the great Lord of the Harveſt ſend forth many more faithful labourers into his harveſt!

ASSOCIA-

ASSOCIATIONS.

THE BAPTIST ASSOCIATION IN ESSEX,

FOR

ITINERANT AND VILLAGE PREACHING.

PLAN OF THE ASSOCIATION.

AT a Meeting, held at Braintree, Sept. 20, 1796, the Miniſters and Meſſengers of the following Baptiſt Churches being preſent, viz. Langham, Colcheſter, Coggeſhall, Earls-Colne, Ridgewell, Braintree, Potter-ſtreet, and Waltham Abbey:

Maintaining the important Doctrines of, Three Equal Perſons in the Godhead; Eternal and Perſonal Election; Original Sin; Particular Redemption; Free Juſtification by the Imputed Righteouſneſs of Chriſt; Efficacious Grace in Regeneration; the Final Perſeverance of real Believers; the Reſurrection of the Dead; the future Judgment; the Eternal Happineſs of the Righteous; and the Everlaſting Miſery of the Impenitent; together with the Congregational Order of the Churches, inviolably.

Brother JOHN HUTCHINGS, in the Chair.

After a ſolemn Prayer to Almighty God, for direction in the important undertaking, it was moved and reſolved:

I. That an Annual Meeting be held at each of the Aſſociated Churches, in rotation, on the laſt Tueſday and Wedneſday in May: on the Tueſday, to meet at three o'clock in the afternoon, to tranſact the buſineſs of the Aſſociation; and, on the Wedneſday, to have two Sermons. Public worſhip to begin at half an hour after ten o'clock in the forenoon.

II. That the firſt Meeting of this Aſſociation be held at Coggeſhall. Brother Larwill, and brother Brown, to preach: and, in caſe of failure, brother Trivett. At which time, the Miniſters, who are to preach at the next General and Annual Meeting, ſhall be choſen by the aſſociated Brethren. Put up at the Swan Inn.

III. That, as the grand object of this Aſſociation is the ſpread of the Goſpel in the different towns and villages of the county: an inquiry ſhall immediately be made, after an Itinerant Preacher: who (together with the neceſſary expenſes attending Village-preaching, by ſettled Miniſters) ſhall be paid out of the General Fund, to be raiſed by this Aſſociation.

IV. That any perſon applying, as an Itinerant Preacher, ſhall be a Baptiſt, and ſent out by ſome regular Baptiſt Church: and that every ſuch perſon ſhall apply to one of the Miniſters belonging

ing to this Aſſociation, who ſhall inform the reſt of the miniſters of it, and alſo appoint a day for their meeting at Coggeſhall. At which time he ſhall deſire the candidate to attend; who will be expected to preach before them, and to produce a teſtimonial, to his moral and Chriſtian character, from two or more miniſters, who are acquainted with his life and converſation.

V. That all the miniſters in this aſſociation be conſidered as a general committee, to examine and appoint one or more itinerant preachers, as they ſhall judge neceſſary: of which miniſters, five ſhall be deemed a ſufficient number to ſuperintend this buſineſs of the Aſſociation.

VI. That each church annually appoint two meſſengers to attend the Aſſociation; who ſhall collect the ſubſcriptions in their own congregation and neighbourhood, and form a managing committee; who ſhall, from among themſelves, chooſe a Treaſurer, and a Secretary: which Committee ſhall meet for buſineſs, whenever it ſhall be neceſſary; ſeven of whom, with the Treaſurer and Secretary, ſhall be a quorum.

VII. That, as an undertaking of this kind will be attended with conſiderable expenſe, each church ſhall open a ſubſcription, under ſuch regulations as the majority of its members may judge moſt ſuitable: and the meſſengers, within one month after every quarter-day, ſhall tranſmit to the General Secretary, an account of all monies collected; which he ſhall enter into a book, provided for that purpoſe; and to commence within one month after Michaelmas next.

VIII. That the Secretary ſhall ſummon the committee to meet as often as he ſhall judge neceſſary for the tranſacting of buſineſs, by a letter addreſſed to the miniſters; who ſhall inform the meſſengers, choſen by the reſpective churches, of every ſuch meeting.

IX. That, until the general meeting in May, 1797, the place for tranſacting any buſineſs, relative to the Aſſociation, be at Coggeſhall. That brother Richard Nice, of Ardly, near Colcheſter, be Treaſurer; and brother Richard Patmore (Angel-lane, Colcheſter) be Secretary, till the foreſaid general meeting.

X. That the ſmalleſt donation from any perſon, who is diſpoſed to promote the important deſign, will be thankfully received by the miniſters of the aſſociated churches.

XI. That a public collection be made at each place where the annual Aſſociation ſhall be held, in order to aſſiſt in carrying on the pious deſign.

XII. That the meſſengers appointed by the churches ſhall bring an account, in writing, to the general meeting of the members of the Aſſociation, every year, of the number of perſons added to their reſpective churches; of thoſe who have been diſmiſſed; and of the deceaſed in the preceding year: as alſo, of any important event that has taken place among them, and of the efforts made to propagate the Goſpel around them.

XIII. The

XIII. That an account be annually publiſhed, of all monies collected, and of all diſburſements made. To which ſhall be annexed, a brief narrative of what places have been opened for preaching; what oppoſition has been made to the pious deſign; what apparent ſucceſs has attended; what alterations have taken place in the ſeveral churches, with regard to additions, diſmiſſions, excluſions, or deaths; and of any ſingular providential event, reſpecting either the churches, or individuals, in their endeavours to propagate the knowledge of Chriſt in this county; to which narrative ſhall be ſubjoined, an Exhortation to Chriſtian Duty; drawn up by the miniſter of the church where the Aſſociation is held. The firſt account and narrative to be publiſhed with all convenient expedition after the general meeting in May, 1797. Any profits ariſing from the ſale of which, ſhall be added to the general ſtock.

XIV. That the church where the annual Aſſociation is held, may not be burdened, every perſon ſhall bear his own expenſes.

XV. If through ſickneſs of the paſtor, or otherwiſe, any church in this Aſſociation ſhould want aſſiſtance, ſuch church ſhall be ſupplied once a fortnight by the miniſters of the aſſociated churches, beginning with the miniſter whoſe local ſituation is neareſt to the deſtitute church; and ſo on, according to their reſpective diſtances: the deſtitute church giving notice to the miniſter, whoſe turn it may be to afford his aſſiſtance.

XVI. That the Editor of *The Baptiſt Annual Regiſter*, and the Gentlemen concerned in editing *The Evangelical Magazine*, be requeſted to inſert the preceding articles in their reſpective publications.*

To the Churches of Chriſt, eſpecially thoſe of the Particular Baptiſt Denomination.

That the ſpread of the goſpel in the benighted villages of our country, is an object of great importance, will not be denied by any, who, for a moment, conſider the worth of immortal ſouls:

* The Baptiſt Churches at Harlow, Saffron Walden, Burnham, and the Church at Haverhill, at our firſt meeting in Auguſt laſt, ſignified their willingneſs to unite in any meaſures which might be adopted to promote union among the churches, and to ſpread the goſpel; but, by ſome cauſe unknown to us, were prevented from affording their aſſiſtance and concurrence in our deliberations and reſolves, when met at Braintree. We hope, however, to ſee their Miniſters and Meſſengers at our General Meeting in May next, to unite with us in this Aſſociation. Prior to which General Meeting, we alſo hope, that they will exert themſelves to the utmoſt, in making collections for the benevolent deſign; and that each of their Miniſters will diligently endeavour to ſpread the goſpel in his reſpective neighbourhood.

becauſe the goſpel *is the power of God unto ſalvation, to every one that believeth it.* But *how ſhall they believe in him of whom they have not heard? and how ſhall they hear without a preacher?*

Various of our ſettled miniſters have done ſomething in this buſineſs, by preaching in the villages near them, and, probably, would have done more, had it been in their power; but the ſmallneſs of their annual incomes rendered the unavoidable expenſes attending the renting and regiſtering of places in which to preach, the hire of horſes, and ſo on, too great for them to bear.

Shall, then, an object of ſuch importance be neglected, becauſe of a few difficulties which attend it? Would not ſuch a neglect prove that our hearts are not in the cauſe of Chriſt? Does the huſbandman give up the expectation of an harveſt, becauſe he muſt beſtow both labour and expenſe in order to obtain it? Let us exert ourſelves in this noble cauſe: for, in due ſeaſon, *we ſhall reap, if we faint not.* Who knows, whether our example may not, in this caſe, be followed by our brethren in other counties? And how delightful to think of the *joyful ſound* of ſalvation by grace, being heard in every town and village throughout the land! How pleaſing to behold poor ſinners *fleeing for refuge, to lay hold on the hope ſet before them* in the goſpel of divine mercy!

But in what line of conduct are ſuch pleaſing effects to be expected; except, by miniſters exerting themſelves in their reſpective neighbourhoods; by looking out and employing itinerant preachers, that are evangelical, zealous, active, prudent; by the churches uniting to afford a liberal pecuniary aid; and by habitually ardent prayer for a divine bleſſing on every mean that is uſed to obtain the deſired end? Who knows but our brethren in London, who have the means of religious improvement in great plenty, may feel their hearts expand with deſire, to aſſiſt us in imparting evangelical truth to thoſe in the country, who are periſhing for *lack of knowledge?* Should any of them be diſpoſed, their donations will be thankfully received.

JOHN HUTCHINS, Chairman.

THE NORTHERN ASSOCIATION.

Emſhill, Sept. 22, 1796.

Rev. and dear Sir,

I here incloſe you the following account of our laſt aſſociation:

The churches in the eaſtern diſtrict of the NORTHERN ASSOCIATION met at Newcaſtle-upon-Tyne, May 16, 17, and 18, 1796.

May 16, *four o'clock.* The meſſengers met according to appointment, when Brother Rowland, as miniſter of the place, having prayed, was appointed moderator. Then the letters from

the churches were read, and the meeting concluded with prayer by Brother Fiſhwick. The churches had all had ſome additions to their number, and were rather proſperous than otherwiſe: but we fear there is too much want of that cordial eſteem for each other as brethren, which ariſes from the indwelling preſence and powerful influence of the holy ſpirit, and which is the beauty, ornament, and glory of the religion of Chriſt. Two of the churches had to lament being without ſettled paſtors. The church at Newcaſtle, in particular, lamented the death of Mr. Shaw, a gifted brother, whoſe occaſional labours had been ſo uſeful among them ſince the death of Mr. Skinner. In the evening, at ſeven o'clock, Brother Whitfield preached from Pſalm cxxxvii. 1. *Upon the manner in which, and the reaſons why, thoſe who truly love God are and ſhould be affected with the ſtate of ſocial religion in the church of God.*

May 17, *half paſt ten o'clock.* Brother Ruſton, a member of the church at Hamſterly, opened public worſhip in the uſual way, and preached from Acts xxvi. 29. *Upon the genuine benevolence and ſpirit of true religion, the religion of Jeſus.*

At half paſt two, Mr. Jones, an Independent miniſter, from Durham, opened and carried on the public ſervice, and preached from Dan. ii. 44. *Upon the nature, ſpirituality, and perpetuity of the kingdom of Chriſt.* We met again for public worſhip at half paſt ſix, when Brother Whitfield conducted it, and preached from 1 John i. 7. *Upon the holy practice and gracious privileges of believers.*

May 18. The meſſengers met again at ſeven o'clock in the morning, (when many of the members of the church alſo attended) for concluding the more private buſineſs of the aſſociation; Brother Rowland prayed; and fraternal conference and conſultation ſucceeded. The particulars which concern the churches more directly, then reſolved upon, were

That the next aſſociation be held at Rowley, in Whitſun week.

That a day of humiliation ſhall be kept by the churches in this connexion in the courſe of this year, as ſoon as the harveſt is got in, relative to the ſtate of the churches and of the nation.

That each church in the connexion ſhall cultivate and encourage gifts for the miniſtry.

That the churches ſhall be attentive to internal diſcipline, and endeavour to promote preaching and the ſpread of religion, in their reſpective vicinities.

That Brother Rowland ſhall draw up the circular letter, UPON THE NECESSITY OF NON-CONFORMITY TO THE PRESENT WORLD. (This has been done accordingly, and tranſmitted to the churches.)

Brother Whitfield concluded the meeting with exhortation and prayer, ſuitable to the occaſion. We have great reaſon to be thankful for God's gracious preſence in his appointed ways: and have the happineſs to ſay, that the whole was conducted with

with harmony, and in peace and love. May the great Head of the Church ſmile upon our attempts to promote his dear intereſt in the world. To him be glory in the church throughout all ages, world without end. Amen.

I am, dear Sir, your affectionate brother,

CHARLES WHITFIELD.

Rev. and dear Sir,

I tranſmit to you the following brief account of our aſſociation, hoping it may in ſome degree ſerve the intereſt of our dear Redeemer, and cauſe his ſaints to rejoice that he is ſtill bleſſing this part of his long-favoured but ſinful and ungrateful iſle.

THE NORFOLK AND SUFFOLK ASSOCIATION.

1796.

Proceedings of the Aſſociation which met at Worſtead, in the county of Norfolk, on Tueſday and Wedneſday, June 7th and 8th, 1796.

Tueſday, June 7th. The miniſters and meſſengers of the aſſociated churches aſſembled at Worſtead. 1ſt. Sung ciii. Pſalm, third part, and Brother Beard read the cxxii. Pſalm.

2dly. Brother Lark, (a meſſenger) prayed; after which Brother Farmery was choſen moderator, and the letters from the different churches were read. The ſtate of the churches was as follows:

Churches.	Added.	Dead.	Separ.	Reſtor.	Recd. by Letter.	Diſm.	No. of Mem.
1 Worſtead	23	4	1	1	0	0	175
2 Claxton	5	4	2	0	1	0	89
3 Ipſwich	12	3	2	0	0	0	132
4 Diſs	47	1	3	0	0	1	130
5 Dereham*	3	0	0	1	0	0	35

3dly. Conſulted about carrying on the aſſociation another year. The Worſtead church objecting againſt making yearly collections according to the articles of the aſſociation, the remaining churches determined to proceed upon the preſent plan, and gave the Worſtead church two months to conſider it.

4thly. Sung 429th Hymn, Dr. Rippon's Selection. Brother Beard read the circular letter on HOPE IN GOD, which was approved, and ſigned by the moderator, and a copy of it ſent to each church.

5thly. Brother Thompſon (a meſſenger) concluded in prayer.

* Two members from this church gone to America.

Wedneſday, June 8th. The worſhip of God began at ten o'clock. (Sung,) and Brother Ridley prayed. (Sung,) and Brother Hall preached from Pſalms cxix. 140. Brother Farmery prayed. (Sung,) and Brother Hupton preached from Acts iv. 12. (Sung,) and Mr. Trivett concluded in prayer. The hymns ſung were choſen out of your Selection.

Evening began at half after ſix. (Sung,) and Mr. Hook prayed. (Sung,) and Brother Ridley preached from 2d Kings, viii. 13. (Sung,) and Mr. Caddy, lately ſent out of Mr. Smith's church at Shelfanger, concluded in prayer.

The following, Sir, refers to the ſtate of the different churches which I here ſubjoin, as I perceive ſome traces of the like nature in *the Regiſter*:

Worſtead. The houſe of God well attended; many ſeem inquiring the way to Sion; have kept up monthly meetings for prayer: hope they have been refreſhed by the ſame, finding it good to wait on the Lord.

Claxton. Are in peace among themſelves, and in a proſperous ſtate; many flocking to hear the word of life; have obſerved monthly meetings for prayer, as agreed at the laſt aſſociation.

Ipſwich. Expreſſed cauſe for humiliation and much for rejoicing; wiſh for a greater degree of ſerioufneſs and diligence in ſpiritual duties, and a more enlarged zeal for God; bleſſings of which they hope they are not wholly deſtitute; rejoice at the proſpect of the goſpel's ſpreading in foreign lands; are in the enjoyment of peace, and under the pleaſing neceſſity of enlarging their place of worſhip.

Diſs. Are in a proſperous ſtate; have called Brother Ruſt to the work of the miniſtry; and reaſonably hope he will be made a bleſſing to the church of God.

Dereham. Are in peace and love, but lament the dark diſpenſation they are under, not having enjoyed the labours of their beloved paſtor for ſix weeks, he being ill in London; ſolicit the aſſiſtance of the aſſociating miniſters, during this afflictive providence.

Upon the whole, it was a pleaſing, and, we hope, a profitable aſſociation.

The next meeting to be held (God willing) at Diſs, in Norfolk. Brethren Beard and Denham to preach; in caſe of failure, Brother Hupton. To meet on the firſt Tueſday in June, 1797. To put up at the King's Head, and to be there by twelve o'clock.

I am, dear Sir, your affectionate brother,

JAMES BEARD.

Worſtead, 1796.

The YORK AND LANCASHIRE ASSOCIATION of twenty churches, aſſembled at Ackrington, in Lancaſhire, on the 18th and 19th of May, 1796.

Wedneſday

Wedneſday afternoon, met at two o'clock. Brother Pilling opened the meeting with ſinging and prayer. Brothe Hyde preached from 2 Tim. iii. 5. *Having a form of godlineſs, but denying the power thereof;* and concluded the ſervice by ſinging and prayer. Met again at ſix o'clock. Brother Pilling was choſen moderator, and began by prayer. The letters from the ſeveral churches were read. The circular letter, ON THE EVIDENCE AND BLESSEDNESS OF THE PRESENCE OF GOD WITH HIS PEOPLE, being then read by Brother Littlewood, was approved and ordered to be printed. Service cloſed with prayer.

Thurſday, Brother Honeywood read 62 chap. of Iſaiah, and prayed. Brother Aſhworth preached from Pſalm lxviii. 18. *Thou haſt aſcended, &c.* and Brother Fawcett from Pſalm lxxxvii. 3. *Glorious things are ſpoken of thee, O city of God.* Brother Littlewood cloſed by prayer. Met again at three in the afternoon; and agreed,

That the ſubject of the next letter be PROVIDENCE; and that it be drawn up by Brother Fawcett.

That the next aſſociation be held at Gilderſome, (not on the Wedneſday and Thurſday as uſual, but) on the Tueſday and Wedneſday, in Whitſun-week; and that the following miniſters be requeſted to preach, viz. Brother Littlewood, Brother Hirſt, and Brother Fawcett; and in caſe of failure, Brothers Wade, Langdon, and Sharpe.

Put up at the White Horſe.

In the courſe of this year, it appears, that in the aſſociated churches 22 members have been removed by death; 3 diſmiſſed; 11 excluded; 2 received by letters of admiſſion; 75 added on a profeſſion of faith.

The WESTERN ASSOCIATION of forty-two churches, met at Exeter, Devon, May 25 and 26, 1796.

Wedneſday afternoon, met at three. Brother Cox prayed; Brother Ryland was choſen moderator: read the preliminaries of the aſſociation, and then the letters from the churches, which filled up the time till near ſix o'clock, when Brother Rowles concluded in prayer. At ſeven in the evening met again, Brother Porter, of Bath, prayed; and Brother Francis, of Horſeley, preached, from Rev. i. 3. *Bleſſed is he who* readeth, *and they who* hear *the words of this prophecy, and* keep *thoſe things which are written therein:* and cloſed in prayer.

Thurſday morning at ſix. Met for prayer, in which ſervice the following miniſters engaged; Brother Willey, of Dartmouth; Brother Braker, of Hatch; Brother Davis, at preſent aſſiſtant to Brother Dawſon, of Lyme; and Brother Lyon, who preaches at Salt-Aſh. Received the ſubſcriptions for the aſſociation fund, amounting to 63l. 12s. 6d. and diſtributed ſums amounting to 66l. 3s. to the ſupport of aged and infirm miniſ-

ters, and to other miniſters in ſtraight circumſtances, with large families; and eſpecially to aſſiſt thoſe who are moſt active in village preaching, and are put to greater expenſes in that work than they can otherwiſe defray; including alſo a donation to a worthy miniſter's widow; and a guinea to help a poor church to pay for new writings to their meeting-houſe. Received for letters, 7l. 12s. 6d. At half paſt ten, brother Saffery prayed, and Brother Gibbs preached from 2 Cor. iii. 18. *But we all, with open face, beholding as in a glaſs, the glory of the Lord, are changed into the ſame image, from glory to glory, by the ſpirit of the Lord.* Brother Francis then read the letter to the churches, which he had been requeſted to draw up, inſtead of Brother Hughes, who was abſent, and wiſhed to decline that ſervice, on account of his removal from Briſtol to Batterſea, near London. Brother Horſey then prayed, and the congregation being diſmiſſed, the miniſters and meſſengers expreſſed their unanimous approbation of the letter, directed the moderator to ſign it on their behalf, and ordered it to be printed for the benefit of the churches. At three in the afternoon the meeting began with prayer by Brother Birt, and Brother Ryland preached from Hoſea vii. 9. latter clauſe, *Grey hairs are here and there upon him, and he knoweth it not.* After he had cloſed in prayer, the members of the aſſociation ſtopped, and agreed to receive the church at Launceſtone, in Cornwall, into the aſſociation, agreeably to their requeſt by letters and meſſengers. The moderator then ended the buſineſs of the aſſociation by a ſhort prayer. But another meeting was held in the evening, when Brother Penn prayed, and Brother Horſey, of Portſea, preached from Lam. i. 16. *For theſe things I weep, mine eye, mine eye runneth down with water, becauſe the Comforter who ſhould relieve my ſoul is far from me.* All the ſervices were attended with ſinging at proper intervals.

It was unanimouſly agreed, to recommend to all the churches, days of faſting and prayer, on account of the ſins of the nation, and the dreadful judgment of war.

Agreed to hold the next aſſociation at Bath, Brother Benjamin Francis, and Brother Rowles to preach; in caſe of failure, Brother Horſey and Brother Saffery. To meet firſt at three o'clock, on the Wedneſday in the Whitſun week, 1797. Brother Ryland to draw up the next circular letter.

At Bath, put up at the Chriſtopher.

State of the churches belonging to the aſſociation in the paſt year.

Received	By baptiſm on profeſſion of faith	161	
	By letter from other churches	10	
	Reſtored after excluſion	1	
	Added		172
Removed	By death	81	
	By diſmiſſion to other churches	19	
	By excluſion	22	
	Diminiſhed		122
	Clear increaſe		59

The NORTHAMPTON ASSOCIATION of twenty-four churches, aſſembled at St. Albans, May 30, and June 1, 2, 1796.

Tueſday evening, ſix o'clock. Brother Gill, miniſter of the place, began in prayer—was choſen moderator. Letters from the churches were read, their contents minuted, and the meeting cloſed with prayer by Brother Cave.

Wedneſday morning at ſix, prayers were offered up by Brethren Heighton, Payne, Simmons, Read, Evans, and Watts. Half paſt ten. Brother Crapps began public worſhip in prayer; Brother Sutcliffe delivered the exordium; the firſt ſermon by Brother Blundel, from Eph. i. 9, 10. *Having made known unto us the myſtery of his will, &c.* The ſecond ſermon by Brother Fuller, from Heb. v. 12, 13, 14. *For when for the time ye ought to be teachers, ye have need that one teach you again, which be the firſt principles of the oracles of God, &c.* Brother Morris concluded the opportunity in prayer. In the afternoon the miniſters and meſſengers retired; the circular letter produced by Brother Blundel, ON THE DUTY OF CHURCHES, RESPECTING THE ENCOURAGEMENT OF SPIRITUAL GIFTS, was then inſpected, approved, and ordered to be printed. Evening, at ſix, Brother Thomas, of Devonſhire-ſquare, prayed. Brother Sutcliffe preached from Phill. i. 21. *For to me to live is Chriſt*, and concluded in prayer. After public worſhip, Brother Fuller was unanimouſly requeſted to print his ſermon *on the importance of a deep and intimate knowledge of divine truth*, and Brother Sutcliffe to prepare the next years circular letter—ON THE DIVINITY OF THE CHRISTIAN RELIGION.

Thurſday morning at ſix, Brother Blundel prayed; the miniſters communicated their religious experience; adjuſted the buſineſs of the aſſociation fund, and the meeting cloſed in prayer by the moderator.

State of the Churches.

Added	Upon a profeſſion of faith -	139	
	By letters of recommendation -	5	
	Reſtored after excluſion - - -	3	
			147 added.
Diminiſhed	By death - -	20	
	Diſmiſſion to other churches	5	50 diminiſhed
	Excluſion - -	25	
			97 clear increaſe.

Number of communicants in all the churches 1722.

The next aſſociation to be held at Leiceſter, on Tueſday, Wedneſday, and Thurſday, in the firſt week after Whitſun week, Brethren Hopper and Gill to preach.

Put up at the Blue Bell, Humberſtone-Gate.

The KENT and SUSEX ASSOCIATION of eleven churches, aſſembled at Beſſell's Green, Kent, the 7th and 8th of June, 1796.

Tueſday, the meſſengers of the ſeveral churches met at three o'clock. Brother Stanger began by reading the ſecond chapter of 1. Theſſalonians, and then prayed. (Sung). The names of the meſſengers were called over: brother Purdy was choſen moderator, and brother Knott ſcribe. Brother Copping prayed. The moderator having read the preliminary articles of the Aſſociation, and the meſſengers the letters from their reſpective churches, he concluded in prayer.

Increaſe, one.

Public worſhip began again at ſeven o'clock. (Sung). Brother Humphrey prayed. (Sung). Brother Atwood preached from 1 Cor. xv. 58. (Sung.) Brother Coe concluded in prayer.

Wedneſday, met at five o'clock, when the brethren Weatherman, Cowell, Johnſon, Terry, Scott, and Davies, engaged in prayer. The Circular Letter which brother Atwood had been deputed to prepare, ON COMMUNION WITH GOD, was read and approved, and ordered to be printed for the uſe of the churches. Agreed that the next Aſſociation be held at Folkſtone, Kent, on the firſt Tueſday and Wedneſday in June, 1797, to put up at the Roſe Inn. A motion was made and agreed to, that for the future no hot dinner be provided at any Aſſociation for the meſſengers. Agreed that the miniſters appointed to preach do officiate according to the order of their ſtanding in the minutes. The perſons to preach next year are brethren Stanger, Middleton and Knott; in caſe of failure, brethren Humphrey, Coe and Copping. The Aſſociation to commence at two o'clock on Tueſday. The moderator then concluded in prayer. Met again at half paſt nine o'clock. (Sung). Brethren Allen and Matthews prayed. Brother Stanger propoſed that a Committee be formed to take into conſideration whether any thing can be done to aſſiſt each other in preaching the goſpel in the villages, which was agreed to; and the brethren Purdy, Stanger and Knott are to compoſe the ſame.

Reſolved, That an hour be ſpent at our annual meetings, by ſome brother or brethren, in relating his or their experience, and our ſenior brethren in the miniſtry are requeſted to begin. The moderator concluded with prayer.

Public worſhip began at half paſt ten o'clock. (Sung). Brother Ovington prayed. (Sung). Brother Booker preached from the ſecond of John, v. 10, 11, (Sung). Brother Morris concluded in prayer. Met again at half paſt three. (Sung). Brother Caffyn prayed. It was agreed that the obſervation of the annual faſt-day, the firſt Wedneſday in November, and the monthly prayer meeting for the revival of religion, the downfal of antichriſt, and the ſpreading of the goſpel, be further recommended to our Churches. Alſo, that brother Copping do write the next Circular Letter. Brother Purdy related his experience,

and

and then concluded in prayer, and diſmiſſed the aſſembly.—Evening ſervice. (Sung). Brother Upton prayed. (Sung).—Brother Knott preached from Pſalm lxxi. 16. Sung a parting hymn, and brother Shrewſbury concluded in prayer and diſmiſſed the congregation.

P. S. Two brethren have been called into the miniſtry this year by the church at Folkſtone, Edward Burton and Samuel Bordingham; we wiſh them God ſpeed. From Brighton we learn, that one of the perſons who fell into the error of Univerſal Reſtoration, and was excluded, had been reſtored to the church, and on his dying-bed declared his abhorrence of the error, and died very happy.

MINUTES

OF

THE THREE PARTICULAR BAPTIST ASSOCIATIONS,

IN THE PRINCIPALITY OF WALES,

In the Year 1796.

I.

SOUTH-EAST ASSOCIATION.

THE South-Eaſt Aſſociation met at Blaenau, Monmouthſhire, on the 1ſt and 2d of June, 1796.

The ſolemnity began Wedneſday morning about nine: the xlvth Pſalm was read; then the brethren D. Powell and James Harris prayed. After ſinging, brother David Lewis preached in Welſh, from Matt. v. 2,—and brother James Williams, of Roſs, in Engliſh, from 1 Cor. xv. 25, 26. He concluded in prayer; adjourned for about two hours.

Met again; brother J. Hier and brother D. Evans prayed; and brother J. Hughes, of Briſtol, preached in Engliſh, from Acts xvi. 30, 31, and brother Z. Thomas, from 2 Cor. ii. 15, 16, in Welſh: then he concluded in prayer.

The Letters from the churches to the Aſſociation were read: then the brethren William Jones and George Watkins prayed; and the multitude were diſmiſſed.

Met Thurſday morning about eight; brother Morgan Evans prayed; the following articles were agreed upon:

1. That in future the churches ſhall be under no obligation to provide accommodations for any beſides miniſters and meſſengers.

2. To

2. To adviſe the churches to draw up their letters ſhort; otherwiſe they will not be ſo acceptable to the Aſſociation.

3. To encourage the churches to aſſiſt Llanwenarth church, towards defraying the expenſes of building their meeting-houſe at Llangynydr; and to ſend their bounty by the meſſengers to the next Aſſociation.

4. Brother Miles Edwards to draw up the next Circular Letter, explaining HYPOCRISY.

5. The next Aſſociation to be at Troſnant, on the firſt Wedneſday and Thurſday in June; and the brethren J. Jones, J. Reynolds, and J. Lewis to preach. The Letters to be read on Thurſday morning.

6. To obſerve the Wedneſday month after the Aſſociation, as a day of prayer and humiliation, on account of the various calls thereto, in church and ſtate.

The whole concluded in prayer by brother M. Edwards.

DAVID LEWIS, Moderator.

[The ſubject of this Letter, which was fixed laſt year, viz. HONESTY AND RIGHTEOUS DEALING BETWEEN MAN AND MAN, is founded upon Luke xvi. 10, 11, and 1 Peter ii. 12. It is handled in a plain, ſtriking, yet conciſe manner.]

Number of churches twenty-two. Four without any addition. The greateſt number added to any one church is twenty-five. To ſix others above ten each, but under twenty.

Baptized, - - -	167	Dead, - - -	46
Reſtored, - - -	13	Excluded, - -	64
		Diſmiſſed, - -	1
	180		111

Increaſe, 69.

II.

SOUTH-WEST ASSOCIATION.

The South-Weſt Aſſociation, at Rhydwilim, Carmarthenſhire, met on the 7th, 8th, and 9th of June.

Met on Tueſday at two, P. M. The ſolemnity was introduced in prayer by the brethren Morgan Rees and Richard Michael: then the Letters were read; by which it appeared, that the churches in general were in peace; and ſome additions had been made to all but two, and that one church was newly incorporated. The number of churches was twenty-nine. The greateſt additions laſt year, to different churches, were 32, 35, 40, and 42. Nine others had ten or more added, and thirteen had an increaſe of nine or under. Some of the Churches were without any paſtors among them to adminiſter ordnances; in other

other churches ſeveral were ordained laſt year. The Letters being read, brother David Richard preached from Phil. i. 6, *Being confident*, &c.—and brother David Davis from 2 Kings ii. 14. *Where is the Lord God of Elijah?* The work of the day was concluded in prayer by brother Thomas Evans. Adjourned to next morning.

Met Wedneſday morning at nine. The brethren Benjamin Davis, of Cilfowyr, and Z. Thomas prayed, and brother W. Williams preached in Welſh, from 2 Cor. iv. 5, *For we preach*, &c. and brother John Jones, in Welſh, from John viii. 32, *And ye ſhall know*, &c. The opportunity was concluded in prayer.—Adjourned for refreſhment.

Met again ſoon, brother William Price read 2 Peter i. and prayed; then brother Daniel Jones preached, in Engliſh and Welſh, from Heb. xii. 24, *And to Jeſus*, &c. And brother Timothy Thomas from Rev. iii. 7, *And to the Angel*, &c. And the work of the day was cloſed by prayer and praiſe. Adjourned to next morning.

Met Thurſday morning at eight; brother Daniel Davis prayed, and a chapter was read; then brother William Richards read the Circular Letter. After that, the following articles were conſidered and agreed upon:

1. To admit the churches of Neath*, Llwyn-Dafydd, and Blaenau-Glyntawe, as members of this Aſſociation.

2. To permit the church at Aberyſtwyth to apply to the ſiſter churches for aſſiſtance, in erecting a new meeting-houſe, it being much wanted.

3. To have the Aſſociation next year at Penpont, on the ſecond Wedneſday and Thurſday in June; and brother B. Phillips to preach, or otherwiſe, brother B. Davies; and alſo the brethren J. Hier and J. Jones. The meſſengers to meet at two, P. M. on Tueſday, to read their Letters.

4. To keep a day of humiliation and thankſgiving on the Wedneſday month after the Aſſociation.

Signed by the Moderator,

W. WILLIAMS.

[The ſubject inſiſted upon in this Letter is, THE NECESSITY, PROPRIETY, AND EXPEDIENCY OF READING THE HOLY SCRIPTURE, as a very important part of public worſhip.—Twelve reaſons or arguments are produced, to prove the ſolemnity of the ſubject: and hints given, that reading the word of God is too little attended to in ſome places. It is further added, that Sunday Schools (ſo called), ſhould be encouraged, in order to enable the poorer claſs to read the word of eternal life.]

* Neath was before in the South-Eaſt Aſſociation.

Baptized

Baptized, - - -	339	Dead, - - - - -	52
Reſtored, - - -	54	Excluded, - - -	71
		Diſmiſſed, - - -	17 *
	393		140
Increaſe,	253.		

III.

NORTH WALES ASSOCIATION.

The North Wales aſſociation at Glyn, Denbighſhire, 29th and 30th of June.

Prayers and ſupplications by the Brethren Hugh Williams, and James Harris, introduced the ſolemnity, and a portion of the holy ſcripture was read; then Brother John Reynolds preached from Phill. iii. 1. and Brother John Palmer, of Shrewſbury, in Engliſh, from Mark viii. 2. firſt part; the opportunity was concluded in prayer by Brother Evan Evans. Adjourned for refreſhment. Met in the afternoon: Brother John Hughes prayed; a chapter was read; then Brother Chriſtmas Evans preached from John xvi. 8—12. Brother Timothy Thomas from John x. 10. latter part; and Brother J. Jones from John xx. 31. He concluded the work of the day in prayer. Adjourned to next morning.

Met according to appointment. Brother W. Williams, of Horeb, prayed, and Brother Chriſtmas Evans was choſen moderator;† the letters from the churches were read, which gave very comfortable informations; though not without the mention of ſome ſorrowful occurrences. The harveſt is great; and ſeveral faithful labourers are raiſed up of late years. The Brethren Hugh Williams and Edmund Francis have been ſet apart for the work of the miniſtry, by the church at Ebenezer, in Angleſea; Brother William Roberts, by the church at Salem, in Carnarvonſhire, and Brother Evan Evans, at Horeb, in the ſame county. The number of churches in this aſſociation, this year, is ten. Three new churches were formed and incorporated in that country after the aſſociation, in the month of Auguſt. By the letters it appears, that the greateſt number of

* Some of them were diſmiſſed to America.

† For a long ſeries of years paſt it was a kind of an eſtabliſhed cuſtom in the Principality, and alſo in the weſt of England, that the miniſter fixed on to preach the firſt ſermon at the aſſociation, ſhould be moderator; another commonly preached the preceding evening; and in Wales, of late, two preached, if time admitted. But this year, after conſultation in the South, it was agreed, that it would be better for each aſſociation to chooſe their own moderator at the time. The North aſſociation followed this opinion in chooſing Brother Chriſtmas Evans.

members

members added to any one of these churches, was 30; one of the ten churches was a new society, consisting of forty-four members lately baptized. Each of the ten churches had some addition. On consultation it was agreed,

1. To receive the said new church into the connexion.

2. To admit the brethren at Tyddyn-Shôn,* to apply to the churches for assistance, towards defraying the expenses of erecting their meeting-house.

3. To have the next association at the new chapel in Anglesea, on the last Wednesday and Thursday in June; where the brethren Zacharias Thomas, Daniel Jones, and John Edwards are expected to preach. The elders and messengers are desired to meet at four in the afternoon, to read the letters. The whole solemnity concluded in prayer by Brother Morris Jones.

CHRISTMAS EVANS, Moderator.
JOHN JONES, Secretary.

Baptized -	118	Dead - -	9
Restored -	8	Excluded -	24
Received by letter	1	Dismissed -	3
	127		36
Increase -	91		

In the three conventions they sang at proper intervals. This convention omitted to publish a circular letter this year, by agreement.

	Churches.	Increase.	
South East	22	69	413 increased in the whole.
South West	29	253	
North Wales†	10	91	
	61 churches in the three associations.		

It was agreed at Glyn, That no more than three ministers at the association shall preach; one the preceding evening, and two the following morning; then the afternoon for the ministers and messengers to converse and consult upon what may appear necessary for the welfare of the churches.

* This is one of the three new churches formed in August 1796, which made thirteen churches in the North, besides that excluded; and one in Montgomeryshire, which is in the South East association; and Wrexham, which was never in the connexion.

† One church in the North, not of these ten, was excluded from the annual and quarterly meetings, for irregularities.

THE

THE

OBITUARY.

Mr. ABEL EDWARDS, a Deacon of the Baptiſt Church at the *Welſh Neck*, Pedee, South Carolina.

MR. ABEL EDWARDS, ſon of the late Rev. Joſhua Edwards, was born in Pennſylvania, in the year 1739; and when about ten years old, came with his father to South Carolina. His father, a native of Wales, was eſteemed a pious, benevolent man, and was conſiderably bleſſed in his miniſterial labours. He died in a good old age, and was interred in the burying ground at the Welſh Neck.* Mr. Abel Edwards, in the early part of life, attained a comfortable hope of his intereſt in Chriſt, was baptized by his father, and joined the church, under his care, at Caſhaway. The direct means of the awakening, which terminated in his converſion, were the converſation and advice of that worthy miniſter of Jeſus Chriſt, the Rev. John Gano. In the year 1761, Mr. Edwards was received, by letter, into the Welſh Neck Church, of which he continued a reſpected and uſeful member, till his death. Soon after his union with this ſociety, he married Mrs. Sarah Douthy, a young widow, by whom he had many children, but of theſe only three ſurvived him to mourn his death. In the year 1777, he was called to the Deacon's office, in which he acquitted himſelf to univerſal acceptance. The peculiar attention he paid to the various duties of his ſtation, the decorum that he obſerved, and the cheerfulneſs he manifeſted in performing them, could not fail of endearing

* Rev. Joſhua Edwards was born in Pembrokeſhire, in South Wales, February 11, 1703-4, came to Pennſylvania, and was baptized in 1721; and removed from thence to South Carolina in 1749. In 1751 he was ordained in the church at Welſh Neck, and continued miniſter of it about ſix years. From thence he removed to Caſhaway, now Mount Pleaſant, where he was inveſted with the paſtoral office three years; then reſigned, and took charge of a church on Little Pedee, which he continued till the year 1768. After this he did not engage in the paſtoral charge of any church; but continued to preach, and was uſeful till his death, which took place Auguſt 22, 1784. He lived to ſee of his poſterity, 12 children, 38 grand-children, and 32 great-grand-children; 82 in the whole.

him

him to the church. Of him it may be juſtly ſaid, That he uſed the office of a deacon well, and purchaſed to himſelf a good degree, and great boldneſs in the faith which is in Chriſt Jeſus. Mr. Edwards was an affectionate huſband, a tender parent, and a humane maſter. He was ſteady and regular in his attendance on public worſhip, and on all meetings conſecrated to religious purpoſes.—Meetings of prayer for the revival of religion, he greatly encouraged, both by his preſence and by the exerciſe of his gifts. As the cauſe of his Redeemer lay near his heart, none ſeemed more to rejoice at acceſſions to the church; none more ſincerely to lament the caſe of thoſe profeſſors who tranſgreſſed the laws of Chriſt, and none more ready to encourage the reſtoration of the penitent. Some, no doubt, will ever bear in mind his friendly admonitions and reproofs. In his temper he was generally cheerful, but free from levity. In the performance of religious exerciſes, he was attentive and ſolemn; devout, but not ſuperſtitious; fixed in his religious opinions, but not bigotted. His charity was not limited to his own denomination, but extended to all who love our Lord Jeſus Chriſt in ſincerity. Conſidering himſelf under the government of an all-wiſe and good God, he cheerfully acquieſced in the diſpenſations of his providence. By unremitted induſtry and prudent œconomy, Mr. Edwards acquired a handſome income, which he enjoyed in a manner truly becoming the Chriſtian. Conſidering himſelf only as a ſteward of his Maſter's goods, he miniſtered liberally from his own purſe to the wants of the poor; not with an oſtentatious diſplay of munificence, but purſuant to that injunction of our Lord, "Do not your alms before men!" To ſtrangers he was kind and hoſpitable, eſpecially if they were the miniſters or friends of Jeſus: in entertaining theſe he took uncommon delight. In all pecuniary calls of the church, and for the promotion of all religious or uſeful inſtitutions, he was ever willing to contribute, and was often the greateſt donor in the congregation. As a citizen, Mr. Edwards was reſpectable.—From a modeſt diſtruſt of his own abilities, he did not puſh himſelf forward in public life; but he was a truly good man, and a far more uſeful member of the community than many who boaſt of ſhining talents and aſpire to the firſt places of preferment. He was a peaceable man, and laboured to keep a conſcience void of offence towards God and towards men. He was diligent in his buſineſs;

remarkably

remarkably punctual in his engagements; ſtrictly honeſt in his dealings, and in his whole conduct he manifeſted a peculiar degree of prudence. The piety and exemplary conduct of Mr. Edwards procured him the eſteem and love of the whole church and congregation: and, as to others, even thoſe who were profligate and unfriendly to the cauſe of religion did not heſitate to declare, if there was a good man in the ſtate, Mr. Edwards was one.—— But, on Oct. 12, 1793, after a ſhort illneſs, he reſigned his breath to God who gave it. In him the church loſt a pious member, and an excellent deacon; but they have this conſolation, that their loſs is his eternal gain. In his laſt ſickneſs he was free from fears, and declared, that he knew in whom he had believed, and could comfortably venture his all on him, meaning Jeſus Chriſt. By his laſt will, he left to the church an hundred pounds ſterling. The next Lord's-day after his death, the Rev. Henry Holcombe, paſtor of the church, preached a funeral ſermon on the occaſion, to a numerous and mourning audience; and his remains were reſpectfully depoſited by the ſide of his honoured father's.

Mr. WILLIAM DAVEY, late a Deacon of the Baptiſt Church, at Chard, Somerſet.

HE was born in the neighbourhood of Preſcott, in the county of Devon. His parents were of the eſtabliſhment. He had not the advantage of a religious education. At ten years of age, his father left him to ſeek his own ſupport, and never after lent him any aſſiſtance.—— Some few years paſſed before he heard the word. But at Preſcott meeting, Mr. Jones (then of Exeter) was preaching, and the Lord accompanied his meſſage with convincing power. After this he was deeply, and at times diſtreſſingly, concerned about his eternal welfare. He had a gracious aunt, whom he found a bleſſing to him in his firſt inquiries. He occaſionally heard at Wellington; and, after ſome time, went to live with Mr. Lippincott,* one of the members of that church. He was led through many ſtruggles and workings of mind; but, at length was favoured with a pleaſing and ſatisfactory

* Mr. Lippincott was the firſt huſband of the preſent Mrs. Day, relict of the late Rev. Robert Day, of Wellington.

view

view of the way of ſalvation, by the croſs of Chriſt, and of his own intereſt in it, according to the riches of ſovereign grace; which he was always free to confeſs, to the glory of God. Being employed in huſbandry, he went to live with a Mr. Moore, who was a member of Hatch (then called Bicknell) church. While there, being ſatisfied, on perſonal conviction, with the ſcripture account of believer's baptiſm, he was baptized by Mr. Terry,* (then paſtor of the church at Tiverton) and joined Hatch Church. And there he continued, till the ſpring of the year 1747; when he married one of the members of the Baptiſt Church at Chard, took an eſtate, and became a member of the ſame ſociety. He was choſen a deacon about 1761, and lived with reputation and uſefulneſs, both in the world and in the church, till he was called to reſt 27th June, 1795, aged 76.

Though not poſſeſſed of affluence, yet he was uſeful according to his circumſtances. He was the chief inſtrument of ſupport to the ſmall church for many years. He obſerved the dealings of divine conduct towards him, with attention and gratitude. He had nine children; and at, or near the birth of each child, he was favoured with an additional cow to his worldly ſubſtance: ſo that he had as many cows as children, and no more. But what is of infinitely greater importance, he was ſatisfied reſpecting the future happineſs of four children who died before him, as well as of the five who are yet living. Few, very few parents are thus indulged! He had treaſured up many intereſting appearances of the Lord for himſelf and for others. His knowledge of the doctrines of grace was truly experimental: he loved them—he recommended them both in word and deed; and, being free in converſation beyond many, he was an inſtructive and encouraging companion in the ways of God. Having found the truths of the goſpel to be his own ſupport and comfort through the various changing ſcenes of almoſt ſixty years, he was enabled to hold them up to others with advantage. Hence it was a ſtanding obſervation with him, "It is a good thing that the heart be eſtabliſhed with grace."

However rich his experience before, in his laſt illneſs, eſpecially towards the cloſe of it, his views were more extended; the proſpect brightened, and his then future

* The church at Hatch having then no ſtated Miniſter, Mr. Terry adminiſtered both ordinances to them, when requeſted, for ſome years.

enjoyments were anticipated to a degree not often known on this ſide Jordan. A general idea may be formed from the following declaration, which he uttered with manifeſt humility and holy admiration: "I have been but a babe in the knowledge of the things of God all my days till now." Though it is impoſſible from memory to rehearſe all he ſaid, yet it may be profitable to relate a part. "I have been called up to behold the bride, the Lamb's wife. The beauty of her dreſs, and the glory which her head and huſband has put upon her, and in which ſhe ſhines, I cannot deſcribe; but I ſhall ſee it by and by to the full: for I ſhall be in heaven, as ſure as God is there. I have often wiſhed to ſee my youngeſt ſon once more; I have been favoured with the ſight, and am ſatisfied! O! how diſtinguiſhing, how amazing the goodneſs of God to *me! to me!* that he ſhould not only call *me*, a poor vile worm, *but all my nine children too!*—How ſhall I praiſe him! but I ſhall do ſo for ever, when I have left this clay. What a cloſe, what an intimate union is there between Chriſt and his Church! an eternal union! an inſeparable union! The weakeſt, the feebleſt of his members ſhall be with him, ſhall enjoy him for ever. Tell the church, tell all the world, that I am gone to heaven on that glorious doctrine, *electing love*; that I ſailed to reſt in that ſafe ſhip, *God's everlaſting love!* and there I ſhall be for ever, to behold and to enjoy the fulneſs and glory of Chriſt, as ſure as God is true. If I fail, his promiſe muſt fail. You know how Satan tore one perſon before he left him; but he was obliged to depart. Though he departs with reluctance, yet he is obliged to go when the Lord Jeſus commands him away. He has been trying to make me entertain unworthy, blaſphemous thoughts of the Lord Jeſus Chriſt; but the Lord rebuked him, and I am delivered. He has been threatening to carry me to hell, notwithſtanding my profeſſion; but my beſt friend, fifty years ago, told me, He had the keys of hell and of death, which I remember was a great ſupport to my ſoul; and, being the ſame yeſterday, to-day, and for ever, I have nothing to fear. Though I have been on the borders of hell, yet the Lord makes my bed in my affliction. Satan, conſcience, and the law, have been bringing their accuſations againſt me; but *who ſhall lay any thing to the charge of God's elect?* My great ſurety has anſwered all demands; he took my nature, ſtood in my law-place, was made

made a curſe to redeem me, and has aſcended up on high leading captivity captive; and becauſe he lives, I ſhall live alſo. My poor body is diſagreeable to myſelf and thoſe about me; yet, it is the temple of the Holy Ghoſt, and ſhall be made a glorious body in due time."

It being obſerved how good the Lord was to him—"Yes," he ſaid, "the Lord is good indeed! my ſituation is not to be regretted, I aſſure you, for mine ſhould not be conſidered an affliction. *Ye are complete in him*, you know, is the text I have long ſince choſen for my funeral. Many years ago I deſired Mr. Pitts, if he ſurvived me, to preach from it on the occaſion, and I hope he will do it. I repeated my requeſt when he was here laſt, and I wiſh him to be reminded of it when I am gone.* But let nothing be ſaid in commendation of me, *I am the chief of ſinners*; let all be to the praiſe of rich and ſovereign grace. I leave it as my legacy to the church, *Ye are complete in him*—The Lord has brought me into his gueſt chamber; his ſecret is with me; and he has ſhown me ſuch things as none can ever know, unleſs the Lord, the Holy Spirit, is pleaſed to diſcover, and make them manifeſt to him. I have been feeding on the fruits of the good land, the cluſter of grapes, Chriſt and all his fulneſs. And they who taſte and preach the truth of Chriſt and his glorious goſpel are ſuch as carry this cluſter, and none elſe. Others bring up an evil report of the good land." In this triumph over every enemy, and in this pleaſing confident expectation of being for ever with the Lord, he was generally found, till he paſſed over Jordan, ſaying, "Come, Lord, come, I am ready."

He conſidered the 77th Hymn, in the 2d Book of Dr. Watts, as expreſſive of his experience, and would have ſung it on the bank of the river, in the near proſpect of his paſſage; but his ſtrength failed—and therefore the ſervice was opened with it when his funeral ſermon was delivered.

Rev. JOHN KENT, of Broughton, Hants.

Mr. John Kent died December 12th, 1796, aged 89 years and four months. He was born of pious parents, both of them members of the Baptiſt Church meeting

* Mr. Pitts, an occaſional miniſter at Chard, preached from that portion of Scripture, Col ii. 10, according to requeſt, the Lord's-day afternoon ſubſequent to the interment.

at Broughton and Wallop. His father was a deacon of the church, lived at Upper Wallop, and had preaching at his houſe every other Lord's-day, and occaſionally on week days. From all that can be collected of him, he appears to have been an intelligent, and zealous man; and pretty extenſively acquainted with the writings of the Puritans and Nonconformiſts. He gave his ſon a *pious*, though not a *liberal* education, and put him apprentice to the trade of a carpenter. It pleaſed God to call him by his grace when he was about twenty years of age; he was baptized by Mr. Henry Steele, February 7th, 1727-8; commenced a member of the church; and in two or three years time it was apprehended that he had talents for the work of the miniſtry, to which he was called in the ſummer of 1732. He kept an index of the texts from which he preached. The firſt was Acts v. 31, "Him hath God exalted to be a Prince and a Saviour," &c. bearing date July 14, 1732. He continued to preach as an aſſiſtant to Mr. Henry Steele*, and his ſucceſſors, till September 1787, when the infirmities of age forced him to decline. After which he continued to attend public worſhip without much interruption, and occaſionally to engage in prayer till the beginning of the year 1793, when the decay of his hearing, and the progreſs of other infirmities, rendered him no longer capable of it, unleſs now and then on Lord's Supper days.

He was poſſeſſed of ſtrong natural parts; of great integrity; of plain but hearty friendſhip. He was a man of activity. Whilſt he preached conſtantly, he at firſt followed his trade, and afterwards continued to occupy a large farm in the neighbourhood. His religion was experimental and practical, always remote from ſhow and parade. The ſtate of his mind calm and tranquil; ſeldom elevated with rapture; ſeldom depreſſed with fear.

As a preacher, he was reſpectable and uſeful. His doctrine was evangelical; his language plain; and his method partaking partly of the manner of the puritans, and partly of that of the ſyſtematic divines of the preſent century. He had not a popular delivery: but, nevertheleſs, the important truths on which he inſiſted, and the great ſerioufneſs with which he always delivered

* He married a grand-daughter of Mr. Henry Steele, by whom he had a very numerous family. And for ſeveral of the laſt years of his life he had two great-grand-daughters living conſtantly with him, the eldeſt of whom is now about 16 years of age.

them,

them, ſeldom failed to gain the attention of thoſe who heard him. He gave his labours to the church; and after he was incapable of preaching, he continued to exerciſe the greateſt concern and care for its intereſts. Of this he gave the moſt unequivocal proofs. When any thing of a pleaſing nature occurred, he was frequently known to be uncommonly affected with it. Nor were his regards and wiſhes confined to that ſociety, but extended to the intereſt of religion at large. The miſſion to the Eaſt Indies met with his cordial approbation and ſupport; and often has he thought, and often has he converſed with peculiar pleaſure, upon the increaſing ſpread and ultimate triumphs of the glorious goſpel.—Notwithſtanding his advanced period in life, he was favoured with the uninterrupted uſe of his faculties, and generally enjoyed health and eaſe; but on Saturday, October 15th, he appeared not ſo well as uſual. The next day he was confined to his bed; and continued gradually to get weaker, till Monday, the 12th of December, when he gently fell aſleep in Jeſus.

Rev. OLIVER HART, A. M. Hopewell, New Jerſey.

The Rev. Mr. Oliver Hart was born of reputable parents, in Warminſter Townſhip, Bucks County, in the State of Pennſylvania, July the 5th, 1723. From ſeveral accounts there is reaſon to conclude, that he received a religious education; but, that his attention to religion, and converſion to God, were at an early period, is very certain: for he made a ſerious profeſſion of Chriſt, and was baptized by the Rev. Mr. Jenkin Jones, on the 3d of April, 1741, when he was not quite eighteen years old. At that time, the power of religion was greatly diſplayed in various parts of America, under the miniſtry of that eminent ſervant of Chriſt, Rev. George Whitefield, of the Epiſcopal Church; of Rev. Meſſrs. the Tennents, Edwards, and their aſſociates, of the Preſbyterian and Congregational Churches; and of the Rev. Abel Morgan, and others, of the Baptiſt Church. Several of theſe, Mr. Hart, at this time, uſed to hear; and ſince profeſſed to have received much benefit from their preaching, particularly from Mr. Whitefield's.

Five years after making his public profeſſion of religion, on the 20th of December, 1746, he was licenſed to preach, by the Baptiſt Church at Southampton, in Pennſylvania; and on the 18th of October, 1749, was ordained to the great work of the goſpel miniſtry.

The call for miniſters in the ſouthern parts of America being at that time great, and the church at Charleſton, South Carolina, being deſtitute, he was induced, immediately after his ordination, to ſet out for that city, where he arrived early in December, on the very day the Rev. and excellent Mr. Chanler, paſtor of the church at Aſhley River, then the only ordained miniſter of the Baptiſt denomination in that part of the country, and who had preached part of his time in the church at Charleſton, as a ſupply, was buried. While the church was deſtitute, applications had been made both to Europe and the Northern States, for a ſuitable miniſter; and one, who had been deſcribed as ſuch, was actually expected; but the unexpected coming of Mr. Hart, was conſidered as directed by a ſpecial providence, and ſo great was the ſatisfaction of the church, on hearing him, that he was invited to take the paſtoral charge of them; with which he was accordingly inveſted on the 16th of February following.

In this ſtation, for thirty years from this period, he executed the office of paſtor, as a faithful, evangelic miniſter of Chriſt; paſſing through a variety of ſcenes, both of joy and depreſſion; but exhibiting, at all times, an uprightneſs and dignity, both of temper and conduct, becoming his religious and ſacred character. His life was exemplary, and his uſefulneſs conſpicuous.

In his perſon he was ſomewhat tall, well proportioned, and of a graceful appearance; of an active, vigorous, conſtitution, before it had been impaired by cloſe application to his ſtudies, and by his abundant labours; his countenance was open and manly; his voice clear, harmonious, and commanding; the powers of his mind were ſtrong and capacious, and enriched by a fund of uſeful knowledge; his taſte was elegant and refined. Though he had not enjoyed the advantages of a collegiate education, nor indeed much aſſiſtance from any perſonal inſtruction, ſuch was his application, that by private ſtudy, he obtained a conſiderable acquaintance with claſſical learning, and explored the fields of ſcience; ſo that in the year 1769, the college of Rhode-Iſland, at their firſt Com-

Commencement, in honour of his literary merit, conferred on him the degree of Maſter in the liberal arts.

But as a chriſtian and divine, his character was moſt conſpicuous; no perſon who heard his pious, experimental diſcourſes, or his affectionate, fervent addreſſes to God in prayer; who beheld the zeal and conſtancy he manifeſted in the public exerciſes of religion, or the diſintereſtedneſs, humility, benevolence, charity, devotion, and equanimity of temper, he diſcovered on all occaſions in the private walks of life; could, for a moment, doubt of his being not only truly, but eminently religious. He poſſeſſed, in a large meaſure, the moral and ſocial virtues, and had a mind formed for friendſhip. In all his relative connexions, as huſband, father, brother, maſter, he acted with the greateſt propriety; and was endeared to thoſe who were connected with him in the tender ties.

From his diary, in the poſſeſſion of the Rev. Mr. Furman, of Charleſton, it appears that he took more than ordinary pains to walk humbly and faithfully with God; to live under impreſſions of the love of Chriſt, to walk in the light of the divine preſence, and to improve all his time and opportunities to the nobleſt purpoſes of religion and virtue.

In his religious principles, he was a fixed Calviniſt, and a conſiſtent, liberal Baptiſt. The doctrines of *free, efficacious grace* were precious to him; Chriſt Jeſus, and him crucified, in the perfection of his righteouſneſs, the merit of his death, the prevalence of his interceſſion, and efficacy of his grace, was the foundation of his hope, the ſource of his joy, and the delightful theme of his preaching.

His ſermons were peculiarly ſerious, containing a happy aſſemblage of doctrinal and practical truths, ſet in an engaging light, and enforced with convincing arguments. For the diſcuſſion of doctrinal truths, he was more eſpecially eminent; to which alſo he was prepared by an intimate acquaintance with the ſacred ſcriptures, and an extenſive reading of the moſt valuable, both ancient and modern authors. His eloquence, at leaſt in the middle ſtages of life, was not of the moſt popular kind, but perſpicuous, manly, and flowing; ſuch as afforded pleaſure to perſons of true taſte, and edification to the ſerious hearer. Speaking from the heart, it was his aim, that the hearts of thoſe who heard him might always receive benefit.

He ſtudied variety; and, rightly dividing the word of truth, he was a workman that needed not to be aſhamed.

With theſe various qualifications for uſefulneſs, he poſſeſſed an ardent deſire to be as uſeful as poſſible, which cannot be better repreſented than in his own words, as recorded in the diary before referred to, and which comprehends a part of his life, when the power of divine grace was eminently diſplayed in the Baptiſt Church at Charleſton. The article here ſelected, was written juſt before that work of grace began, and exemplifies in him the pious chriſtian, as well as the faithful divine.

"Monday, Auguſt the 5th, 1754. I do this morning feel myſelf oppreſſed under a ſenſe of my barrenneſs: Alas! what do I for God? I am indeed employed in his vineyard, but I fear to little purpoſe. I feel a want of the life and power of religion in my *own heart:* This cauſes ſuch a languor in all my duties to God: this makes me ſo poor an improver of time. Alas! I am frequently on my bed when I ought to be on my knees---to my ſhame. Sometimes the ſun appears in the horizon, and begins his daily courſe, before I have paid my tribute of praiſe to God; and, perhaps, while I am indulging myſelf in inactive ſlumbers. Oh! wretched ſtupidity! Oh! that, for time to come, I may be more active for God! I would this morning reſolve, before thee, O God! and in thy name and ſtrength, to devote myſelf more unreſervedly to thy ſervice than I have hitherto done: I would reſolve to be a better improver of my time than I have heretofore been: To riſe earlier in the morning, to be ſooner with thee in ſecret devotion, and O, that I may be more devout therein! I would be more engaged in my ſtudies. Grant, O Lord! that I may improve more by them! And when I go abroad, enable me better to improve my viſits; that I may always leave a ſavour of divine things behind me. When I go to thy houſe to ſpeak for thee, may I always go full fraught with things divine, and be enabled faithfully and feelingly to diſpenſe the word of life. I would begin and end every day with thee: Teach me to ſtudy thy glory in all I do: And wilt thou be with me alſo in the night watches; teach me to meditate of thee on my bed; may my ſleep be ſanctified to me, that I may thereby be fitted to thy ſervice, nor ever deſire more than anſwers this important end. Thus teach me to number my days, that I may apply my heart unto wiſdom."

Theſe

Theſe virtuous reſolutions and pious breathings of ſoul, were ſeconded by becoming exertions, both of a public and private nature, in his own congregation; and by correſpondent labours in churches at a diſtance; nor were they without ſucceſs, many owned him as their father in the goſpel: Among theſe are two diſtinguiſhed and uſeful miniſters, who ſurvive him, and ſhine as diffuſive lights in the church: Rev. Dr. Stillman, of Boſton, whoſe praiſe is in all the churches; and Rev. Mr. Botsford, on Pedee River, South Carolina. Theſe were not only awakened under his preaching, but introduced by him alſo into a courſe of ſtudy for the miniſtry. To theſe may be added a third, Mr. Ewin, who ſucceeds Mr. Hart, as paſtor of the church at Hopewell, April 8th, 1796.

The formation of a ſociety in Charleſton, to aſſiſt pious young men in obtaining education for the public ſervices of the church, and which has been of uſe to ſeveral, originated with him; and he was a prime mover in that plan for the Charleſton aſſociation, by which ſo many churches are very happily united, at the preſent day. To him alſo, in conjunction with his beloved and amiable friends, now with God, Rev. Francis Pelot and Mr. David Williams, is that valuable work of public utility, the ſyſtem of church diſcipline, to be aſcribed. His printed ſermons have contributed to the general intereſt of religion, and his extenſive regular correſpondence, has been the means of conveying rational pleaſure and religious improvement to many.

To all which may be added, his uſefulneſs as a citizen of America. Prompt in his judgment, ardent in his love of liberty, and rationally jealous for the rights of his country, he took an early and decided part in thoſe meaſures which led their patriots to ſucceſsful oppoſition againſt the incroachments of arbitrary power (to uſe the language of Mr. Furman), and brought them to poſſeſs all the bleſſings of an happy independence. Yet he did not mix politics with the goſpel, nor deſert the duties of his ſtation to purſue them; but, attending to each in its proper place, he gave weight to his political ſentiments, by the propriety and uprightneſs of his conduct; and the influence of it was felt by many.

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Rogers, the moſt diſtant ſubmiſſion to an invading haughty foe, and was determined to ſtand or fall with his country. As a teſtimony of their confidence in his zeal and integrity, *the Council of Safety* of South Carolina appointed Mr. Hart, with the Hon. William Henry Drayton, and the Rev. Mr. William Tennent, to viſit the frontiers of that ſtate, in order to reconcile, if poſſible, a number of the inhabitants who were diſaffected towards a revolutionary government—a piece of buſineſs, which, though attended with great bodily fatigue and perſonal danger, he executed with propriety and fidelity.

On the approach of the Britiſh fleet and army, to which Charleſton was ſurrendered in 1780, being juſtly apprehenſive of the conſequences which reſulted from the ſiege, and deſiring to preſerve his *political liberty*, with which he found his *religious* intimately connected, he retired to the northern ſtates. There the attention of the reſpectable Baptiſt church at Hopewell, in the ſtate of New-Jerſey, was ſoon attracted toward him; and in conſequence of a preſſing invitation from them, he became their paſtor on the 16th of December, the ſame year, and ſerved them in that capacity, the laſt fifteen years of his valuable life.

Mr. Hart was twice married; his firſt wife was Miſs Sarah Brees, by whom he had eight children, all of whom are dead excepting two; and theſe are members of the church in Charleſton, under the care of the Rev. Mr. Richard Furman. His ſecond wife, the mourning widow who ſurvives him, was Mrs. Ann Grimball, relict of Mr. Charles Grimball, of South Carolina, by whom he had two ſons; the firſt died young, the other is alive, and bears the name of William Rogers Hart, given him as a teſtimony of the cordial affection which ſubſiſted between his father and the Rev. Dr. William Rogers, of Philadelphia.

For ſome years paſt, the infirmities of age, and ſeveral ſevere attacks of different diſeaſes, had greatly reduced his bodily ſtrength, and diſqualified him for the conſtant performance of public duties.

For many months previous to his death, he repeatedly ſaid, that he viewed himſelf as a dying man. A few days after he was taken with his laſt illneſs, and while he was able to walk about the room, he called for his will, gave it to a friend, and deſired him to get his remains conveyed to Southampton, the family burying place.

place. It was with difficulty at this time that he drew his breath; and his agony was ſo great, that he ſaid, he ſhould not think it at all ſtrange if he went into convulſions. The ſtruggle for breath broke a blood veſſel, and he ſpat a quantity of blood---yet not a ſingle murmur, or undue complaint! He would frequently lift up his hands and was heard ſay, "poor mortal man!" A friend once replied, "this mortal ſhall put on immortality."---He anſwered, "yes, yes!". He would often ſay, "I want, I want!" being aſked what he wanted? "I want the will of the Lord to be done!" The Rev. Mr. Van Horne called to ſee him, and aſked him if he felt comfortable: he replied, "God is an all-ſufficient Saviour!"

A perſon who at one time was ſitting by, and obſerving his great bodily diſtreſs, ſaid, "How happy for Mr. Hart that he has but one work to do!"---dying was meant; he immediately replied, "Chriſt is the end of the law for righteouſneſs to every one that believeth!" Dec. 29, he called for all around him to help him to praiſe God for what he had done for his ſoul---being told he would ſoon join the glorious company of ſaints and angels, he replied, "enough, enough!" Dec. 30, his cough and ſpitting of blood increaſed, and every breath was accompanied with a groan! and on the 31ſt of Dec. 1795, at five o'clock in the evening, he juſt put his head a little back, cloſed his eyes, as if he were going into a ſleep, and ſurrendered his ſoul into the hands of his God and Redeemer. He was 72 years, 5 months, and 26 days old. His brother, Joſeph Hart, Eſq. of Bucks county, Pennſylvania, died Feb. 25, 1788, aged 72 years, 5 months, and 24 days. Their Brother Mr. Silas Hart, of Virginia, died Oct. 29, 1795, aged 77 years, 5 months, and 24 days.

Mr. Harts publications are, *Dancing exploded*; *A Funeral Diſcourſe, occaſioned by the death of the Rev. William Tennent*; *The Chriſtian Temple*; *A circular Letter on Chriſt's Mediatorial Character*; *America's Remembrancer*; and *A Goſpel Church portrayed.* Beſides theſe, he has left in manuſcript many valuable diſcourſes on public and common occaſions. A variety of his papers on different ſubjects, which he highly valued, together with a number of his beſt books, were deſtroyed by the Britiſh army, when they over-ran the ſouthern ſtates. He penned the following lines when his trials were exceedingly great:

Foreboding

Foreboding thoghts and gloomy fears
Crowd thick into my breaſt;
Perplexing doubts and anxious cares
Forbid my ſoul to reſt.

Happy, ye ſaints, above the ſkies,
Beyond the reach of woe!
Dear Lord, command my ſoul to riſe;
With joyful haſte I'll go.

The world, in ſackcloth and diſtreſs,
I'd leave beneath my feet;
And, mounting in a heavenly dreſs
I would my Saviour meet.

Two funeral ſermons were preached and printed on occaſion of Mr. Hart's death; one by the Rev. Dr. William Rogers, of Philadelphia; the text of it, 2d Sam. iii. 38. *Know ye not that there is a great man fallen in Iſrael?* The other by the Rev. Richard Furman, A. M. at Charleſton, on Matt. xxv. 41. *Well done thou good and faithful ſervant! Thou haſt been faithful*, &c. From theſe diſcourſes, forwarded to England on purpoſe, our accounts of this excellent man are extracted.

Rev. THOMAS DAVIS, Reading, Berks.

Mr. Thomas Davis was born at Newport, in the Iſle of Wight. His pious mother *, who died in 1792, was a member of the Baptiſt Church under the paſtoral care of the Rev. Mr. Purdy at Rye. But, after having had an hoſt of trials, ſhe lived to ſee two of her ſons Chriſtian miniſters. John, the elder brother, who finiſhed his courſe firſt, was many years paſtor of the Baptiſt Church at Waltham-Abbey.

* Extract. "My good mother died on the 15th of April, 1792, in the 85th year of her age, having ſuſtained the character of an honourable member of a Baptiſt Church about 67 years. She was baptized at ſixteen, by good Mr. Mercer at Newport, in the Iſle of Wight, where I was born. My brother went to her funeral at Rye, and (Mr. Purdy her paſtor being in London), preached her funeral ſermon from the words ſhe had left for the purpoſe, 1 Peter i. 8, *Whom having not ſeen, ye love, in whom*, &c. Being not able to attend, I preached on the occaſion from the ſame words at Reading. She has been the mother, grand-mother, and great grand-mother of about 61 children. O that they may all meet her in glory!"

Thomas,

Thomas, the ſubject of this memoir, having learnt a trade, ſoon wandered from under the wing of an affectionate mother, whoſe maternal advice and care were conſidered by him as a reflection on his ability to take care of himſelf: but ſhe ceaſed not to pray for him night and day; and what particularly encouraged her to it, was the frequent powerful and abiding impreſſion made on her mind, by the hiſtory of Saul's converſion, of whom it was at length ſaid, "*Behold he prayeth.*" Strolling from place to place, at length he came to Woolwich, in Kent, about nine miles from London. Here, according to his uſual character, he was a ringleader in all kinds of wickedneſs. One new year's-day in the evening, with ſome of his companions, he went to the Baptiſt meeting-houſe in that town: the example of his pious mother had made ſuch impreſſion on his mind, that he could not always deſpiſe nor even trifle with ſacred things. However, the former part of that evening witneſſed his indecent behaviour in the time of ſinging and prayer. The houſe was crowded, and he ſtood in the aiſle, waiting to hear what the babbler had to ſay. At length, that laborious, indefatigable, and uſeful ſervant of God, the Rev. Robert M'Gregor, who has been forty years paſtor at Woolwich, named his text. The remarkable words were, Luke xiii. 7, *Then ſaid he unto the dreſſer of his vineyard, behold theſe three years I come ſeeking fruit on this fig-tree, and find none: cut it down, why cumbereth it the ground!* Well might the Apoſtle ſay, the word of God is quick and powerful, and ſharper than any two-edged ſword, piercing even to the dividing aſunder of ſoul and ſpirit; for the text had not been twice read before his loins were looſed, his knees ſmote each other, and a ſudden trembling ſeized him. The firſt wiſh of his heart was, that the ground might open and ſwallow him up. It ſeemed to him as though the preacher and the whole congregation knew that he was this cumberer of the ground. However, before the miniſter cloſed his diſcourſe, he ſlightly touched on the vine-dreſſer's prayer, contained in the two following verſes, *Lord! let it alone this year alſo*, &c. and this was in ſome meaſure a ſupport to his ſinking and overwhelmed mind. He inſtantly changed his company, and his conduct became altered. Being in Chriſt Jeſus, old things paſſed away, except the painful recollection of them, and all things became new. He now hungred and thirſted after Chriſt, the bread of life, and that river the ſtreams whereof

whereof make glad the city of God. He not only was conſtant in his attendance on worſhip of a Lord's-day, but would ſteal in among the pious people on week-day evenings at their prayer meetings. After a while, he was encouraged to pray with theſe friends, and ſo full was his heart of ſorrow and joy, that he filled up near an hour and a half, the firſt time he engaged in this ſervice. His gifts ſoon appeared to be above mediocrity. After ſpeaking ſeveral times before the church, and his unblemiſhed walk, genuine piety, and promiſing talents being conſpicuous, they unanimouſly ſent him forth to preach that faith he had before attempted to deſtroy.---Mr. Davis preached a few Lord's-days at the late Mr. Dowers's meeting in Goodman's-fields; the houſe began to fill, but from thence he was ſpeedily and providentially called to the Baptiſt Church at Reading, Berks.

When Mr. Davis went to Reading, there was very little goſpel preaching in that populous town. He ſucceeded Mr. Whitewood, and the church conſiſted of about thirty or thirty-five members, and very few hearers attended. The houſe ſoon was ſo crowded as to oblige them to build a front gallery, and ſoon after two ſide galleries.---On lecture evenings the meeting-houſe and yard were ſo crowded, that the attendance of peace officers was now and then neceſſary. He would ſtand and weep over poor periſhing ſinners till at times he could not proceed; and, a very reſpectable miniſter, who conſiders Mr. Davis as his ſpiritual father, has ſaid, he is confident, that Mr. Davis's greateſt ſucceſs was when he preached the goſpel as a general addreſs. The number of young perſons awakened in this part of his miniſtry was aſtoniſhing.---About this time, that man of God, the Rev. Mr. Talbot, came to St. Giles's pariſh, in Reading, and was made very uſeful; and it is a pleaſure to add, that of late years the Honourable Mr. Cadogan's labours have been bleſſed alſo.

Mr. Davis's new year's-day ſermons muſt not be omitted. Theſe he continued until his death. He uſed to ſpeak of the firſt of January, on which he was called by grace, as his birth-day, and to ſay, "I'll keep it till I die." In preaching this annual lecture, he aa freely gave a large account of his birth, parentage, abandoned life, and ſingular converſion, and would frequently be ſo bathed in tears, as not to be able to proceed for ſome time. The congregation, on this occaſion, generally

uſed

uſed to be one complete wedge of people. He commonly obſerved, that when his mother was diſcouraged in prayer for him, or loſt ſight of Saul's wonderful converſion, ſhe expected, in every newſpaper ſhe read, to find an account of his being impriſoned, or elſe executed at Tyburn. At theſe anniverſaries, and on other occaſions, with much feeling he would ſay, with Dr. Watts---

" The world beheld the glorious change,
" And did thy hand confeſs:
" My tongue broke out in unknown ſtrains,
" And ſung ſurpriſing grace.

" Great is the work, my neighbours cry'd,
" And own'd the power divine,
" Great is the work, my heart reply'd,
" And be the glory thine."

It is very remarkable, that the Lord owned this annual attempt of his ſervant, to the converſion of a conſiderable number of precious ſouls. Some of his friends ſay, that they have not heard of any of theſe ſermons, without a ſeal of one, two, or more, at a time. One of theſe nights, preaching on Martha's words to Mary; *the maſter is come and calleth for thee*, two young perſons, the fruit of Calvary's croſs, were brought back to God. One of them has reached the peaceful ſhores of eternal repoſe; the other, a moſt amiable wife of a moſt amiable miniſter, has ever ſince been on a changing ſea, but caſts anchor within the vail; and, it is expected, will certainly make the port of glory in God's due time.

Mr. Davis was tall in ſtature, handſome in his perſon, and rather inclining to corpulency: his wit and remarkably cheerful diſpoſition, perhaps would have frequently betrayed him into a levity of ſpirit, had not trials, the grace of God, and watchfulneſs, been a counterpoiſe. As a Chriſtian, it is difficult to ſay, with which he was moſt acquainted, his own heart or his bible. As a miniſter of Jeſus Chriſt, he uſed to ſtudy induſtriouſly, pray fervently, and preach powerfully. He wrote many of his ſermons at full length; then reduced them to a leſs compaſs.--- That he was " mighty in the ſcriptures," might be learnt from his ſermons and his prayers; and, that the power of God attended his labours is evident to all who know any thing of the ſtate of religion among the different denominations of Chriſtians at Reading; to many of whom,

not

not only of the diſſenters, but in the eſtabliſhment, he was a ſpiritual father.

Several of his letters,* in which he unboſomed himſelf to a dear friend, may help us to judge of his ſucceſs. In 1774, he writes, "Seven lately baptized: there ſeems to be a great work going on with us, though we have been exerciſed with conſiderable troubles. We are now about one hundred and ten members." In 1776, There has ſcarcely been a ſermon preached this year paſt, but what has been bleſſed to ſaints or ſinners, God's preſence hath filled the temple. Our auditories are numerous. Many wounded and diſtreſſed ſinners are crying out after Chriſt. On week days, my houſe has been crowded from morning to night, with perſons inquiring the way to Sion. I baptized fifty-eight laſt year; two have been excluded, two reſtored to communion, and two are dead. We took eleven into communion laſt breaking-bread day, and five now are ready to give their experiences. So that our proſpect is as promiſing for increaſe this year as laſt. We are at peace among ourſelves, and all of one mind reſpecting the truth; nor was I ever more happy among this little deſpiſed flock, than I am at preſent. Methinks you are ready to ſay, What! nothing of the dark ſide? As to perſecution I rejoice in it, I have not a little of that.—The world rages, the devil roars, and the doctor of our pariſh ſaid he would ſilence me, if he went to the king in perſon, and the biſhop of London is his friend. I ſaid they might tell him, if he had a mind to ſilence me, he muſt take out my tongue. But the more he oppoſes the goſpel in his own ſtrength, the more I am determined in the ſtrength of the Lord to oppoſe him."

March 12, 1777. "When I ſee ſo many young people coming into the church, it is attended with both joy and grief. The grief is to ſee none of my ſeven children coming to declare in Sion, any work of God on their ſouls. The clergy ſtill are enemies, but all their ſchemes prove abortive. The work ſtill goes on. I baptized ſix juſt before Chriſtmas, as it is called; eleven on Chriſtmas-day, and five laſt Lord's-day was fortnight. The ground floor of our meeting will ſcarcely contain the members at breaking bread. It is a pleaſing ſight indeed." And in another paragraph, "I bleſs the Lord for a pray-

* From theſe letters an accurate ſketch of Mr. Davis's paſtoral labours might be ſelected, from the year 1773 to the year 1794.

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ing people: not leſs than four ſcore meet every Lord's-day morning, for prayer, and precious opportunities they have. Every Tueſday I have a lecture in the evening, and a prayer meeting every Wedneſday evening."

Thoſe who know mankind will not wonder if ſuch zeal and ſuch ſucceſs provoked the hatred of the irreligious.—A particular ſpecimen of it follows.

"I have ſent you a copy of lines I took out of the Oakingham paper laſt Saturday, but they are another body of honour conferred on me, by my Lord and Maſter's permiſſion. The lines are addreſſed to Mr. D—s, B—k—y—r.

What praiſe is due to ſuch a name as thine!
To ſpeak thy worth the pen muſt be divine;
Sweet eloquence upon thy lips doth ſit,
Happily enlivened with ſurpaſſing wit;
Truth finds a ſeat within thy honeſt heart;
In every ſcene that's good you have a part;
Heav'ns holy laws, well known it is, you can
Explain, beyond the reach of any man:
Light o'er thy temples ſpreads her wings around,
Equal to Moſes, on Mount Sinai's ground:
Hail,* Hoſiers-lane! 'tis there your ſhepherd lives
In eſtimation high, 'tis there the balm he gives—
That ſaving balm which leads to heavens throne,
Where virtue waits upon the good alone.
Thou art the man—(ſtop, laughing ſatire cries,
He is a dunce—and what you write is lies!)

But though envied and perſecuted, he was ſupported; and aiming to walk in the fear of God, and in the comforts of the Holy Ghoſt, the church was edified, and continued to increaſe. Hence in another letter, dated April, 1794, he ſays, "I have been at Reading about twenty-ſeven years, and have baptized and taken into the church, four hundred and ſeventy-five perſons." He adds, "What hath God wrought?" A ſound judgment and a warm heart characterized his preaching. He ſeldom ſtaid at the threſhold or ſkimmed the ſurface, but entered into his ſubject as "a workman that needeth not to be aſhamed, and rightly divided the worth of truth." The faithfulneſs through which he loſt many apparent friends, at the ſame time ſecured his real ones. He was a man of

* Hoſiers-lane, in Reading, is commonly called Hodges-lane.

a penetrating judgment and perſevering mind.* On Heb. xi. 1. he preached 21 ſermons. When he had delivered the laſt, he ſaid, in his free way, "I have given you twenty-one to the ſcore, thats good tale."

On doctrinal ſubjects he brought his people many a reviving cordial. His preaching in general was very methodical; and his manner would frequently produce conſiderable cheerfulneſs in one minute, and a flood of tears the next. His favourite author was Dr. Gill.---When Mr. Weſtley's preachers came to Reading, one of them, in his ſermons, very much inſiſted on their ſentiments. Several ſerious churchmen and others applied to Mr. Davis, to vindicate his and their principles; he therefore preached a courſe of lectures, taking the texts previouſly handled by the above preacher, beginning with Gen. iv. 7. "*If thou doeſt well, ſhall thou not be accepted? and if thou doeſt not well, ſin lieth at the door.*" Theſe ſermons gave general ſatisfaction.

Mr. Davis was one of the moſt animating of all his brethren in the adminiſtration of the ordinance of believer's baptiſm; nor was he leſs in his element when at the table of the Lord. While there, how ſtriking and affecting were his obſervations on the nature of ſin, the inflexibility of divine juſtice, the love of God, the dolorous ſufferings of the precious Redeemer, and on the knowledge of intereſt in his work, by the ſpirit's energy upon the heart! How would he there exclaim---

My willing ſoul would ſtay
In ſuch a frame as this;
And ſit and ſing herſelf away
To everlaſting bliſs."

As a paſtor, he certainly ruled and fed the flock at the ſame time; he was alſo a brother, huſband, and father, not only to his own family, but to the whole church and congregation. When viſiting his friends in London, where he was much followed, he ſent the church very affectionate epiſtles, longing to ſee them again, that he might impart to them ſome ſpiritual gift, to the end they might be eſtabliſhed and comforted together with him.

While Mr. Davis was paſtor, the church branched out into other ſocieties; one at Oakingham, another

* He would deliver one, two, or three ſermons on a text, according to its importance.

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at Goring, and another at Staines; and ſeveral perſons were ſent into the work of the miniſtry.

For many years he had been ſubject to fits.* He frequently fell down in the pulpit, ſometimes ſenſible, but ſpeechleſs: recovering from one in which he thought he was dying, as ſoon as he could ſpeak, he ſaid, in accents which diſcovered how deeply he felt for his dear wife and children, "Leave thy fatherleſs children, I will preſerve them alive; and let thy widow truſt in me."—O that all of them may be acquainted, ſavingly acquainted, with the God of the dear deceaſed!

In dicipline as well as doctrine, Mr. Davis aimed to follow the New Teſtament. When the Rev. Mr. Talbot died, and the goſpel ceaſed to be preached at Reading in the church of England, Mr. Davis was urged to alter the conſtitution of his church, from that of a ſtrict Baptiſt, to free communion. A gentleman of this ſentiment ſaid, "he may live in ſplendor if he will comply." But ſo immovable was he, that notwithſtanding he came from a church of that complexion, and was preſſed to it on every hand, yet he would not conſent to it, as he could not ſee it countenanced in any part of the ſacred ſcripture.

So effectually was he taught by the good ſpirit of God, that he firmly believed ſalvation was all of grace, electing, redeeming, and ſanctifying grace; and hence he was wont to ſay, if ever I have a tomb ſtone, the motto I ſhould wiſh for on it is,

"A SINNER SAV'D BY SOVEREIGN GRACE."

For more than two years before his death, he was greatly afflicted with the ſtone and gravel; and ſaid in a letter of June 16, 1796, "I have brought away five ſtones, what are behind I know not. I have juſt had a fit of the gout alſo, but am ſomewhat better. I hope I can ſay, through all, *The cup which my Father hath given me, ſhall I not drink it?*" Theſe diſpenſations of late conſiderably impeded his exertions; but he held on as

* In a letter written to a conſtant correſpondent, 1778, he ſays, "I have had a diſorder in my bowels for years, which ſeizes me ſuddenly, frequently takes away my ſenſes, and throws me into fits—ſome times fainting, and ſometimes ſtruggling ones. I expect they will take me off on a ſudden, when my work is done. I had a ſmart ſhock of this nature about three weeks ago which made my tabernacle totter. I have too great a flow of ſpirits for my frame. But it is all well, eſpecially as I have had great troubles in my family; but, after long afflictions, I can ſend you no good news regarding the converſion of my children."

a champion in the good cauſe, beyond the expectations of moſt of his friends.* His illneſs at laſt, day and night, was ſo excruciating, that "it is impoſſible to give a faint idea of it in writing." In one of the paroxyſms, he claſped the curtains of his bed, crying out, O, Dr. Watts! what could you mean when you ſaid,

> Light are the pains that nature brings;
> How ſhort our ſorrows are!

—and yet the agonizing man was certain they are ſo,

> When with eternal, future things,
> The preſent we compare.

Hence in the midſt of all, he generally poſſeſſed great ſerenity in his ſoul, even the peace which paſſeth all underſtanding. And comfortably reſting upon the truths he had preached among his dear friends, twenty-nine years and ſix months, he died in the Lord, at half paſt ten o'clock in the evening, on the 27th of December, 1796, in the.....year of his age; to the inexpreſſible grief not only of a pious, peaceful, and inoffenſive widow, with her children, but alſo of his much-loved charge—a people who, it is ſaid, are uncommonly bleſſed with praying members, and to whoſe honour it may be announced, That they would not have changed their paſtor for any man under heaven.

Being dead, he yet ſpeaketh, and particularly to the church over which he ſo affectionately preſided. And for their ſake, the following extract from one of his letters is reſpectfully introduced in this place. "Keep up prayer meetings. Upon praying ground you will always ſtand firm. This is what I call an arm of the church, and a great ſupport to a miniſter; it encourages him to go forward in his work, though he meets with much oppoſition. Churches generally dwindle away into formality, where meetings of prayer are neglected. Succeſs may be expected for a miniſter, where a ſpirit of prayer prevails among a people." And next to this advice, their deceaſed paſtor, were he to addreſs them again, would *beſeech* them to maintain holy diſcipline in the church, according to the order of the New Teſtament; and at the ſame time to contend earneſtly

* He was laid by from his delightful work only two Lord's days. The laſt time he was in the pulpit he was unable to finiſh his ſermon.

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for the faith once delivered to the ſaints. Thus they will continue happy and reſpectable among their ſiſter churches, and juſtify a ſentiment of their late paſtor, which he delivered in a glowing aſſembly, ſome years ſince at London, viz. So far are the people of God from making light of ſin, or a cypher of the moral law, that if they could live as they liſt, they would live *perfectly* holy, righteouſly, and godly, and do the *whole* will of God on earth, even as it is done in heaven. A ſentiment this, which is as far from a weak Arminianiſm as it is oppoſite to a wicked Antinomianiſm, and which may ſtrictly be denominated pure Jeſuiſm.

The following extract alſo deſerves preſervation:---- "One year more added to our frail mortal lives, and one year taken from our ſhort ſtay in this dreary wilderneſs. Time flies; judgment and eternity haſten on; ſo we ſhall ſoon turn, and diſcern between the righteous and the wicked; between him that ſerveth his God, and him who ſerveth him not. If ever there was an hour of temptation, it is ſurely at this day, when ſo few really follow Chriſt, when ſo many ſtand ſtill, and ſo many go backward from the good old path. It is too remarkable that ſome profeſſors of the goſpel are the great, if not the greateſt hindrances of the profeſſion of the goſpel: but the time cometh, and it may be near, when the paint of an outward profeſſion will be waſhed off, and many pretended followers of Chriſt will, with bluſhing, wear their hearts in their faces. Then how much better will a dram of grace be, than a talent of gifts! Many are true to falſe principles, and falſe to true ones. May we be faithful unto death!"

It was the deſire of Mr. Davis that the Rev. Mr. M'Gregor, of Woolwich, formerly his paſtor, ſhould preach his funeral ſermon at Reading, on 1 Tim. i. 15, *This is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners, of whom I am chief*-----but age and diſtance made it inconvenient for him to attend. Hence the funeral diſcourſe was addreſſed to the people, by the Rev. Mr. Dyer, of Devizes, on the text which Mr. Davis had ſelected for the purpoſe; and the ſame paſſage was improved on the occaſion, by the Brethren Giles, of Eyethorn, in Kent; and Rippon, at Carter-lane, in London; at which laſt place the ſubſtance of this account was delivered.

SKETCH

OF

THE PERIODICAL ACCOUNTS

OF

THE BAPTIST SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE HEATHENS.

OUR former accounts of the miſſions in Bengal given in page 353—360, of No. 12 of the Regiſter, conducted us to March 18, 1795.

The 3d number of the PERIODICAL ACCOUNTS has now for ſome time been publiſhed, and probably is months ſince in poſſeſſion of the warm friends of the miſſions. The journal and the letters are highly intereſting; and it is but a ſmall degree of juſtice that can be done them, to inſert, in the narrow limits of *The Regiſter*, the following extracts:

May 26, 1794. As Mr. Carey was journeying from Calcutta to Malda, he kept his Lord's day at Chandareea, on the river Iſamuty. In the evening he entered on his work of publiſhing the word of God to the heathen.—Though imperfect in the knowledge of the language, he converſed with two Brahmins, in the preſence of two hundred people, concerning the things of God; and had a pleaſant day. He arrived at Malda, June 15, met Mr. Thomas the 16th; and on the 19th ſet out for Mudnabatty, the place of his reſidence, which is thirty-two miles north of Malda, in a ſtraight line, but near ſeventy by water, and is upon the river Tanguam.

It is now pretty generally known that their ſituation in Mr. U——'s indigo manufactory, places them above the need of perſonalaſſiſtance from the ſociety.

Mr. Carey informs us concerning

HIS CONGREGATION AND MANNER OF PREACHING.

"I doubt not but God has a work to do here. It has been his general way to begin among the poor and deſpiſed, and here we have only poor and illiterate people, and ſcarce any of thoſe who value themſelves on account of being the higher caſt.

"Lord's

"Lord's day, April 5, 1795. In the morning the congregation was about five hundred; and the people, having attended with great ſeriouſneſs, went away ſhouting *Alla*, i. e. O God. In the evening had about four hundred. They appeared ſerious, and departed ſhouting as in the morning, which is a way the Muſſulmen uſe to invoke the Divine Being. 12th. This day preached twice to the natives: about two hundred in the morning, and in the evening about five hundred." A part of the goſpel by Matthew having been read to them, "I afterwards preached to them upon the neceſſity of repentance and faith, and of copying the example of Chriſt. They heard with conſiderable attention, and I felt ſome ſweet freedom in preſſing them to come to Chriſt. May 9th. "For the laſt three Sabbaths my ſoul has been much comforted in ſeeing ſo large a congregation, more eſpecially as many attend who are not our own workmen, from the parts adjacent, whoſe attendance muſt be wholly diſintereſted. I therefore now rejoice in ſeeing a *regular congregation*, compoſed of from two to ſix hundred people, of all deſcriptions, Muſſulmen, Brahmins, and other claſſes of Hindoos. I this day attempted to preach to them more regularly, from Luke iv. 18. *The ſpirit of the Lord is upon me, becauſe he hath anointed me to preach the goſpel to the poor, &c.* in which diſcourſe I endeavoured to prove the miſerable ſtate of unconverted man, as ſpiritually poor, &c. as bound by a ſinful diſpoſition, and by pernicious cuſtoms, and vain expectations of happineſs, from falſe and idolatrous worſhip; I alſo took occaſion to obſerve, that both in the ſhaſters and koran there were many good obſervations and rules, ſuch as ought to be regarded; but that one thing they could not inform us of, viz. how God can forgive ſin conſiſtently with his juſtice, and ſave ſinners in a way in which juſtice and mercy could harmonize. I told them, moreover, that their books were like a loaf of bread, in which there was a conſiderable quantity of good flour, but mixed with ſome very malignant poiſon, which made the whole ſo poiſonous, that whoever ſhould eat of it would die: ſo I obſerved, that theſe writings contained much good inſtruction, mixed with deadly poiſon. I appealed to them, whether any of their idols could give rain, (a bleſſing much wanted at this time), or whether they could do them any ſervice at all? When an old Muſſulman anſwered aloud, 'No, they have no power at all.' And in this

he included the Muſſulmen's *peers*, or ſpirits of their ſaints, as well as the heathen idols. I obſerved, that the caſt was a ſtrong chain, by which they were bound.—I afterwards ſpoke of the ſuitableneſs and glory of the goſpel, which propoſed an infinitely great ſacrifice for infinite guilt, and a free ſalvation for poor and periſhing ſinners. In the afternoon I enlarged on the ſame ſubject. I felt my own ſoul warmed, and hope for good. God has given me of late a greater concern for the ſalvation of the heathen, and I have been enabled to make it a more importunate requeſt at the throne of grace.

Jan. 1796. "It was always my opinion that miſſions may and muſt ſupport themſelves, after having been ſent out and received a little ſupport at firſt. And in conſequence I purſue a very little worldly employment, which requires three months cloſiſh attendance in the year; but this is in the rains—the moſt unfavourable ſeaſon for exertion. I have a diſtrict of about twenty miles ſquare, where I am continually going from village to village to publiſh the goſpel; and in this ſpace are about two hundred villages, whoſe inhabitants from time to time hear the word. My manner of travelling is with two ſmall boats; one ſerves me to live in, and the other for cooking my food. I carry all my furniture and food with me from place to place, viz. a chair, a table, a bed, and a lamp. I walk from village to village, but repair to my boat for lodging and eating.

"As a ſpecimen" of the manner of my preaching, "I will juſt deſcribe one ſeaſon at a large village about four miles from Mudnabatty, called Chinſurah. I went one Lord's day afternoon to the place, attended by a few perſons from Mudnabatty. When I got into the town, I ſaw an idolatrous temple, finely built with bricks. In order to excite attention, I aſked what place that was? They ſaid it was a Thakooranee, that is, a ſhe debta," or ſaint. "I aſked if it was alive? They ſaid, yes. Well, ſaid I, I will ſee her, and accordingly went towards the place; when they all called out, 'No, Sir, no; it is only a ſtone.' I however mounted the ſteps, and began to talk about the folly and wickedneſs of idolatry. A bazar, or market, near at hand, was very noiſy; I therefore removed to a little diſtance, under a tamarind tree, where we began by ſinging the hymn, 'O who beſides can deliver!' By this time a pretty large concourſe of people was aſſembled; and I began to diſcourſe with them

them upon the things of God. It is obvious that giving out a text, and regularly dividing it, could not be of any uſe to thoſe who never heard a word of the bible in their lives. I therefore dwelt upon the worth of the ſoul, its fallen ſtate, the guilt of all men who had broken God's righteous law, and the impoſſibility of obtaining pardon at the expenſe of the honours of divine juſtice. I then inquired, what way of life (or ſalvation) conſiſtent with the righteouſneſs of God, was propoſed in any of their ſhaſters? They, ſaid I, ſpeak of nine incarnations of Veeſhnu paſt, and one to come; but not one of them is pretended to be for the ſalvation of a ſinner. They were only to preſerve a family, kill a giant, make war againſt tyrants, &c. all which God could as well have accompliſhed without theſe incarnations. The incarnation of a deity, I added, is a matter of too great importance to take place in ſo ludicrous a manner, and for ſuch mean ends and purpoſes. The Matſya Obeetar (or Avatar) you know, was to become the rudder of a boat, and preſerve a family in a great flood; and the wild hog incarnation was to kill a giant, and to draw up the earth out of the ſea when it was ſinking; but this God, who created it, might have eaſily accompliſhed without any ſuch interpoſition! I obſerved how miſerable they muſt be whoſe whole religion only reſpected the body, and whoſe ſhaſters could point out no ſalvation for the ſoul. Then I ſpake of the way of life by Chriſt, his ſufferings for us, &c.

"This is the method of preaching that I uſe among them. Nothing of this kind appears to give them offence. Many wiſh to hear, but many abhor the thoughts of the goſpel: the Brahmins fear to loſe their gain, the higher caſts their honour, and the poor tremble at the vengeance of their debtas."

In October, 1795, Mr. Carey ſays, "I can preach an hour with tolerable freedom, ſo that all who ſpeak the language well, or can read or write, perfectly underſtand me; yet the labouring people can underſtand but little."

TRANSLATING AND PRINTING.

Mr. Carey's letter to the ſociety, Dec. 30, 1795, contains this intereſting paragraph. "I find the tranſlation of the bible a delightful employ, and am occupied in it every day. In addition to Geneſis, Exodus, Matthew, Mark, and James, (which are ready for the preſs) we have entered on Leviticus, with the goſpel by Luke, and the Acts of the Apoſtles. The goſpel by John, and the epiſtle

epiſtle to the Galations only want correcting; and I hope before this letter reaches you, more will be completed."

Jan. 16, 1796. The people among whom I labour are in ſome reſpects different from many other Heathens in this, that they have a written language; and can we but obtain the neceſſary aſſiſtance from England, it will be a great object to print the Bible,* and diſperſe it gratis. We thought of doing it at our own expenſe, if only a chapter at a time; and have not given up the idea of devoting every cowry that God gives us to this important work; there are types, preſſes, and printers in this country." (But he ſaid in a former letter, printing is *uncommonly* expenſive here.) "The tranſlation is getting forward. *Money to publiſh it is the only thing wanted.*"

Mr. Thomas's letter to Mr. Pearce, Sept. 25, 1795. "I have a Pundit to aſſiſt me in the tranſlation, whoſe name is *Podo Loſon*, a native of that famous metropolis of Bengal learning, Nuddea. This is he who taught me what little I know of Sanſcrit, before I returned to England. He is a Brahman, begins to be very uſeful, and has been at all times ready and willing to tranſlate; but is quite ſilent when aſked, *What think you of Chriſt?* In every letter, however, when abſent, he ſtyles the Bible the *true ſhaſter*, and profeſſes to believe that it will overſpread the earth. He has taken the 451ſt hymn of Rippon's Selection, *Aſhamed of Jeſus*, and put the tranſlation of it into good verſe, ſet it to a tune, and engaged other Brahmans to ſing it."

ENCOURAGEMENT.

Whoever embarks in the buſineſs of foreign miſſions, eſpecially among people of a hard language, muſt expect incalculable difficulties on a ſea of trouble. For ſuch, our brethren, bleſſed be God, in ſome meaſure were prepared. Diſappointments ſtrewed their path before they could leave their native land; and difficulties were to be encountered when they reached the ſhores of India. The proſpects which at length opened to them by their ſituation in the indigo manufactories, at Maypauldiggy and at Mudnabatty, flattered their hopes, but were by no means the *ne plus ultra* of their wiſhes. They had much to learn, as well as much to teach. A great impediment "in ſpeaking to the Hindoos, ariſes from the various dialects

* Their wiſh has been to print the Bible, and other uſeful things, in the Bengal and Hindoſtanee languages.

which

which prevail in different parts of the country; and from the extreme ignorance of the common people, who are not able to underſtand one of their own countrymen, who ſpeaks the language well, without a conſiderable difficulty. Their poverty alſo obliges them to labour from ſun-riſe to ſun-ſet." But ſtrong attachment to their caſt appears to be the moſt heavy chain ever "forged by the devil to hold the Hindoos in ſlavery."

Theſe things conſidered, the proſpects of our brethren are as luminous as can reaſonably be expected. February, 1795. The people deſired Mr. Carey "to ſet up a weekly meeting to read the Bible to them, and explain it;" and "a pretty large aſſembly of natives" told him, that "they wanted inſtruction, and deſired him to inſtruct them upon the Lord's day." A week after, "a conſiderable number of them came of their own will, and deſired to be inſtructed." They were collected from the villages where Mr. Carey had preached before, and from ſome where he had not been. "Moſt of them were even of influence, being mundulls, or heads of villages. Their attention was very great, their queſtions ſerious and pertinent."

It muſt have been very animating to ſee the natives, from four to five hundred, after a ſerious attendance on the word, retire ſhouting, *Alla*, O God! and Mr. Carey's heart was "much comforted" with the ſight. This was in May, 1795, as mentioned before. The December following he ſays, "I have not yet ſeen much fruit of my labours; the moſt I can ſay is of a young man about eighteen years of age, a Brahman, who has appeared very thoughtful for ſome time, and frequently converſed with much feeling about his eternal concerns. I pray God it may end well. His concern has continued now nearly three months, and appears rather to increaſe than otherwiſe. His name is CASSINUT MOOKHURGEE. He publicly, and with great boldneſs attacks the ſuperſtitions of his countrymen, and is a great help in explaining what I ſay in preaching to the capacities of thoſe who with difficulty underſtand me. It is alſo pleaſing to me to obſerve, that the poor people, who ſcarce ever thought of any thing but what they ſhould eat, drink, and wear; and how they ſhould cheat their zemindars (landholders), now, to the amount of ſome hundreds, underſtand more or leſs of the goſpel ſcheme; and this new doctrine is become the matter of their converſation with one another. They

They alſo treat their idols with words of bolder contempt than heretofore. Some goſpel hymns are alſo now very frequently ſung among them."

"Mr. Thomas and I have alſo received letters from ſome people at Dinagepore, the capital of the diſtrict, whom we had never ſeen; but having heard of the goſpel, they have ſolicited us to ſend a part of the tranſlation of the holy ſcriptures," which they call *the unparalleled words*, to be ſent to them.

But if it may be proper, in any meaſure, to eſtimate the ſucceſs of the miſſionaries, by the means of doing good with which they have now furniſhed themſelves, the tranſlation of ſo great a part of the ſacred ſcriptures muſt be conſidered as of vaſt conſequence, "That part of the Bible which is tranſlated has been read to ſeveral hundreds of the natives" already. But the books of Moſes, the Goſpels, the Acts, and the ſmall epiſtles, will ſpeak every day where the miſſionaries are abſent, and they may inform and refreſh the hearts of thouſands when the tranſlators are deep in the duſt.

Mr. Carey: "To the pleaſing information of our bodily welfare, and that of our children, I can now add, that a BAPTIST CHURCH is formed in this diſtant quarter of the globe: our members indeed are but four in number," all Europeans, "viz. Mr. Thomas, myſelf, a Mr. Long, (who had been baptized by Mr. Thomas when he was in India before), and a Mr. Powel, who accompanied him from England, whom I baptized on the 1ſt of November this year, (1795), on which day we were ſolemnly united as a Church of Chriſt, and the Lord's-ſupper has been adminiſtered among us twice.

"Mr. Powel is a very hopeful young man; he burns with zeal for the converſion of the heathen, and I hope he will prove a valuable acquiſition to the miſſion."

Many beautiful quotations might yet be made from No. 3, of the Periodical Accounts, but we muſt, at preſent repreſs our inclination, and terminate this article with obſerving,

That, "in the month of January, 1796, JOHN FOUNTAIN, a young man, a member of the church at *Eagle-ſtreet*, London, was recommended" to the committee "as a perſon whoſe heart was engaged in the work of miſſions, and whoſe character was ſuitable to ſuch an undertaking." His views and his motives were inquired into; and, having engaged with them in prayer, "the committee reſolved

reſolved to accept him as a miſſionary." Towards the latter end of April, 1796, he ſet ſail from Graveſend in an American ſhip. One letter, dated off Madeira, May 17, has been received from him, in which he writes of being in health, and ſays, "Bleſſed be the God of all conſolation and grace, I meet with nothing but what is ſurmountable by fortitude, or eaſily borne with patience; and I can yet ſing with dear Mr. N. who forewarned me of hardſhips,

Each ſweet Ebenezer I have in review,
Confirms his good pleaſure to help me quite through."

SIERRA LEONE.

THE Periodical Accounts favour us in detail, with an "explicit narrative" of the miſſion to Africa, of which there is, "at preſent, a total ſuſpenſion."

The reaſon of its ſuſpenſion, in general, may be learned from the following extract:

"It is with concern we inform the friends of the miſſion, that Mr. Rodway's health has been ſo interrupted, almoſt from his firſt arrival in Africa, as to incapacitate him from making any attempts towards the converſion of the natives, and fully to convince us, that his conſtitution is not ſuited to that climate. After a trial of more than eight months, it was judged neceſſary by the ſenior ſurgeon of the colony, that he ſhould return to England. He accordingly quitted Africa, and arrived at Briſtol in the latter end of September, 1796."

It ſeems alſo, that "Mr. Grigg had imbibed ſome prejudice againſt a principal perſon in the colony; and embroiled himſelf in ſuch unhappy diſputes," as made it neceſſary for him to leave the colony.

The ſociety, while they recollect, that "in undertakings of this kind," they "ought to lay their accounts with a portion of diſappointment," ſeriouſly apprehend, that "it may be the deſign of God, by covering this undertaking with a cloud for the preſent, to try them." They agreed to obſerve a day of ſolemn faſting and prayer on Dec. 28, 1796.

It is pleaſing, however to report, that "the natives of Africa diſcover a willingneſs to hear the goſpel, and look

look up to white men with great reſpect, accounting it a favour that they will go thither to inſtruct them.*— There is an open door both at *Port Logo*, and in the *Sooſſee* country, if ſuitable perſons are but willing to enter in." The committee add, "we truſt that this, and even our preſent diſappointment, will provoke us and others to greater exertions."

THE PARTICULAR BAPTIST FUND,

LONDON.

The nine* churches, whoſe miniſters and meſſengers conſtitute the fund, collected, for 1795, the ſum of £.720 12*s.* 3*d.* ſterling. The church at Norwich ſent up a collection of £.8 6*s.* 6*d.* Mr. Frederick Miller's legacy of £.100 was received, and Mr. John Lind's donation of £.60. The diſtributions were made in the ſpring of 1796, when it appeared, by a ſummary view of the fund accounts, that, including an allowance to the miſſion in North Wales, and an extra exhibition of 200 guineas divided among ſundry poor miniſters, who had large families, the diſburſements of the year amounted to £.1612 19*s.* 4*d.*

To the collections in the ſaid London churches for 1796, making the ſum of £.674 18*d.* 2*s.* were added, the Norwich collection £.12 2*s.* 4*d.* and a donation of £.100, by Mr. Archer Ward, of Derby. The diſtributions were made in March and April, 1797. The miſſion to North Wales was encouraged as before, and the whole expenditure of the year was £.1310 6*s.* 6*d.*

This year the managers have ſent a letter to the deacons of thoſe churches which received aſſiſtance from the fund, explaining the nature of the inſtitution. In which they alſo ſay, that "they find themſelves incapable of exhibiting half the aſſiſtance which they could wiſh, to many

* There were ten churches which collected for the fund in London, till the year 1795; but as the 7th day Baptiſt church at Cripplegate received more from it annually than its contribution to it, the fundees could not ſee the propriety of receiving a yearly collection from them, under ſuch circumſtances.

of

of thoſe caſes which come under their notice;" and, therefore, earneſtly requeſt the deacons of each ſociety "to uſe every prudent mean, as their office demands, for the comfortable ſupport of their paſtor or miniſter; that ſo if practicable, they may not, in future, have any occaſion to apply for aſſiſtance from this fund. The managers having long ſuſpected that various of our churches in the country, which have been uſed to apply for annual exhibitions, might, with proper exertions of their own, have comfortably provided for their miniſters without any foreign aid." They add, "If, however, after all your endeavours, it be neceſſary for you to ſolicit aſſiſtance from the managers of this inſtitution—it is *expected*, That, previous to every freſh application, you make a public collection, for the fund, and mention its amount in your petitions. That in your petition or caſe, there be a conciſe repreſentation of the *faith* of the church, and of your paſtor, *particularly* in regard to the perſon of Chriſt, and the doctrine of the Trinity; of your paſtor's domeſtic circumſtances, if he have a family; of his laſt year's ſalary; and of the [number] and increaſe or decreaſe of your members, &c."

COUNTRY CASES,*

PATRONISED IN LONDON IN 1795, 1796.

CHURCHES.	PRESENTED.	RECOMMENDED.	WANTED.	COLLECTED
Great Driffield	Dec. 3, 1790	Mar. 6, 1795	£ 180 0 0	£ 58 0 0
Bottesford	Dec. 3, 1790	June 5, 1795	71 19 0	71 19 0
Dudley	May 1, 1789	Oct. 2, 1795	160 16 6	79 0 6
Kingſton	Feb. 4, 1791	Nov. 6, 1795	300 0 0	65 6 6
Weſton by Weedon	Oct. 7, 1791	Mar. 4, 1796	70 0 0	70 0 0
Collingham	July 1, 1791	July 1, 1796	36 0 0	36 0 0
Ebenezer	July 4, 1794	July 1, 1796	60 0 0	45 7 6
Slaithwaite	July 6, 1792	Sept. 2, 1796	123 16 9	76 5 6
Shrewſbury	———	Oct. 7, 1796	172 0 0	172 0 0

* Bridgewater, Auguſt 3, 1792, wanted £.160—having been ſupplied without coming to London, the caſe was withdrawn.

† As the caſes of Ebenezer, in Angleſea, and Collingham, in Nottinghamſhire, wanted ſo ſmall a ſum, the committee united them both together.

A LIST

A LIST OF THE PARTICULAR BAPTIST MONTHLY MEETINGS
IN LONDON AND SOUTHWARK,
FOR THE YEAR
1797.



PLACE.	TIME.	TO BEGIN.	TO PREACH.	TO PRAY.
Mr. Booth's	January 19	Mr. Button	Mr. Martin	Dr. Rippon
Mr. Button's	February 23	Mr. Martin	Mr. Burnside	Mr. Tho. Thomas
Mr. Tim. Thomas's	March 23	Mr. Burnside	Mr. Dore	Mr. Hutchings
Dr. Rippon's	April 20	Mr. Dore	Mr. Button	Mr. Booth
Walworth	May 25	Mr. Button	Mr. Stennett	Mr. Dore
Wild Street	June 22	Mr. Stennett	Mr. Hutchings	Mr. Tim. Thomas
Mr. Martin's	July 20	Mr. Hutchings	Dr. Rippon	Mr. Stennett
Mr. Burnside's	August 24	Dr. Rippon	Mr. Booth	Mr. Button
Mr. Tho. Thomas's	September 21	Mr. Booth	Mr. Tim. Thomas	Mr. Burnside
Mr. Hutchings's	October 19	Mr. Tim. Thomas	Mr. Tho. Thomas	Mr. Martin
Mr. Dore's	November 23	Mr. Tho. Thomas		Mr. Booth

The Service begins preciſely at Eleven o'Clock, and the Miniſter of the Place concludes the Service.

The Meſſengers to meet on Wedneſday, the 13th of December, at Four o'Clock preciſely, to make a NEW LIST.

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ON THE GROUND OF

ITS MORAL TENDENCY.

CONTAINING

A Reply to Two late Publications; the one by Dr. Toulmin, entitled The practical Efficacy of the Unitarian Doctrine conſidered; the other by Mr. Kentiſh, entitled The Moral Tendency of the genuine Chriſtian Doctrine.

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Reply to Dr. Toulmin.---The ground of argument ſtated and defended; farther remarks on Dr. Toulmin's replies to his animadverſions. His complaint of the attack not being made on the fundamental principles of his ſyſtem; the principles of Calviniſm not the *only* ſprings of piety; the want of piety tacitly admitted by Dr. Toulmin; his method of accounting for it ruinous to his cauſe; his method of accounting for the unſucceſsfulneſs of their preaching; complaint of being called *Socinians*, and plea for being called *Unitarians*; Socinianiſm leads to Deiſm; caſe of the Puritans and Socinians diſſimilar; grounds of love to Chriſt; Dr. Toulmin's complaint of *injuſtice*; on criminal error, and judging the heart

Appendix.---Containing remarks on Dr. Toulmin's review of the Acts of the Apoſtles

Reply to Mr. Kentiſh.---He begs the queſtion in his title page; declines a full inquiry on the ſubject; the concluding paſſage of *Letters on Socinianiſm* defended againſt the charges of Mr. Kentiſh, and the reviewers; reply to Mr. Kentiſh's ſix previous remarks; his four heads of inquiry; viz. 1. On the divine, the ſocial, and the perſonal virtues; on love to God; love to Chriſt; the fear of God; confidence in God; truſting in Chriſt; his appeal to fact; on the innocence of error; his appeal againſt fact; 2. On the tendency of the Unitarian doctrine to aſſiſt, ſupport, and conſole, under temptations, afflictions, and death; 3. On the converſion of profligates and unbelievers; 4. On veneration for the ſcriptures; remark on the meaning of *John* xiv. 28. *My Father is greater than I*; review of the reviewers

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